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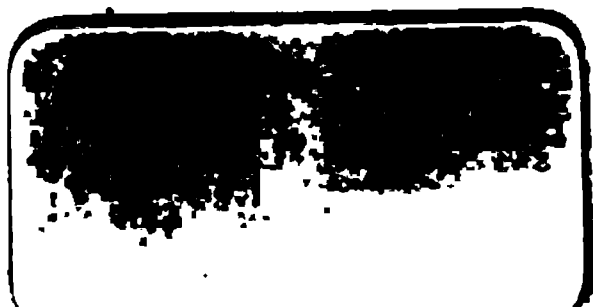
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PROCEEDINGS AND DEBATES

OF THE

GENERAL ASSEMBLY

OF

The Free Church of Scotland,

HELD AT EDINBURGH, MAY 1876.



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- III. Home Mission and Church Extension (Financial).
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- IV. Highlands and Islands.
- V. College.
- VI. Colonial Missions.
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- VIII. Foreign Missions.
 - Livingstonia Mission.
- IX. Conversion of the Jews.
- X. Church and Manse Building.
- XI. Fund for Pre-Disruption Ministers.
- XII. Assembly Arrangements.
- XIII. Finance Committee.
- XIV. Publications.
- XV. Board of Examiners.
- XVI. Distribution and Employment of Probationers.
- XVII. Election of Professors.
- XVIII. Assembly Hall.
- XIX. Sabbath Schools.
- XX. State of Religion and Morals.
- XXI. Sabbath Observance.
- XXII. Temperance.
- XXIII. Widows' and Orphans' Fund.
- XXIV. Union with Reformed Presbyterian Church.
- XXV. Psalmody.
- XXVI. General Presbyterian Council.
- XXVII. On the Welfare of the Youth of the Church.
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- XXX. On the Contagious Diseases (Women) Acts.
- XXXI. Transfer of Schools.
- XXXII. Case of Marykirk.
- XXXIII. Custodier of Titles.
- XXXIV. States of General Trustees.
- XXXV. Church Rates.
- XXXVI. Tabular Abstracts of Sums contributed to Funds and Schemes.
- XXXVII. Case of Fortingall.
- XL. Quinquennial Visitation of New College, Edinburgh.

ROLL OF MEMBERS
OF THE
GENERAL ASSEMBLY OF THE FREE CHURCH
OF SCOTLAND, MAY 1876.

SIX DIVISIONS took place in the Assembly. The votes of the members are indicated by the figures added to their names corresponding to the number appended to the following list of motions. The Divisions were as follows :—

- First Division—Anent Delaying Appointment of { Joseph Wood's motion.....1
Principal at Aberdeen,..... { Dr. Adam's motion,2
Tellers (for 1.)—Joseph Wood, David M'Donald, Rev. George M'Donald, Rev. James Morrison.
(for 2.)—Dr. John Adam, Wm. Henderson, D. Mitchell, Hugh Mosman.
- Second Division—Anent Election of Professor of Sys- { Dr. Beith's motion,3
tematic Theology at Aberdeen, { Dr. Elder's motion,4
Tellers (for 3.)—John Harvey, Dr. Hugh Miller, Rev. Dr. J. Thomson, Dr. C. Wilson.
(for 4.)—Rev. Wm. Cousin, Rev. P. G. Miller, Rev. John M'Knight, Rev. William Findlay.
- Third Division—Anent Principles of the Church— { Sir Henry Moncreiff's motion,....5
First Vote, { Rev. Wm. Nixon's motion,.....6
Tellers (for 5.)—D. MacLagan, Dr. Rainy, Dr. Adam, Sheriff Campbell
(for 6.)—Rev. Wm. Nixon, Rev. John Baird, Rev. Wm. Cousin, Dr. T. Smith.
- Fourth Division—Anent Principles of the Church { Dr. Begg's motion,7
—Second Vote, { Sir Henry Moncreiff's motion, ...8
Tellers (for 7.)—Dr. Begg, Mr. Kidston, Dr. T. Smith, Rev. James Spence.
(for 8.)—Dr. Adam, Sheriff Campbell, Dr. Rainy, D. MacLagan.
- Fifth Division—Anent Report on Temperance..... { Dr. Adam's motion,9
Rev. D. D. Bannerman's motion,10
Tellers (for 9.)—Dr. Begg, Dr. Adam, Dr. Rainy, Major Ross.
(for 10.)—Principal Douglas, Rev. James Smith, Tarland ; Jas. Miller, Rev. D. D. Bannermann.
- Sixth Division—Anent the Case of Mr. John Fin- { First motion,11
layson, student, { Second motion,.....12
Tellers (for 11.)—Rev. William Ross, Rev. James Spence.
(for 12.)—Rev. S. Smith, Rev. Neil Taylor.

Synod of Lothian and Tweeddale.

Presbytery of Edinburgh.		DIVISIONS.					
		1	2	3	4	5	6
Rev. Dr. Thomas M'Lauchlan, St. Columba's,	.	-	-	-	-	-	-
„ Dr. Alexander Moody Stuart, St. Luke's,	.	-	-	6	7	-	-
„ James Smith, Cramond,	.	-	-	-	7	-	-
„ William Tasker, West Port,	.	2	3	5	8	-	11
„ Thomas Brown, Dean,	.	-	-	5	8	9	-

	DIVISIONS.					
	1	2	3	4	5	6
Rev. David Kelly Guthrie, Liberton,	—	—	—	—	10	—
„ Edward A. Thomson, St. Stephen's,	2	3	5	8	9	11
„ Dr. Robert Macdonald, North Leith,	2	3	5	8	9	11
„ William Balfour, Holyrood,	—	—	—	7	9	12
„ David Thorburn, South Leith,	—	—	6	—	—	—
„ Thomas Main, St. Mary's,	—	—	6	—	—	12
„ Robert Philip, M'Crie,	—	—	—	—	—	—
„ Hiram Watson, Ratho and Kirknewton,	—	—	5	8	—	—
„ Dr. James Begg, Newington,	—	—	6	7	9	—
„ Sir Henry Wellwood Moncreiff, St Cuthbert's	2	3	5	8	9	—
„ John Thomson St. Ninian's,	2	3	5	8	9	12
„ Dr. John Duns, Professor of Natural Science, New College,	2	—	5	8	9	—
„ Dr. George Smeaton, Professor of Exegetical Theology, New College,	—	—	—	—	—	—
„ Dr. Alexander Duff, Professor of Evangelistic Theology, New College,	—	—	—	—	—	—
„ Dr. Robert Rainy, Principal and Professor of Church History, New College,	2	3	5	8	9	—
„ Dr. Thomas Smith, Cowgatehead,	—	3	6	7	9	—

Elders.

Mr. John J. Muirhead, goldsmith, one of the Magistrates of Edinburgh,	—	—	5	8	9	—
„ James Gibson Thomson, merchant, Edinburgh,	—	—	—	—	—	—
Dr. A. R. Simpson, Professor of Midwifery in the University of Edinburgh,	—	—	—	—	—	—
Mr. Josiah Livingstone, merchant, Edinburgh,	2	3	5	—	—	11
„ John Clerk Brodie, W.S., Edinburgh,	—	—	5	8	—	—
„ Henry Christie, merchant, Edinburgh,	2	—	6	7	—	—
„ George Neilson, merchant, Edinburgh,	—	4	6	7	—	—
„ Henry Tod, W.S., Edinburgh,	—	—	—	—	—	—
„ Alexander Flyter Ross, writer, Edinburgh,	—	—	—	—	—	—
„ Henry T. Thomson, banker, Leith,	2	—	5	—	—	—
„ David Ritchie of Kilmux,	2	—	—	8	—	—
„ John Cowan, W.S., Edinburgh,	2	—	5	8	—	—
„ William Cattanach, agent, Edinburgh,	2	—	5	8	—	11
Councillor William M'Lauchlan, Edinburgh,	—	—	—	—	—	—
Mr. William Burns Thomson, physician, Edinburgh,	2	—	5	8	9	—
„ Francis Jones, General Post Office, Edinburgh,	2	—	—	—	—	—
„ Adam Walker, Grove Street, Edinburgh,	—	—	—	—	—	—
Dr. A. Halliday Douglas, physician, Edinburgh,	—	—	5	8	—	—
Mr. William Forsyth, painter, Edinburgh,	2	3	—	—	9	—
„ George Watson, Norton,	1	—	5	8	—	—
„ William Booth, coalmaster's agent, Edinburgh,	2	3	—	—	—	—

Presbytery of Linlithgow.

Rev. Alexander Luke, Uphall,	—	—	5	8	10	11
„ James Kessen, Bathgate,	2	3	5	8	9	—
„ Daniel Wilson, Bo'ness,	—	—	5	—	9	—
„ James Anderson, Polmont,	—	—	—	—	—	—
„ John M'Knight, Whitburn,	2	4	5	8	—	—
„ John Russell, Crofthead,	—	4	6	—	—	11

Elders.

Mr William Drysdale, farmer, Houston, Uphall,	2	—	—	—	—	—
„ John Carnochan, Inland Revenue, Bathgate,	2	—	5	8	10	—
„ Henry Cadell, Grange, Borrowstounness,	—	—	—	—	—	11
„ Robert Hislop, Blairbank, Polmont,	—	—	5	8	—	—
„ Thomas Chalmers, Longcroft, Linlithgow,	2	—	5	8	—	—
„ Robert Buchan, farmer, Dalderaf, Falkirk,	—	—	5	—	—	—

Presbytery of Biggar and Peebles.

Rev. William Welsh, Broughton,	2	4	5	8	—	—
„ Isaac Barrett, Skirling,	1	—	5	8	10	11
„ James Renny Caird, Kirkurd,	—	—	5	8	—	—

ROLL OF MEMBERS.

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Elders.

	DIVISIONS.					
	1	2	3	4	5	6
Mr. John Waugh, of St. John's Kirk, Biggar,	2	-	5	8	-	-
„ David Alston, farmer, by Hyndfordwells, West Linton,	-	-	5	7	-	-
„ John Watson, farmer, Townhead, Skirling,	-	-	5	8	-	-

Presbytery of Dalkeith.

Rev. James Hamilton, Cockpen,	-	-	-	-	-	-
„ William Wilson Aitken, Carlops,	-	3	6	7	9	12
„ Alexander C. Kay, Loanhead,	2	3	-	-	9	-
„ D. D. Bannerman, Dalkeith,	2	-	5	8	10	12

Elders.

Mr. Andrew Pate, farmer, Easter Middleton, Gorebridge,	-	-	-	-	-	-
„ W. Wilson, market gardener, Ormiston,	-	-	-	-	10	-
„ Charles W. Cowan, Valleyfield, Penicuik,	2	-	-	-	-	-
„ John Fowler Kemp, Parsonage House, Musselburgh,	-	-	-	-	-	-

Presbytery of Haddington and Dunbar.

Rev. James Matthew, Haddington,	2	3	-	8	9	12
„ George Hay, Humble,	2	-	5	8	-	-
„ James Dewar, Cockburnspath,	2	3	-	-	9	-
„ James Barles, Salton and Bolton,	1	-	5	8	9	-
„ John Thomson, Prestonkirk,	-	-	5	8	-	12

Elders.

Mr. Alexander Scott, Beanston Mains,	-	-	5	8	-	-
„ John M. M'Candlish, W.S., Edinburgh,	2	-	-	-	-	-
„ Charles S. Dods, banker, Haddington,	2	-	-	-	-	-
„ John Paterson, carpenter, Fala,	-	-	-	-	-	-
„ D. Robertson, gamekeeper, Lennoxlove,	-	-	-	-	9	-

Synod of Merse and Teviotdale.

Presbytery of Dunse and Chirnside.

Rev. William Logan, Langton,	2	3	-	7	-	-
„ Alexander Ogilvy, Eyemouth,	2	3	5	8	-	-
„ John Miller, Dunse,	2	-	5	8	-	-
„ George Taylor, Longformacus,	2	3	5	8	10	-

Elders.

Mr. John Wilson, farmer, Edington Mains,	-	-	5	8	10	-
„ George Logan, farmer, Hume Hall,	-	-	-	-	-	-
„ Jasper Aitchison, merchant, Dunse,	2	4	5	-	-	-
„ A. Lawrie, land steward, Langton, Hardens,	-	-	-	-	-	-

Presbytery of Kelso.

Rev. Robert Paul, Coldstream,	2	3	5	8	9	12
„ Alexander M'Millan, Yethom,	2	4	5	8	10	-
„ Alexander Phimister, Gordon,	2	-	-	-	10	-
„ Andrew Cunningham, Eccles,	2	-	-	-	-	-

Elders.

Mr. Peter Watson, goods manager, Railway, Coldstream,	-	-	-	-	-	-
„ William Clazy, manager of gas works, Kelso,	2	-	5	8	-	-
„ David Allan, farmer, Gordon,	-	-	5	8	-	-
„ Thomas Fisher, farmer, Orange Lane, Eccles,	-	-	-	-	-	-

Presbytery of Jedburgh.

Rev. Thomas S. Anderson, Crailing,	2	4	5	8	-	-
„ James M'Clymont, Denholm,	2	4	5	8	9	11
„ Hugh M. Rattray, Ancrum,	-	-	5	8	10	-

Elders.

Mr. James Gray, Kalemouth House, Crailing,	2	4	5	8	-	-
„ Robert Selby, farmer, Hassendean Bank, Denholm,	-	-	-	-	-	11
„ Robert Elliot, Wolfelee House,	2	3	5	8	10	12

						DIVISIONS.					
						1	2	3	4	5	6
<i>Presbytery of Selkirk.</i>											
Rev. William Steven, Selkirk, . . . . .	.	.	.	.	.	2	4	5	8	—	—
„ Alexander Giles, Ashkirk, . . . . .	.	.	.	.	.	2	4	5	8	9	12
„ William Cousin, Melrose, . . . . .	.	.	.	.	.	—	4	6	7	—	—
„ James Spence, Ladhope, . . . . .	.	.	.	.	.	—	—	6	7	9	11
<i>Elders.</i>											
Mr. Robert Scott, farmer, Philiphaugh, . . . . .	.	.	.	.	.	2	4	5	8	9	—
„ Robert Grieve, farmer, Huntly, . . . . .	.	.	.	.	.	—	—	—	—	—	—
„ William G. Kinmont, Assessor of the County of Roxburgh, . . . . .	.	.	.	.	.	—	—	—	—	—	—
„ Robert Stirling, builder, Galashiels, . . . . .	.	.	.	.	.	—	—	—	7	—	—
<i>Synod of Dumfries.</i>											
<i>Presbytery of Lockerbie.</i>											
Rev. William Howie, Ecclefechan, . . . . .	.	.	.	.	.	—	3	5	8	9	—
„ Robert Kinnear, Moffat, . . . . .	.	.	.	.	.	2	3	5	8	9	12
„ Alexander W. Milne, Canonbie, . . . . .	.	.	.	.	.	2	3	5	8	—	—
„ Walter Smith, Halfmorton, . . . . .	.	.	.	.	.	2	3	5	8	—	—
<i>Elders.</i>											
Mr. James Johnston, farmer, Dokenflat, Ecclefechan, . . . . .	.	.	.	.	.	—	—	—	—	—	—
„ Robert M'Jannet, baker, Moffat, . . . . .	.	.	.	.	.	—	—	—	—	—	—
„ Alexander S. Baird, merchant, Glasgow, . . . . .	.	.	.	.	.	—	—	5	8	—	—
„ George Johnstone, farmer, Wattaman, Canonbie, . . . . .	.	.	.	.	.	—	—	5	8	—	—
<i>Presbytery of Dumfries.</i>											
Rev. Alexander Brown, Ruthwell, . . . . .	.	.	.	.	.	2	4	—	—	—	—
„ Robert Wright, Dalbeattie, . . . . .	.	.	.	.	.	—	—	5	8	—	—
„ David Paton, Dalton, . . . . .	.	.	.	.	.	2	—	5	8	—	—
„ John D. M'Kinnon, Dumfries (Territorial), . . . . .	.	.	.	.	.	2	3	5	8	—	—
„ Dr. J. Julius Wood, Dumfries, . . . . .	.	.	.	.	.	—	—	—	—	—	—
<i>Elders.</i>											
Mr. George Henderson, of Nunholm, . . . . .	.	.	.	.	.	2	4	5	8	—	—
„ Francis Armstrong, architect, Dalbeattie, . . . . .	.	.	.	.	.	—	—	5	8	10	—
„ Thomas Gass, farmer, Braehill, . . . . .	.	.	.	.	.	—	—	5	8	—	—
„ J. B. Milligan, manufacturer, Dumfries, . . . . .	.	.	.	.	.	2	—	5	8	—	—
„ Dr. M. Johnstone Martin, Edinburgh, . . . . .	.	.	.	.	.	—	3	—	—	—	—
<i>Presbytery of Penpont.</i>											
Rev. Stevenson Smith, Sanquhar, . . . . .	.	.	.	.	.	—	—	5	8	—	12
„ David Black, Penpont, . . . . .	.	.	.	.	.	2	3	—	—	—	—
<i>Elders.</i>											
Mr. W. Lorimer, farmer, Rigg, Kirkconnell, . . . . .	.	.	.	.	.	—	—	5	8	—	—
„ Thomas Bisset, Sawmill, Closeburn, . . . . .	.	.	.	.	.	—	—	—	—	—	—
<i>Synod of Galloway.</i>											
<i>Presbytery of Stranraer.</i>											
Rev. Peter Ferguson, Inch, . . . . .	.	.	.	.	.	2	3	—	—	—	—
„ George Wilson, Glenluce, . . . . .	.	.	.	.	.	2	4	5	8	10	—
„ George Sherwood, Sheuchan, . . . . .	.	.	.	.	.	—	3	5	8	—	—
„ John Jamieson, Cairnryan, . . . . .	.	.	.	.	.	2	3	5	8	10	—
<i>Elders.</i>											
Mr. Thomas M'Micking, of Miltonise, . . . . .	.	.	.	.	.	2	—	5	8	9	12
„ John Blackwood, manager of railway works, Stranraer, . . . . .	.	.	.	.	.	—	—	5	8	—	—
„ David Cairns, retired farmer, Stranraer, . . . . .	.	.	.	.	.	—	3	5	8	—	—
„ John Warrack, merchant, Leith, . . . . .	.	.	.	.	.	—	—	—	—	—	—
<i>Presbytery of Wigtown.</i>											
Rev. James Gorrie, Sorbie, . . . . .	.	.	.	.	.	2	—	5	8	—	11
„ Robert Gladstone, Wigtown, . . . . .	.	.	.	.	.	2	—	5	8	—	—

	DIVISIONS.					
	1	2	3	4	5	6
<i>Elders.</i>						
Mr. Thomas M'Ilwraith, farmer, Barwhanney, . . .	-	-	5	8	—	—
„ J. M'Lure, bootmaker, Isle of Whithorn, . . .	-	-	5	-	—	—

Presbytery of Kirkcudbright.

Rev. George Brown, Castle Douglas, . . .	2	4	5	8	—	—
„ John Haining, Glenkens, . . .	-	-	5	8	—	—
„ John Robertson, Girthon, . . .	1	3	5	8	9	11

Elders.

Mr. Walter M. Neilson, of Queenshill, . . .	-	-	-	-	—	—
„ James M'Kean, Provost of Gatehouse, . . .	-	-	5	8	—	—
„ John M'Millan, farmer, Brighthouse, Balmaclellan, . . .	-	-	5	8	—	—

*Synod of Glasgow and Ayr.**Presbytery of Ayr.*

Rev. James Clark, Dalrymple, . . .	2	3	5	8	10	11
„ William Young, Tarbolton, . . .	-	-	-	-	—	—
„ John Ferguson, Barr, . . .	-	-	5	8	—	—
„ Peter Richardson, Dailly, . . .	2	-	5	8	—	—
„ Duncan Davie, Colmonell, . . .	-	-	5	8	—	—
„ Alexander Adamson, Old Cumnock, . . .	2	3	5	8	—	—
„ John Nixon, Barrhill, . . .	-	-	6	7	—	—
„ John Miller, Newton-on-Ayr, . . .	2	3	5	8	—	—

Elders.

Mr. Nathan Wilson, farmer, Dalrymple, . . .	-	3	5	8	10	—
„ Matthew Allan, farmer, Tarbolton, . . .	2	4	5	8	—	—
„ Robert Dunlop, farmer, Dailly, . . .	2	-	5	8	—	—
„ John M'Millan, farmer, Ballantrae, . . .	-	-	5	8	—	—
„ Robert Brown, schoolmaster, Cumnock, . . .	2	3	5	8	—	—
„ Thomas Paton, Blackburn, Ayr, . . .	2	3	5	8	—	—
„ David MacLagan, C.A., Edinburgh, . . .	2	3	5	8	—	12
„ F. Brown Douglas, advocate, Edinburgh, . . .	2	3	5	8	—	11

Presbytery of Irvine.

Rev. William Reid, Hurlford, . . .	-	3	5	8	—	—
„ Aeneas C. Gordon, Catrine, . . .	1	3	-	-	—	—
„ Donald Gray, Saltcoats, . . .	-	-	-	-	9	12
„ David Scott, Saltcoats, . . .	1	3	-	-	10	—
„ Alexander Steele, Dalry, . . .	-	-	5	8	10	11
„ David Landsborough, Kilmarnock, . . .	1	3	6	7	10	—
„ William Leitch, Kilmarnock, . . .	-	-	5	8	—	—
„ Hector Hall, Beith, . . .	2	3	5	8	10	—
„ Dr. Peter M'Leish, Dunlop, . . .	2	3	5	8	10	—

Elders.

Mr. Archibald Thomson, merchant, Catrine, . . .	2	3	5	8	—	—
„ James Fullarton, merchant, Saltcoats, . . .	2	3	-	-	—	—
„ William Chalmers, merchant, Dalry, . . .	2	-	-	-	—	—
„ Andrew M'Cracken, clothier, Kilmarnock, . . .	-	-	-	-	—	—
„ Robert M'Neil, draper, Beith, . . .	2	4	5	8	10	—
„ Andrew Robertson, joiner, Dunlop, . . .	-	-	-	-	—	—
„ William Aitken, J.P., Saltcoats, . . .	2	3	-	-	9	—
„ Alexander Brown, merchant, Kilmarnock, . . .	2	3	5	8	—	12
„ C. Davidson, town missionary, Kilmarnock, . . .	-	4	6	7	10	—

Presbytery of Paisley.

Rev. William M'Indoe, Paisley, . . .	2	3	-	-	—	—
„ Thomas Carruthers, Bridge of Weir, . . .	2	3	5	8	—	—
„ James B. Sturrock, Paisley, . . .	2	3	-	-	—	—
„ Dr. John Thomson, Paisley, . . .	2	3	5	8	—	—
„ Hugh Mair, Johnstone, . . .	2	3	5	8	—	—
„ John Scott, Houston, . . .	-	-	5	8	—	—

				DIVISIONS.					
				1	2	3	4	5	6
<i>Elders.</i>									
Mr. John Orr, colporteur, Bridge of Weir,	.	.	.	—	—	5	—	—	—
„ John S. Allan, commission agent, Paisley,	.	.	.	—	—	—	—	10	—
„ William Morrison, grain merchant, Paisley,	.	.	.	2	3	5	8	9	—
„ Joseph Laird, feuar, Johnstone,	.	.	.	—	—	—	—	—	—
„ John Young, farmer, Fulwood,	.	.	.	2	3	5	8	—	—
„ William Muir Mackean, merchant, Paisley,	.	.	.	—	—	5	8	10	—
<i>Presbytery of Greenock.</i>									
Rev. John Macfarlan, Greenock,	.	.	.	2	4	5	8	9	—
„ John Gemmel, Fairlie,	.	.	.	2	—	—	—	—	12
„ William Laughton, Greenock,	.	.	.	—	—	5	8	—	12
„ Peter Thomson, Greenock,	.	.	.	2	—	5	8	—	—
„ Robert R. Caldwell, Erskine,	.	.	.	2	4	5	8	10	—
„ Dr. John Nelson, Greenock,	.	.	.	—	—	5	8	—	—
<i>Elders.</i>									
Mr. Dugald Shankland, merchant,	.	.	.	2	4	5	8	—	—
„ Duncan M'Gillivray, agent,	.	.	.	—	3	5	8	9	11
„ James Cairns, blockmaker,	.	.	.	—	3	5	8	—	—
„ John Alston, iron merchant, Greenock,	.	.	.	—	—	—	7	—	—
„ Neil Macneil, feuar, Gourrock,	.	.	.	—	—	5	8	—	—
„ Robert Craig, farmer, Auchentibber,	.	.	.	—	—	—	—	—	—
<i>Presbytery of Hamilton.</i>									
Rev. Peter G. Millar, Cambusnethan,	.	.	.	2	4	5	8	—	—
„ Alexander O. Johnstone, Cambuslang,	.	.	.	1	4	5	8	—	12
„ Hugh M. Mackenzie, Chapelhall,	.	.	.	2	4	—	—	—	—
„ William Findlay, Larkhall,	.	.	.	2	4	—	—	—	—
„ David Brunton, Wishaw,	.	.	.	2	4	5	8	9	—
„ Alexander S. Houston, Greengairs,	.	.	.	2	4	5	8	10	12
„ William Macdonald, Bellahill,	.	.	.	2	4	5	8	10	—
<i>Elders.</i>									
Mr. Thomas Gray, coalmaster, Chapel, Cambusnethan,	.	.	.	2	—	—	—	—	—
„ James Robertson, merchant, Cambuslang,	.	.	.	—	—	—	—	—	—
„ Peter Rintoul, of Bothwell Bank, Bothwell,	.	.	.	—	—	—	—	9	—
„ J. Wilson, coalmaster, Mavin Bank, Airdrie,	.	.	.	—	4	5	8	—	—
„ W. Motherwell, portioner, Burnside, Airdrie,	.	.	.	—	4	—	7	—	—
„ James L. Mitchell, merchant, Auchingrammont, Hamilton,	.	.	.	—	4	5	8	—	—
„ Edwin Robinson, coalmaster, Craigelvan, Airdrie,	.	.	.	2	4	5	8	—	—
<i>Presbytery of Lanark.</i>									
Rev. John White, Carlisle,	.	.	.	2	4	5	—	—	—
„ Charles Gordon, Douglas,	.	.	.	2	4	5	8	9	—
„ Donald Mackintosh, Lanark,	.	.	.	—	4	5	8	—	11
<i>Elders.</i>									
Mr. John Logan, W.S., Edinburgh,	.	.	.	2	4	—	—	—	—
„ H. Mosman, of Auchtyfardle, Lesmahagow,	.	.	.	2	4	5	8	10	—
„ John Tennant, forester, Douglas,	.	.	.	—	—	5	8	9	—
<i>Presbytery of Dumbarton.</i>									
Rev. William Alexander, Duntocher,	.	.	.	2	4	5	8	9	11
„ James Dempster, Renton Gaelic,	.	.	.	—	—	5	8	9	11
„ Thomas Robertson, Strathblane,	.	.	.	1	4	5	8	—	—
„ William Young, Baldernock,	.	.	.	1	3	5	8	9	—
„ William Sutherland, Alexandria,	.	.	.	2	4	5	8	9	11
„ Daniel Gunn, Dumbarton,	.	.	.	2	3	—	8	—	—
„ John Brechin, Shandon,	.	.	.	1	3	5	8	—	—
<i>Elders.</i>									
Mr. John Campbell White of Crosslet,	.	.	.	—	—	—	—	10	—
Dr. Hugh Miller, Shandon,	.	.	.	2	3	5	8	—	—
Mr. John Dewar, Dumbarton,	.	.	.	2	—	—	8	—	—
„ Alexander M'Millan, joiner, Milngavie,	.	.	.	—	—	—	—	10	—
„ Walter Macfarlan, merchant, Alexandria,	.	.	.	—	—	5	8	—	—
„ George Boyd, supervisor of Inland Revenue, Bowling,	.	.	.	—	—	5	8	9	—
„ John W. Burns, Kilmahew,	.	.	.	—	—	5	8	—	—

Presbytery of Glasgow.

	DIVISIONS.					
	1	2	3	4	5	6
Rev. James Munro, Rutherglen,	1	4	5	8	—	—
„ Lewis Davidson, Rutherglen,	1	3	5	8	9	—
„ James Johnston, Glasgow,	—	—	—	—	9	—
„ Alexander Balmain Bruce, Professor of Theology, Free Church College, Glasgow,	—	3	5	8	—	—
„ Dr. Alexander S. Paterson, Glasgow,	2	—	—	—	—	—
„ Richard Waterston, Glasgow,	2	3	5	8	9	12
„ Alexander N. Somerville, Glasgow,	—	—	5	8	—	—
„ Dr. Hugh M'Millan, Glasgow,	—	—	—	—	—	—
„ David Menzies, Glasgow,	—	—	—	—	—	—
„ Alexander Wilson, Glasgow,	2	3	5	8	—	—
„ Dr. John Adam, Glasgow,	2	3	5	8	9	12
„ Robert M. Thornton, Glasgow,	2	3	5	8	10	—
„ Archibald Macdougall, Glasgow,	—	—	5	8	9	—
„ George L. Campbell, Glasgow,	—	3	5	8	9	11
„ John F. Macgregor, Glasgow,	—	—	—	—	—	—
„ Charles G. M'Crie, Glasgow,	2	3	5	8	10	12
„ John Steel, Kirkintilloch,	2	3	5	8	—	—
„ Henry Anderson, Partick,	2	3	—	7	9	—
„ David K. M'Meikan, Cumbernauld,	—	—	6	7	9	—
„ Hugh M'Dougall, Glasgow,	—	—	—	7	9	—
„ Alexander Urquhart, Glasgow,	—	—	6	7	9	11
„ Thomas Macadam, Cryston,	1	3	5	8	9	—
„ William Rossborough, Glasgow,	—	—	5	8	—	—
„ James Cameron, Glasgow,	2	3	5	8	—	—
„ George Campbell, Glasgow,	2	—	5	8	10	—
„ Dr. George C. M. Douglas, Principal and Professor of Theology, Free Church College, Glasgow,	2	—	5	8	10	—
„ John Hamilton, Glasgow,	—	3	5	8	—	—
„ Andrew M. Brown, Kirkintilloch,	—	3	5	8	10	—
„ George Reith, Glasgow,	2	4	5	8	9	—
„ William M. Mackay, Glasgow,	—	3	5	8	—	—

Elders.

Mr. Thomas Wharrie, civil engineer, Glasgow,	—	—	—	—	—	—
„ John Fleming, writer, Glasgow,	1	4	5	8	9	—
„ James Johnstone, chemist, Glasgow,	1	3	5	8	9	—
„ Daniel Frazer, chemist, Glasgow,	2	3	5	8	9	—
„ Robert Paterson, merchant, Glasgow,	—	—	—	—	—	—
„ George W. Clark, corn merchant, Glasgow,	1	3	5	8	—	—
„ Duncan M'Pherson, ironfounder, Glasgow,	—	—	—	—	—	—
„ John M'Clure, writer, Glasgow,	2	—	5	8	9	—
„ Dr. W. G. Blackie, publisher, Glasgow,	2	3	5	8	—	12
„ Dr. William Patrick, physician, Glasgow,	—	—	—	—	—	—
„ William Miller, merchant, Glasgow,	—	—	5	8	9	—
„ Thomas Downs, grocer, Glasgow,	2	3	5	8	9	—
„ Neil M'Coll, Glasgow,	—	—	—	—	—	—
„ James Younie, wright, Glasgow,	—	—	—	—	—	—
„ John Horn, merchant, Glasgow,	—	—	—	—	—	—
„ David Smith, house factor, Partick,	2	—	5	8	9	—
„ Alexander M'Nab, calico printer, Milton of Campsie,	2	—	5	8	—	—
„ William Bisset, teacher, Partick,	—	—	—	—	—	—
„ George Edward, goldsmith, Glasgow,	2	4	5	—	—	—
„ Malcolm Macgregor, coalmaster, Glasgow,	—	—	—	—	—	—
„ Duncan Fletcher, teacher, Glasgow,	—	—	—	—	—	—
„ John Lang, merchant, Glasgow,	—	—	5	8	9	—
„ James H. M'Clure, writer, Glasgow,	—	3	5	8	—	—
„ William Ramsay, ironmonger, Glasgow,	—	—	5	8	9	—
„ G. M. Meldrum, warehouseman, Glasgow,	—	—	5	—	9	—
„ Patrick Playfair, merchant, Glasgow,	2	—	—	—	—	—
„ John Forbes, grocer, Glasgow,	2	3	5	8	—	—
„ John Filahill, merchant, Glasgow,	2	3	5	8	10	—
„ Alexander Fraser, merchant, Glasgow,	2	—	5	8	—	—
„ Hugh Shimmion, merchant, Glasgow,	2	3	5	8	—	—

Synod of Argyle.

Presbytery of Dunoon and Inverary.

	DIVISIONS.					
	1	2	3	4	5	6
Rev. John Stewart, Ardrishaig,	2	3	6	—	—	—
„ William Fraser, Lochgilphead,	—	—	6	7	—	—
„ Alexander Ferguson, North Knapdale,	—	—	—	7	—	—
„ Angus Stewart, Kilmartin,	2	3	6	7	—	—
„ John Clarke, Minard,	—	3	6	7	—	—
„ William Ross, Rothesay,	2	3	5	8	10	11
„ Dr. Robert Elder, Rothesay,	2	4	5	8	9	12

Elders.

Mr. Donald M'Arthur, carpenter, Ardrishaig,	—	—	—	—	—	—
„ Chas. M'Kechie, merchant, Lochgilphead,	—	—	—	—	—	—
„ Peter Sinclair, merchant, Kilmartin,	—	—	5	8	—	—
„ John M'Vicar, farmer, Knockalon, Minard,	—	—	—	—	—	—
„ W. Stewart, farmer, Kerrycroy, Rothesay,	—	—	5	8	10	—
„ Donald M'Arthur, merchant, Rothesay,	—	—	—	—	—	—
„ Donald M'Leod, classical master, Rothesay Academy,	—	—	—	7	—	—

Presbytery of Kintyre.

Rev. Alexander M'Rae, Kilcalmonel,	2	4	5	8	9	11
„ Murdoch M'Queen, Tarbert,	—	—	6	7	—	—
„ Alexander Cameron, Brodick,	—	3	—	7	9	—

Elders.

Mr. Charles Martin, contractor, Campbelton,	—	—	5	8	10	—
„ John M'Cormack, feuar, Tarbert,	—	—	6	7	—	—
„ John Murray, writer, Campbelton,	—	—	5	8	10	—

Presbytery of Islay.

Rev. James Pearson, Killarrow, &c.,	—	—	—	—	—	—
„ John G. M'Neil, Portnahaven,	2	—	—	—	—	—

Elders.

Mr. Alexander M'Conehy, farmer, Daill, Islay,	2	—	5	8	—	—
„ Alexander Reith, accountant, Glasgow,	2	—	—	—	—	—

Presbytery of Lorn.

Rev. Donald M'Gillivray, Kilninver, &c.,	—	—	6	7	—	—
„ Daniel Macalister, Glenorchy,	2	—	5	8	—	—

Elders.

Mr. Gilbert Beith, Ballochneck, Stirlingshire,	—	3	5	8	—	—
„ James White, optician, Glasgow,	—	—	6	7	—	—

Presbytery of Mull.

Rev. Alexander M'Leod, Strontian,	—	—	6	7	—	—
„ Charles Ross, Tobermory,	—	4	5	8	—	11

Elders.

Mr. David J. Brakenridge, M.D., physician, Edinburgh,	2	4	5	8	—	—
Rev. John Murray Mitchell, LL.D., Secretary to the Foreign Mission Committee, Edinburgh,	—	—	5	8	9	—

Synod of Perth and Stirling.

Presbytery of Stirling.

Rev. James Drummond, Clackmannan,	2	3	5	8	9	12
„ James Cowie, Denny,	2	3	5	8	—	—
„ William F. Goldie, Stirling,	—	—	5	8	—	—
„ George H. Knight, Dollar,	—	—	5	8	—	12
„ Dr. Alexander Beith, Stirling,	2	3	5	8	9	12

ROLL OF MEMBERS.

xv

<i>Elders.</i>	DIVISIONS.					
	1	2	3	4	5	6
Mr. Thomas Brydie, banker, Alloa,	—	—	—	—	—	—
„ Alexander Buchanan, farmer, Risk, Denny,	2	3	—	—	—	—
„ William Gillespie, bootmaker, Stirling,	2	—	5	8	—	—
„ William Gibb, merchant, Dollar,	—	—	—	—	9	—
„ Robert Dawson, manufacturer, Alva,	—	—	—	—	—	—

Presbytery of Dunblane.

Rev. James Brown, Tillicoultry,	2	3	5	8	10	—
„ John Ferguson, Bridge of Allan,	—	—	6	7	—	—
„ Eric J. Findlater, Balquhiddel,	—	—	5	8	9	12
„ Patrick T. Muirhead, Kippen,	—	3	6	7	9	12

Elders.

Mr. J. Archibald, manufacturer, Tillicoultry,	—	—	5	8	—	—
„ Joseph Mackay, Hydropathic Establishment, Bridge of Allan,	—	—	—	—	—	—
„ A. Hill, solicitor, Stirling,	2	3	5	8	—	—
„ Donald M'Laren, merchant, Callander,	2	—	5	8	—	—

Presbytery of Dunkeld.

Rev. Alexander S. Robertson, Burrelton,	2	—	6	—	9	—
„ Dougal M'Pherson, Dunkeld,	2	—	5	8	9	—
„ George C. Baxter, Cargill,	2	3	5	8	9	—

Elders.

Mr. George F. Barbour of Bonskeid,	—	—	5	8	—	11
„ Peter Shepherd, feuar, Burrelton,	2	—	5	8	—	—
„ John Gillespie, farmer, Cargill,	—	—	—	—	—	—

Presbytery of Breadalbane.

Rev. Allan Sinclair, Kenmore,	2	—	5	8	—	—
„ Duncan M. Connell, Fortingall,	2	—	6	7	10	—
„ Donald R. O. MacLagan, Logierait,	1	—	5	8	—	11

Elders.

Mr. James Macdonald, farmer, Comrie Farm,	2	—	—	—	—	—
„ James Anderson, farmer, Duneaves,	2	—	—	—	—	—
„ Nicol M'Phail, Inland Revenue Office, Edinburgh,	—	—	5	8	—	—

Presbytery of Perth.

Rev. James F. Thomson, Stanley,	—	3	5	8	10	12
„ James Gibson, Perth,	—	—	5	8	9	—
„ Archibald K. M'Murphy, Scone,	2	—	5	8	10	—
„ B. F. Greig, Kinfauna,	1	—	—	7	—	—
„ John Tulloch, Perth,	2	3	5	8	—	—
„ John Watson, Logiealmond,	1	—	5	8	10	—

Elders.

Mr. Arch. Macdonald, Lord Provost of Perth,	2	3	5	8	—	—
„ Alexander Beveridge, builder, Perth,	2	3	6	7	—	—
„ Peter M'Currach, builder, Perth,	2	3	5	8	—	—
„ James Ritchie, civil engineer, Perth,	—	—	—	8	—	—
„ William Johnstone, feuar, Stanley,	2	—	—	—	—	—
„ David Forsyth, farmer, Logiealmond,	2	3	5	8	—	—

Presbytery of Auchterarder.

Rev. Duncan M'Laren, Dunning,	1	3	5	8	10	12
„ James Macdonald, Aberuthven,	2	—	5	8	9	—
„ Archibald Henderson, Creiff,	—	—	5	8	—	—
„ John R. Omond, Monzie,	2	3	5	8	10	—

					DIVISIONS.					
<i>Elders.</i>					1	2	3	4	5	6
Mr. William Thomson of Balgowan,	.	.	.	.	2	—	—	—	—	—
„ James Drummond of Campfield,	.	.	.	.	2	—	5	8	10	—
„ Robert Eadie, baker, Auchterarder,	.	.	.	.	2	3	6	7	—	—
Dr. Alexander Thom, Creiff,	.	.	.	.	2	3	5	8	9	—
Synod of Fife:										
<i>Presbytery of Dunfermline.</i>										
Rev. Alexander Lundie, Torryburn,	.	.	.	.	—	—	5	8	10	—
„ John M. Shiach, Dunfermline,	.	.	.	.	2	—	5	8	9	12
„ John Jenkins, Culross,	.	.	.	.	2	—	5	8	9	12
<i>Elders.</i>										
Mr. George Meldrum, C.A., Edinburgh,	.	.	.	.	—	—	—	8	—	—
„ Wm. Dick, manufacturer, Dunfermline,	.	.	.	.	2	3	5	8	9	—
„ John Dawson, farmer, Culross,	.	.	.	.	2	—	5	8	—	—
<i>Presbytery of Kinross.</i>										
Rev. Andrew Anderson, Cowdenbeath,	.	.	.	.	—	—	6	7	—	—
„ James Clark, Lassodie,	.	.	.	.	—	3	5	8	9	12
<i>Elders.</i>										
Mr. James Blackwood, farmer, Keltyhill,	.	.	.	.	—	—	—	—	—	—
„ William Fraser, Ledlanes,	.	.	.	.	—	—	5	8	—	—
<i>Presbytery of Kirkcaldy.</i>										
Rev. Peter Macainsh, Lochgelly,	.	.	.	.	—	—	5	8	—	—
„ Donald M. Macalister, Kennoway,	.	.	.	.	—	—	—	7	—	—
„ William Gibson, Abbotshall, Kirkcaldy,	.	.	.	.	2	3	5	8	10	—
„ William Milne, Inverteil, Kirkcaldy,	.	.	.	.	—	—	5	—	—	11
„ John Buchan, Pathhead, Kirkcaldy,	.	.	.	.	1	—	6	—	9	—
„ James Stalker, Kirkcaldy,	.	.	.	.	—	—	5	8	10	—
<i>Elders.</i>										
Mr. Patrick Don Swan, merchant, Provost of Kirkcaldy,	.	.	.	.	—	—	—	—	—	—
„ W. Mitchell, manufacturer, Markinch,	.	.	.	.	—	—	5	8	—	—
„ R. Imrie, farmer, Bankhead, Windygates,	.	.	.	.	—	—	—	—	—	—
„ John Watt, shipbuilder, Dysart,	.	.	.	.	2	3	—	—	—	—
„ Thomas Dick, merchant, Lochgelly,	.	.	.	.	—	—	—	—	—	—
„ Thomas Kay, manufacturer, Pathhead,	.	.	.	.	1	—	5	—	9	—
<i>Presbytery of Cupar.</i>										
Rev. William Affleck, Auchtermuchty,	.	.	.	.	2	3	5	8	10	11
„ Alexander Mackenzie, Falkland,	.	.	.	.	2	3	5	—	9	11
„ Hugh Ross, Collessie,	.	.	.	.	2	—	5	8	—	11
„ John Murray, Dairsie,	.	.	.	.	1	3	5	8	10	—
<i>Elders.</i>										
Mr. William Innes of Marybank, Cupar Fife,	.	.	.	.	2	—	5	8	—	—
„ F. L. Maitland Heriot of Ramornie, Sheriff of Forfarshire,	.	.	.	.	2	—	5	8	9	—
„ Alexander Reid, farmer, Cruivie,	.	.	.	.	2	—	5	8	—	—
„ Thomas Crichton, maltster, Ladybank,	.	.	.	.	2	—	5	8	—	—
<i>Presbytery of St. Andrews.</i>										
Rev. W. P. Falconer, Ferry-Port-on-Craig,	.	.	.	.	2	3	5	8	9	—
„ William Bruce, Largo,	.	.	.	.	2	—	5	8	—	12
„ Alexander Cleghorn, Leuchars,	.	.	.	.	1	3	5	8	—	11
„ Neil M'Leod, Forgan,	.	.	.	.	—	—	—	—	—	—

		DIVISIONS.					
<i>Elders.</i>		1	2	3	4	5	6
Mr. Matthew Blackie, manufacturer, Tayport,	.	2	3	5	8	—	—
„ William Wood, merchant, Largo,	.	2	—	—	—	—	—
„ Arthur Terras, merchant, Balmullo,	.	1	3	5	8	—	—
„ Charles Millar, Magask, Newport,	.	2	3	—	8	—	—

Synod of Angus and Mearns.

Presbytery of Meigle.

Rev. James Robertson, Cray, Glenshee,	.	—	—	5	8	—	—
„ John Fleming, Newtyle,	.	2	—	5	—	9	—
„ Malcolm Whyte, Blairgowrie,	.	—	4	5	8	10	11

Elders.

Mr. Alexander Keay, Dalhenzee, Glenshee,	.	—	—	5	8	9	—
„ Thomas Mudie, merchant, Newtyle,	.	2	—	5	8	—	—
„ J. Bisset, farmer, Thorngreen, Blairgowrie,	.	—	—	5	8	9	—

Presbytery of Forfar.

Rev. Robert Ross, Forfar,	.	2	3	5	8	—	11
„ John Thomson, Kirriemuir,	.	—	—	5	—	9	—
„ William Livingstone, Kirriemuir,	.	—	3	6	—	—	—

Elders.

Mr. David Robb, merchant, Forfar,	.	2	3	5	8	—	—
„ J. Mann, contractor, Pathhead, Kirriemuir,	.	2	—	6	—	10	—
„ Patrick H. Thoms of Aberlemno,	.	2	—	5	8	—	—

Presbytery of Dundee.

Rev. John Hunter, Longforgan,	.	1	3	5	8	9	—
„ George Laing, Chapelshade, Dundee,	.	—	3	5	8	9	—
„ John M'Pherson, Dundee,	.	2	3	5	8	9	—
„ Neil Taylor, Dundee,	.	—	—	6	7	—	12
„ John Duke, Dundee,	.	—	—	5	8	10	—
„ Robert Milligan, Dundee,	.	2	—	5	8	10	—
„ Robert Lorimer, Mains, &co.,	.	2	3	5	8	—	12
„ David Somerville, Dundee,	.	1	3	5	8	10	—
„ Dr. William Wilson, Dundee,	.	—	3	5	8	9	12

Elders.

Mr. A. Valentine, commission agent, Dundee,	.	—	—	5	8	—	—
„ James S. Rogers, manufacturer, Rosemill,	.	—	3	5	8	—	12
„ David Hunter, mill-furnisher, Dundee,	.	2	3	5	8	10	—
„ Alexander Donaldson, bootmaker, Dundee,	.	—	—	5	8	—	—
„ Alexander Ritchie, farmer, Ballindean,	.	—	—	6	7	9	—
„ David Petrie, jun., residenter, Dundee,	.	2	3	—	8	10	—
„ David Thomson, printer, Dundee,	.	—	—	—	—	—	—
„ William Bain, builder, Dundee,	.	2	3	—	—	—	—
„ D. M. Watson, paper-maker, Bullionfield,	.	2	3	5	8	—	12

Presbytery of Brechin.

Rev. Christopher Smith, Edzell,	.	2	3	5	8	—	—
„ William M. Falconer, Marytown,	.	2	3	5	8	—	11
„ William Nixon, Montrose,	.	—	—	6	7	—	—
„ George S. Sutherland, Montrose,	.	—	—	—	—	10	—

Elders.

Mr. Hugh Alexander, gamekeeper, Kinnaird,	.	—	3	5	8	10	—
„ James Warrack, shipowner, Montrose,	.	—	—	6	—	—	—
„ John Reid, druggist, Montrose,	.	2	—	—	7	—	—
„ David Burns, publisher, Brechin,	.	—	—	5	8	10	—

					DIVISIONS.					
					1	2	3	4	5	6
<i>Presbytery of Arbroath.</i>										
Rev. Benjamin Bell, Friockheim,	.	.	.	.	—	3	5	8	10	—
„ James P. Lilley, Arbroath,	.	.	.	.	—	—	5	—	—	—
„ Dr. David Crichton, Arbroath,	.	.	.	.	2	3	—	—	—	—
„ Alexander Comrie, Carnoustie,	.	.	.	.	1	3	5	8	10	—
<i>Elders.</i>										
Mr. Alexander Hutton, banker, Arbroath,	.	.	.	.	2	3	—	—	—	—
„ Richard Scott, baker, Arbroath,	.	.	.	.	1	3	5	—	10	12
„ William Salmond, merchant, Arbroath,	.	.	.	.	—	3	5	8	—	—
„ George W. Laird of Denfield,	.	.	.	.	2	3	5	8	—	—
<i>Presbytery of Fordoun.</i>										
Rev. Alexander Watt, Kinneff,	.	.	.	.	—	—	5	8	—	—
„ William Dougall, Stonehaven,	.	.	.	.	—	—	5	8	—	—
„ Robert M. Boyd, Glenbervie,	.	.	.	.	1	3	5	8	—	—
„ Hector Adam, Marykirk,	.	.	.	.	2	3	5	8	10	—
<i>Elders.</i>										
Mr. Alexander Don, banker, Fettercairn,	.	.	.	.	2	3	5	8	—	—
„ John Macdonald, Tippetty, Fordoun,	.	.	.	.	—	—	5	8	—	—
Captain Roderick Mackenzie, Secretary to the Evangelistic Association, Edinburgh,	.	.	.	.	—	4	5	8	10	—
Mr. William Brown, Pitnamoon, Fettercairn,	.	.	.	.	2	3	5	8	—	—
<i>Synod of Aberdeen.</i>										
<i>Presbytery of Aberdeen.</i>										
Rev. James Johnstone, Belhelvie,	.	.	.	.	1	4	5	8	10	11
„ William H. Gualter, Aberdeen,	.	.	.	.	—	—	5	8	—	—
„ John Laidlaw, Aberdeen,	.	.	.	.	2	3	—	—	—	—
„ James Selkirk, Aberdeen,	.	.	.	.	1	4	5	8	—	—
„ John M. Sloan, Aberdeen,	.	.	.	.	—	—	5	8	—	—
„ George Macdonald, Aberdeen,	.	.	.	.	1	—	—	—	—	—
„ Henry W. Bell, Aberdeen,	.	.	.	.	—	—	5	8	—	—
„ James Goodall, Aberdeen,	.	.	.	.	—	—	5	8	9	12
„ George D. Low, Aberdeen,	.	.	.	.	2	—	5	8	9	12
„ James Masson, Aberdeen,	.	.	.	.	2	—	—	—	10	—
„ Alexander Clark, Kingswells,	.	.	.	.	2	—	5	8	9	—
„ James Iverach, Ferryhill,	.	.	.	.	1	—	5	8	—	11
„ Dr. William Binnie, Professor of Divinity, Free Church College, Aberdeen,	.	.	.	.	—	—	—	—	—	—
<i>Elders.</i>										
Mr. David Bisset, farmer, Maryculter,	.	.	.	.	—	—	—	—	—	—
„ William Garvie, builder, Aberdeen,	.	.	.	.	2	—	5	8	10	—
Dr. James Gordon, Old Aberdeen,	.	.	.	.	2	4	5	8	—	—
Mr. Robert Abernethy, C.E., Aberdeen,	.	.	.	.	2	4	5	8	10	12
„ John Webster, manager, Aberdeen,	.	.	.	.	1	3	6	7	—	—
„ James Stephen, R.N., Aberdeen,	.	.	.	.	—	4	5	8	10	11
„ David Easton, banker, Aberdeen,	.	.	.	.	—	—	5	8	—	—
„ Alex. Badenoch, outfitter, Aberdeen,	.	.	.	.	1	—	5	8	—	—
„ James Morrison, baker, Aberdeen,	.	.	.	.	—	—	5	8	—	—
„ William Mowat, retired accountant,	.	.	.	.	1	—	5	8	—	—
„ Joseph Wood, manager,	.	.	.	.	1	4	5	7	9	11
„ James Batchan, banker,	.	.	.	.	2	3	—	—	—	—
„ Colonel Gravenor Kirby,	.	.	.	.	2	3	5	8	10	—
<i>Presbytery of Kincardine O'Neil.</i>										
Rev. James Smith, Tarland,	.	.	.	.	2	—	5	8	10	—
„ A. H. Moir, Aboyne,	.	.	.	.	—	—	5	8	10	—
„ Thomas Siddie, Braemar,	—	—	5	8	9	—
„ William B. Alexander, Crathie,	2	3	5	8	10	—

ROLL OF MEMBERS.

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	DIVISIONS.					
	1	2	3	4	5	6
<i>Elders.</i>						
Mr. Harry Michie, Marywell, Birse,	—	—	5	8	—	—
„ William Dickson, Edinburgh,	2	—	5	8	9	—
Dr. Wilson, H.M. Senior Inspector of Schools, Edinburgh, .	2	3	5	8	9	12
Mr. David Mitchell, advocate, Aberdeen,	2	3	5	8	—	—
<i>Presbytery of Alford.</i>						
Rev. Dr. William P. Smith, Keig and Tough,	—	—	5	8	—	—
„ William G. Brander, Alford,	—	—	5	8	—	—
<i>Elders.</i>						
Mr. James S. Gordon of Craig,	—	—	—	—	—	—
„ David R. L. Grant of Kingsford,	2	4	5	8	—	—
<i>Presbytery of Garioch.</i>						
Mr. George Bain, Chapel of Garioch,	2	3	5	8	—	11
„ Alexander B. Barkway, Culsalmond,	1	3	—	—	9	—
„ John Galloway, Kintore,	—	—	5	8	9	—
<i>Elders.</i>						
The Right Honourable the Earl of Kintore,	—	—	5	8	9	—
Mr. David Dickson, Edinburgh,	—	—	5	8	9	—
„ John Harvey, Stirling,	—	3	—	—	9	—
<i>Presbytery of Ellon.</i>						
Rev. William Ferguson, Ellon,	—	—	5	8	—	—
„ John S. Clark, Foveran,	—	—	5	8	—	—
„ John Mennie, Methlic,	—	—	5	8	—	—
<i>Elders.</i>						
Mr. William Henderson, Devanha House, Aberdeen,	2	3	5	8	—	—
„ John Gordon of Parkhill,	2	3	—	—	9	—
Rev. George Brown, of Longhaven, Cruden,	—	—	—	—	—	—
<i>Presbytery of Deer.</i>						
Rev. James Yuill, Peterhead,	1	—	5	8	—	—
„ Archibald Gardner, New Deer,	2	4	5	8	10	—
„ Alexander Bisset, Peterhead,	—	—	—	—	10	—
„ John Tainsh, Strichen,	1	3	5	8	—	—
„ William M'Robbie, Aberdour,	2	4	5	8	9	—
<i>Elders.</i>						
Mr. James Couper, fishery officer, Fraserburgh,	2	—	6	—	10	—
„ William Ferguson of Kinmundy,	2	—	—	—	—	11
„ John Muir, merchant, Glasgow,	—	—	—	—	—	—
„ Charles A. Barclay, Aberdour House,	2	—	—	—	—	—
„ James Miller, Rothesay,	2	4	5	8	10	—
<i>Presbytery of Turriff.</i>						
Rev. William Grant, Forglen,	2	—	5	8	10	—
„ James Sutherland, Turriff,	—	3	5	8	9	—
„ Alexander Forbes, Drumblade,	2	—	5	8	10	11
<i>Elders.</i>						
Mr. Robert Smith, farmer, Turriff,	2	3	5	8	—	—
„ James B. M'Combie, advocate, Aberdeen,	2	4	5	8	—	—
Major John Ross of Tillicorthy,	2	—	5	8	9	—
<i>Presbytery of Fordyce.</i>						
Rev. John Mackay, Cullen,	—	—	5	8	—	—
„ William T. Ker, Deskford,	—	—	5	8	—	—
„ James W. Geddie, Banff,	2	4	5	8	—	—
„ Dr. Robert Traill, Boyndie,	2	—	5	8	—	11

						DIVISIONS.					
						1	2	3	4	5	6
<i>Elders.</i>											
Mr. James Wood, Provost of Banff,	.	.	.	.	.	—	—	—	—	—	—
„ James Rust, Union Bank Agent, Banff,	.	.	.	.	.	—	—	—	—	—	—
„ James Stevenson, merchant, Glasgow,	.	.	.	.	.	—	—	—	—	—	—
Dr. John Pringle, Edinburgh,	.	.	.	.	.	2	3	5	8	9	11
<i>Synod of Moray.</i>											
<i>Presbytery of Strathbogie.</i>											
Rev. William Moffat, Cairnie,	.	.	.	.	.	—	—	6	7	9	11
„ William Burnet, Huntly,	.	.	.	.	.	—	—	5	8	9	—
„ William Gillespie, Keith,	.	.	.	.	.	2	3	5	8	9	11
<i>Elders.</i>											
Mr. George Mellis, merchant, Huntly,	.	.	.	.	.	—	—	—	—	—	—
„ James Ewing, farmer, Clerkseat, Grange,	.	.	.	.	.	2	—	—	—	—	—
„ Charles G. Black, farmer, Knoch, Grange,	.	.	.	.	.	—	—	5	8	9	—
<i>Presbytery of Abernethy.</i>											
Rev. Dugald Shaw, Laggan,	.	.	.	.	.	—	3	—	—	9	—
„ Neil Dewar, Kingussie,	.	.	.	.	.	—	—	—	8	—	—
<i>Elders.</i>											
Mr. Neil C. Campbell, advocate, Sheriff of Ayr,	.	.	.	.	.	—	—	5	8	10	12
„ Donald Miller, 7 Johnston Terrace, Edinburgh	.	.	.	.	.	—	—	—	—	—	11
<i>Presbytery of Aberlour.</i>											
Rev. Donald Robertson, Inveravon,	.	.	.	.	.	2	4	5	8	10	—
„ William R. Nicoll, Mortlach,	.	.	.	.	.	2	3	5	8	9	—
<i>Elders.</i>											
Mr. Adam Sharp of Clyth, banker in Rothes,	.	.	.	.	.	—	—	—	8	—	—
„ James W. Norris Mackay, M.D., Elgin,	.	.	.	.	.	—	—	—	—	—	—
<i>Presbytery of Elgin.</i>											
Rev. James Morrison, Urquhart,	.	.	.	.	.	1	—	5	8	9	11
„ William A. Gray, Elgin,	.	.	.	.	.	2	3	5	8	10	—
„ George Cassie, Hopeman,	.	.	.	.	.	—	—	5	8	—	—
<i>Elders.</i>											
Mr. William Petrie, farmer, Urquhart,	.	.	.	.	.	—	—	5	8	—	—
„ William Robertson, druggist, Elgin,	.	.	.	.	.	—	—	—	—	—	—
„ John S. Ferrier, bookseller, Elgin,	.	.	.	.	.	—	—	5	8	10	—
<i>Presbytery of Forres.</i>											
Rev. James F. M'Ara, Kinloss,	.	.	.	.	.	—	—	6	7	—	11
„ John Baird, Rafford,	.	.	.	.	.	—	—	6	7	9	—
<i>Elders.</i>											
Mr. Duncan Grant, printer and publisher, Edinburgh,	.	.	.	.	.	—	3	6	7	9	11
„ David Reat, contractor, Dyke,	.	.	.	.	.	—	—	—	—	—	—
<i>Presbytery of Inverness.</i>											
Rev. Dr. John J. Black, Inverness,	.	.	.	.	.	2	4	5	8	—	11
„ Allan M'Pherson, Dores,	.	.	.	.	.	—	—	—	—	—	—
„ Adam Campbell, Petty,	.	.	.	.	.	2	—	5	8	—	—
„ Duncan Colvin, Inverness,	.	.	.	.	.	1	4	5	8	10	11
<i>Elders.</i>											
Captain John Fraser of Farraline	.	.	.	.	.	—	—	—	—	—	—
Mr. George Black, banker, Inverness	.	.	.	.	.	2	—	—	7	—	—
„ Kenneth M'Iver, cabinetmaker, Inverness,	.	.	.	.	.	—	—	6	7	—	—
Rev. Dr. J. B. Mackenzie of Silverwells, Inverness,	.	.	.	.	.	—	—	—	—	—	—
<i>Presbytery of Nairn.</i>											
Rev. Alexander Macdonald, Ardlach,	.	.	.	.	.	2	3	5	8	—	—
„ Alexander Cameron, Arderseir,	.	.	.	.	.	—	—	—	—	—	—
<i>Elders.</i>											
Mr. Donald Beith, W.S., Edinburgh,	.	.	.	.	.	—	3	—	—	—	—
„ Joseph T. Melvin, bookseller, Nairn.	.	.	.	.	.	2	3	—	—	10	—

Synod of Ross.

Presbytery of Chanonry.

DIVISIONS.					
1	2	3	4	5	6
—	—	—	—	—	—
2	—	5	—	—	—
2	—	5	8	9	—

Rev. Farquhar M'Rae, Knockbain,	.	.	.	.	.
„ John M'Kerchar, Avoch,	.	.	.	.	.
„ John R. Elder, Cromarty,	.	.	.	.	.

Elders.

Mr. John Maclaren, publisher, Edinburgh,	.	.	.	.	.
„ John Taylor, sheriff clerk, Cromarty,	.	.	.	.	.
„ Alex. A. Middleton, Roseform, Cromarty,	.	.	.	.	.

Presbytery of Dingwall.

Rev. Andrew D. Mackenzie, Kilmorack,	.	.	.	.	.
„ William S. Macdougall, Fodderty, &c.,	.	.	.	.	.
„ Dugald Matheson, Kiltearn,	.	.	.	.	.

Elders.

Mr. Benjamin Bell, surgeon, Edinburgh,	.	.	.	.	.
„ John Mitchell, Provost of Dingwall,	.	.	.	.	.
„ John Mackenzie, farmer, Kildun, Dingwall,	.	.	.	.	.

Presbytery of Tain.

Rev. John Macdonald, Fearn,	.	.	.	.	.
„ Donald Murray, Tarbat,	.	.	.	.	.
„ John H. Fraser, Rosskeen,	.	.	.	.	.

Elders.

Mr. William Mackenzie, Ardross, Rosskeen,	.	.	.	.	.
„ Thomas J. Boyd, publisher, Edinburgh,	.	.	.	.	.
Colonel Davidson, Woodcroft, Edinburgh,	.	.	.	.	.

Synod of Sutherland and Caithness.

Presbytery of Dornoch.

Rev. Charles Mackenzie, Golspie,	.	.	.	.	.
„ Alexander Mackay, Rogart,	.	.	.	.	.
„ Norman N. Mackay, Assynt,	.	.	.	.	.

Elders.

Mr. J. Gardiner, S.S.C., Grangehouse, Trinity,	.	.	.	.	.
„ James Spence, Coventry Bank, Dundee,	.	.	.	.	.
„ A. Stuart Black, banker, Bonar Bridge,	.	.	.	.	.

Presbytery of Tongue.

Rev. James Cumming, Melness,	.	.	.	.	.
„ John S. Mackay, Altnaharra,	.	.	.	.	.
„ James Ross, Durness,	.	.	.	.	.

Elders.

Mr. John Macdonald, Treasurer of the Free Church, Edinburgh,	.	.	.	.	.
„ William Mackay, Melness,	.	.	.	.	.
Rev. J. Roberts, 5 St. Andrew Square, Edinburgh,	.	.	.	.	.

Presbytery of Caithness.

Rev. George Stevenson, Pultneytown,	.	.	.	.	.
„ Hector Fraser, Halkirk,	.	.	.	.	.
„ David Ferguson, Westerdale,	.	.	.	.	.
„ Roderick M'Gregor, Canisbay,	.	.	.	.	.
„ Alexander Lee, Lybster,	.	.	.	.	.
„ Donald Mowat, Dunnet,	.	.	.	.	.

Elders.

Mr. W. Sinclair, manufacturer, Pultneytown,	.	.	.	.	.
„ James Loutitt, shipowner, Wick,	.	.	.	.	.
„ Robson Mackay, merchant, Lybster,	.	.	.	.	.
„ Donald Mackay, farmer, Thurso,	.	.	.	.	.
„ Alexander Cormack, merchant, Aberdeen,	.	.	.	.	.
„ William Iverach, gardener, Thurso,	.	.	.	.	.

Synod of Glenelg.

Presbytery of Lochcarron.

DIVISIONS.					
1	2	3	4	5	6
Rev. John Baillie, Gairloch,	-	-	6	7	—
„ John Macpherson, Lochalsh,	-	4	5	8	—
„ Angus Mackay, Glenshiel,	-	-	6	7	—
„ Donald Macdonald, Shieldaig,	-	-	6	7	—

Elders.

Captain William E. Webster, Stirling,	-	-	6	7	—
Mr. Simon W. C. Gauld, banker, Lochalsh,	-	3	5	8	—
„ William M'Bean, C.A., Edinburgh,	1	3	-	-	9
„ John S. Muschet, M.D., Stirling,	-	-	6	7	—

Presbytery of Abertarff.

Rev. Charles Stewart, Fort-William,	2	3	5	8	—
„ Alexander M'Coll, Fort-Augustus,	-	-	6	7	—

Elders.

Mr. Alexander Simpson, Provost of Inverness,	-	-	6	7	—
„ Daniel M'Leish, banker, Fort-William,	-	-	5	8	10

Presbytery of Skye and Uist.

Rev. Donald M'Lean, Carinish,	-	-	6	-	—
„ John M'Rae, Duirinish,	-	-	6	7	—
„ Angus Galbraith, Raasay,	1	4	6	7	—
„ John Fletcher, Bracadale,	-	-	-	-	—

Elders.

Mr. William Wood, C.A., Edinburgh,	-	-	-	-	10
„ John Cowan of Beeslack,	-	-	5	8	10
Rev. John Laing, librarian, New College, Edinburgh,	2	3	-	7	—
Mr. William Geddes, Holmhead House, Cathcart,	-	-	-	-	—

Presbytery of Lewis.

Rev. John Campbell, Uig,	2	3	5	8	—
„ Allan M'Arthur, Barvas,	-	3	6	7	—
„ Roderick M'Rae, Carlaway,	2	3	-	7	—

Elders.

Mr. Dugald Campbell, accountant, Greenock,	-	3	5	8	10
„ David Macdonald, merchant, Aberdeen,	1	3	6	7	9
„ A. Morrison, rope manufacturer, Stornoway,	2	3	-	8	—

*Presbytery of Orkney.**(Having Synodical Powers.)*

Rev. J. R. Anderson, Harray, &c.,	-	4	5	8	10
„ Robert Wilson, North Ronaldshay,	-	-	5	-	—
„ John Peddie, Papa-Westray	2	3	5	8	—
„ James Ritchie, Stromness,	2	-	5	-	—
„ John Stewart, St. Andrews,	-	-	-	-	—

Elders.

Mr. Charles Cowan of Loganhouse, Edinburgh,	-	-	5	8	9
Dr. Robert Omond, physician, Edinburgh,	2	3	5	8	—
Dr. John Moir, physician, Edinburgh,	-	-	5	-	—
Mr. Robert Brothie of Swanney, Orkney,	1	3	5	8	—
„ James Gray of Halkland, Rendall, Orkney,	-	-	5	8	—

*Presbytery of Shetland.**(Having Synodical Powers.)*

Rev. Colin S. Murray, Yell,	2	3	5	8	—
„ John C. Robertson, Lerwick,	2	-	5	8	—
„ George Clark, Conningsburgh,	-	-	-	-	—
„ Alexander Martin, Dunrossness,	2	3	5	8	9

	DIVISIONS.					
	1	2	3	4	5	6
<i>Elders.</i>						
Mr. G. Martin of Auchendennan, Dumbarton,	2	-	5	8	—	—
„ Thomas Clark, publisher, Edinburgh,	2	3	-	8	—	—
„ John Thomson, merchant, Edinburgh,	-	-	5	8	10	11
„ James Watt, Free Church Offices, Edinburgh,	2	-	-	-	—	12
Presbyteries in India.						
<i>Presbytery of Calcutta.</i>						
Rev. Prosunno Kumar Chaturji, Chinsurah,	-	-	-	-	—	—
<i>Elder.</i>						
Mr. George Smith, LL.D., Editor of the <i>Daily Review</i> , Edin.,	2	-	5	8	—	—
<i>Presbytery of Bombay.</i>						
Rev. James Dawson, Chindwarra, Central Provinces,	-	-	5	8	10	11
<i>Elder.</i>						
Mr. Archibald Graham, M.D., Morningside, Edinburgh,	-	-	-	-	—	—
<i>Presbytery of Madras.</i>						
Rev. George Milne Rae, Madras,	-	-	5	8	9	—
<i>Elder.</i>						
Colonel Archibald G. Young,	-	-	5	8	10	—
Presbytery of Italy.						
Rev. Alexander Burn Murdoch, Nice,	-	-	-	-	—	—
„ George Brown, Pau,	-	-	-	-	—	—
„ Amulric F. Buscarlet, Lusanne,	-	-	5	8	—	—
<i>Elders.</i>						
Rev. Peter Hope, B.D., Edinburgh,	-	-	5	8	—	—
Mr. James Balfour, W.S., Edinburgh,	2	-	5	8	10	—
„ Walter Maclellan, of Blairvaddick,	-	4	-	-	—	—
Presbytery of Caffraria.						
Rev. William J. B. Moir, Lovedale,	-	-	-	-	—	—
<i>Elder.</i>						
Mr. William Kidston, of Ferniegair,	-	-	6	7	9	—

MEMBERS OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

<i>Presbytery of Glasgow.</i>						
Rev. Wm. Symington, D.D., Great Hamilton St., Glasgow,	-	-	-	-	—	—
„ David D. Ormond, Stirling,	-	-	-	-	—	—
„ John M'Dermid, Southern Congregation, Cumberland Street, Glasgow,	-	-	-	-	—	—
„ David Taylor, Dover Street, Glasgow,	-	-	-	-	9	—
„ John Torrance, St. George's Road, Glasgow,	-	-	-	-	—	—
„ John Edgar, Barrowfield, Glasgow,	-	-	-	-	—	—
„ John Kay, Coatbridge,	-	-	-	-	10	—
„ Thomas W. Patrick, Rutherglen,	-	-	-	-	—	—
<i>Elders.</i>						
Mr. Thomas Binnie, Great Hamilton Street, Glasgow,	-	-	-	-	—	—
„ Daniel Ferguson, Stirling,	-	-	-	-	—	—
„ John M. Robertson, Southern Congregation, Cumberland Street, Glasgow,	-	-	-	-	—	—
„ John Taylor, Dover Street, Glasgow,	-	-	-	-	—	—
„ James Daly, St. George's Road, Glasgow,	-	-	-	-	—	—
„ James Caldwell, Barrowfield, Glasgow,	-	-	-	-	—	—
„ Ebenezer Allison, Coatbridge,	-	-	-	-	—	—
„ William Scott, Rutherglen,	-	-	-	-	—	—
„ Andrew Symington (Glasgow), Airdrie,	-	-	-	-	—	—

				DIVISIONS.					
				1	2	3	4	5	6
<i>Presbytery of Kilmarnock.</i>									
Rev. Alexander Davidson, Kilbirnie,	.	.	.	-	-	-	-	-	-
„ M. G. Easton, D.D., Darvel,	.	.	.	-	-	-	-	-	-
„ William Clow, Kilmarnock,	.	.	.	-	-	-	-	-	-
„ Thomas H. Lang, Ayr,	.	.	.	-	-	-	-	-	-
„ Matthew Hutchison, New Cumnock,	.	.	.	-	-	-	-	-	-
„ John Jackson, Girvan,	.	.	.	-	-	-	-	-	-
<i>Elders.</i>									
Mr. James Knox, Kilbirnie,	.	.	.	-	-	-	-	-	-
„ John Mair, Darvel,	.	.	.	-	-	-	-	-	-
„ Alexander Douglas, Kilmarnock,	.	.	.	-	-	-	-	-	-
„ Thomas Rowatt (Edinburgh), Ayr,	.	.	.	-	-	-	-	-	-
„ John Towert (Edinburgh), New Cumnock,	.	.	.	-	-	-	-	-	-
„ William Strang (Glasgow), Girvan,	.	.	.	-	-	-	-	-	-
<i>United Presbyteries of Newton-Stewart and Dumfries.</i>									
Rev. Walter R. Paton, Whithorn,	.	.	.	-	-	-	-	-	-
„ James Goold, Newton-Stewart,	.	.	.	-	-	-	-	-	-
„ Thomas Easton, Stranraer,	.	.	.	-	-	-	-	-	-
„ Matthew Brown, Hightae,	-	-	-	-	-	-
„ William Milroy, Penpont,	-	-	-	-	-	-
„ James Morrison, Eskdalemuir,	.	.	.	-	-	-	-	-	-
„ Robert M'Kenna, Dumfries,	.	.	.	-	-	-	-	-	-
„ George Lawrie, Castle-Douglas,	.	.	.	-	-	-	-	-	-
„ James Bowie, Dunscore,	-	-	-	-	-	-
<i>Elders.</i>									
Mr. John M'Keand, Newton-Stewart,	-	-	-	-	-	-
„ Robert M'Meehin, Stranraer,	.	.	.	-	-	-	-	-	-
„ Gavin Barbour, Hightae,	-	-	-	-	-	-
„ William Ferguson, Penpont,	.	.	.	-	-	-	-	-	-
„ Robert Berry (Edinburgh), Eskdalemuir,	.	.	.	-	-	-	-	-	-
„ James Scott, Dumfries,	.	.	.	-	-	-	-	-	-
„ George M'Kie, Castle-Douglas,	.	.	.	-	-	-	-	-	-
„ Matthew Fairley (Glasgow), Dunscore,	.	.	.	-	-	-	-	-	-
<i>Presbytery of Edinburgh.</i>									
Rev. Thomas Martin, } Strathmiglo,	.	.	.	-	-	-	-	-	-
„ Nathan Cosh, }	.	.	.	-	-	-	-	-	-
„ William H. Goold, D.D., Edinburgh,	.	.	.	-	-	-	-	-	-
„ Robert Naismith, Chirnside,	.	.	.	-	-	-	-	-	-
„ John Wylie, Dundee,	.	.	.	-	-	-	-	-	-
„ J. Hunter, Laurieston,	.	.	.	-	-	-	-	-	-
„ Thomas Ramage, Douglas-Water,	.	.	.	-	-	-	-	-	-
<i>Elders.</i>									
Mr. James Kennedy, Strathmiglo,	.	.	.	-	-	-	-	-	-
„ Alexander M. Milroy, Edinburgh,	.	.	.	-	-	-	-	-	-
„ John Baillie, Dundee,	.	.	.	-	-	-	-	-	-
„ Archibald Lang, Laurieston,	.	.	.	-	-	-	-	-	-
„ James Gray, Douglas-Water,	.	.	.	-	-	-	-	-	-
<i>Presbytery of Paisley.</i>									
Rev. Alexander Baird, Port-Glasgow,	-	-	-	-	10	-
„ Andrew Symington, Greenock,	-	-	-	-	-	-
„ Charles N. M'Caig, } Lochgilphead,	.	.	.	-	-	-	-	-	-
„ James M. Fulton, }	.	.	.	-	-	-	-	-	-
„ George Clazy, Paisley,	-	-	-	-	-	-
„ George Davidson, Renton,	.	.	.	-	-	-	-	-	-
„ John H. Thomson, Eaglesham,	.	.	.	-	-	-	-	-	-
<i>Elders.</i>									
Mr. James Semple, Port-Glasgow,	.	.	.	-	-	-	-	-	-
„ Thomas Scott, Greenock,	-	-	-	-	9	-
„ Thomas Coulter, Lochgilphead,	.	.	.	-	-	-	-	-	-
„ John M. Symington, Paisley,	.	.	.	-	-	-	-	-	-
„ Alexander Davy, Renton,	-	-	-	-	-	-
„ Robert Howie, Eaglesham,	-	-	-	-	-	-

PROCEEDINGS

OF THE

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

THURSDAY, MAY 18, 1876.

THE General Assembly of the Free Church of Scotland met to-day in the Hall. There was a large attendance of the members and of the public. The Moderator, Dr. Moody Stuart, on entering the Hall, with the Clerks, Sir Henry Moncreiff and Dr. Wilson, was received with the usual demonstration of respect, the Assembly rising to its feet, and continuing standing till he had taken his seat. The proceedings were commenced with praise, prayer, and reading of the Scriptures.

Dr. MOODY STUART then delivered the opening sermon. He chose for his text John xvii. 21-23—"That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent Me. I in Thee and Thou in Me, that they may be made perfect in one." The annual meeting of the General Assembly never fails, he said, to recall, with all their hallowed associations, the words of the Psalm, "Jerusalem is builded as a city that is compact together," and this compactness of Jerusalem below, this oneness of heart and mind on earth, links us at the same time to heaven above; for, while the uniting spirit comes from above, it is when brethren dwell together in unity that the anointing oil flows down from the High Priest to the skirts of the garments. But this oneness on earth, and this oneness of earth and heaven, is only in Jesus Christ. He examined the great truth of the text that Jesus Christ is the golden link that binds into one the universe of holy beings. He maintained that all evil is one, yet all in whom it dwells are divided; and then the converse that all good is one, and all in whom it dwells are gathered into one in Jesus Christ. The oneness of evil is, he showed, among the most marked of its characteristics; but all sin is division, sin being in its nature severance, and the union of sinners neither true nor lasting. He then addressed himself to the seeming barrier of distance between God and man. The truth is that, as regards union and fellowship, the distance from God in heaven to man on earth is neither of the same kind, nor at all so great, as the distance between man and the lower creatures on the earth beside him. The wide difference between man and beast, and the comparative nearness and likeness of man to God, are both expressed in the early divine decree—"Every moving thing that liveth shall be meat for you, even as the green herb; but whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man." Fascinated by the resemblance between man and the lower animals, some acute men

of science, ignoring man's creation in the divine image, and his peculiar and completely distinctive capacity of knowing God, and seeking a oneness for man beneath him, and not above him, have pored over this earthly likeness till what is heavenliest in their own faculties seems to have been benumbed, and they have pictured to themselves a man near of kin to the other beasts, only a little higher, and almost, if not quite, self-promoted from among them. As in its childhood the world, by wisdom, knew not God, but changed His glory into the image of corruptible things, so again, in its old age, the world seems ready to relapse into a second childhood by returning, after another fashion, to the glorifying of "four-footed beasts, and birds, and creeping things." Man has been said, rightly enough, to stand in some way in the place of God to the dog, whom he feeds and commands. Yet man was created in the image of God, but the dog was not created in the image of man; and as concerns oneness, friendship, communion, the distance between man and the dog that serves him is immeasurably greater than the distance between God and man formed in the image of God. Between man and the wisest beast of the field there is interposed a chasm, deep and dark, across which millions of years can weave no thoroughfare. But man was created in likeness and for fellowship with God, and in that likeness we are renewed, and to that fellowship we are more than restored by Jesus Christ—"I in them, and Thou in Me, that all may be perfect in one." Then "truly our fellowship is with the Father and with His Son Jesus Christ," and our whole training on earth is for its furtherance and perfecting. He went on to point out some of the great properties of this oneness. Oneness with Jesus Christ unites us to each other. By this union to Jesus Christ every contrary union is dissolved. This union has a glorious fulness of blessing, for our oneness with the Lord Jesus Christ is all our life, strength, joy, fruit. Our union in Jesus Christ, unlike other unions, is one that can never be dissolved; and lastly, this oneness is divinely endued with a great power for the salvation of the world.

The Assembly was then constituted with prayer, and the roll of members called.

ELECTION OF MODERATOR.

The MODERATOR rose and said—Rev. fathers and brethren, the only duty now remaining to me is the privilege of proposing my successor. When a year ago you did me the honour—for which I desire again most cordially to thank you—of electing me to this chair, I confess that I shrunk from it so much that I almost looked to the duty of naming my successor as the only pleasant duty I should have to perform. But whilst it is a great pleasure to name my successor, I do most thankfully say that it has not been the only pleasure that I have experienced in the office to which I was called. Through the kindness of my fathers and brethren, I have very much enjoyed that which I greatly feared. It has brought me into a great deal of intercourse with my fathers and brethren; and the more that we know one another and meet one another, the more we esteem and love one another. I am very grateful for having had the opportunity of enjoying pleasant intercourse with so many brethren in the performance of the duties of the office to which you did me the honour to appoint me, and now I have very sincere pleasure, according to the agreement that has already been made, in naming as my successor in this office the Rev. Dr. Thomas M'Lauchlan. To some of us in the Lowlands the name of Thomas M'Lauchlan was not known till he was known as a son of the manse, and a young minister of the Church of Scotland, making a free and willing sacrifice in the time of our great trial. But he has since been highly distinguished as a Celtic scholar, and he has been known in literature by his work on the history of the Early Scotch Church—a work of great learning and research. And he is pastor of a large and prosperous congregation in this city, and for many long years he has been highly esteemed in this capacity. That which, however, most of all commends him to this Church, because it relates most nearly to ourselves, is the very long and arduous work in which he has been engaged as convener of the Committee on the Highlands. The Highlands have always formed a most interesting and important portion of the Free Church, and it is well known

throughout the Church how indefatigable Dr. M'Lauchlan has been in his labours in connection with the Highland Committee now for the very long period of twenty-one years; and his services in this respect, and in all other respects, very well entitle him to any honour that the Church can confer. And I am sure, besides, that he will make an excellent Moderator—I am certain that he will fill the chair well in all respects, if you now unanimously elect him, which you certainly will do, and I have great pleasure in cordially proposing as Moderator of the Assembly now met, Dr. Thomas M'Lauchlan.

The Earl of KINTORE—I have the honour to second the proposal which has just been placed before you from the chair, and in doing so I am quite sure I express the voice of the eldership, and of the laity of this Church, when I say what very great pleasure it gives us in thinking that very shortly we shall see Dr. Thomas M'Lauchlan Moderator. And in saying this we are the more pleased, because, in the first place, on personal and pastoral grounds we would desire to welcome Dr. Thomas M'Lauchlan amongst us as our new Moderator. And the eldership of this Church see in this appointment a just recognition of the way in which the cause of our beloved Church from the very first has been upheld and supported by the Highlanders. It is very wise that appointments of this nature should be scattered from one portion of the Church to another. In God's providence, had our late respected father, the Rev. Dr. Lumsden, been spared, I think it was the voice of the Church that he should have been appointed. However, thank God, he is in a better assembly than any on earth; and now I am sure that in the person of Dr. Thomas M'Lauchlan we shall welcome one who will ably discharge the duties of the office of Moderator, and in the spirit of the respected father who is just vacating the chair. (Applause).

The new Moderator was then introduced by the Rev. Dr. Begg, Rev. Dr. Beith, Rev. Dr. Duff, Rev. Dr. Wilson, Rev. Sir Henry Moncreiff, and the Earl of Kintore; and the retiring Moderator having announced to Dr M'Lauchlan his unanimous election to the office of Moderator, he then took the chair vacated by Dr. Moody Stuart.

OPENING ADDRESS BY THE MODERATOR.

Dr. M'LAUHLAN said—Reverend fathers and brethren, you have called me to occupy a high and important position. You have conferred on me a distinguished honour. I am very sensible of this, however sensible I may be at the same time of my own defects. I feel very unworthy of the honour, and yet I cannot but feel deeply the kindness that has conferred it on me. The son of a Highland minister, born and brought up in a secluded Highland valley, among a plain though kindly people, with a natural shrinking from anything like prominence, I had at one time no thought but of spending my life as quietly as possible in doing the Master's work, and nothing was further from my thoughts or my ambition than occupying a place like this; and, now that I am called to fill it, it is with no little misgiving that I enter upon it. This feeling is deepened when I look back on the succession of illustrious men who have occupied the position before me—men second to none among the great and the good that have passed away. And no less when I look before me, and let my eye rest on the brethren who now fill the ranks of the ministry in this Church—men equal in gifts and graces to any filling the office in the Christian world. But as you have called me, and I thank you sincerely for doing so, I trust that you will bear with me, and that through Divine grace I may be able so to acquit myself as to maintain the dignity of the office, and in some measure to justify the wisdom of your choice.

One thing I can lay claim to in all sincerity, and in regard to which I should desire to be second to none—a warm and growing attachment to this Free Church of our fathers. Joining her testimony at the outset from pure conviction of its truth and importance, that conviction has deepened with my growing years, and at no time did I feel her testimony and position to be of more value to the highest interests of Christ's cause and kingdom than they are now. I have seen nothing in the action of statesmen or of other Churches to alter my view, and so far as in me lies it is my purpose, through Divine grace, to do nothing that may weaken her hands in her Master's work, but loyally to do everything to strengthen and to support her.

In addressing this venerable House, as I am now called upon to do, I cannot

but advert to the striking and solemn events which have occurred in the recent history of our Church. I do not at present refer to particular cases, but to the great changes which the hand of the Lord has wrought among us. Well may we say, "The fathers, where are they?" To such of us as took part in the Disruption controversy, with its mighty issues, the change we now witness is a very impressive one. But, in the midst of all these changes and sore bereavements, we have much for which to be thankful to God. It is cause of thankfulness that we had such men to lose as those whose absence we now mourn. They were a great gift to the Church. They got a work to do, and they did it nobly, and it does not become us to grudge them their rest. They have left us an example which it will be our duty and our privilege to imitate. May we have grace given us to follow in their footsteps! It is cause of thankfulness also that so many of those whom we delight to honour are still spared to us, and it is no less a cause of thankfulness that the Lord is raising up among us men of gifts and grace to carry on the work of His Church, and to enter into the labours of those who have preceded them. Would that He were largely to increase the number! Surely if there be one thing that we need it is ministers of earnestness and power!

It cannot but be a question with us as a Church, in the midst of all we see around us, what special work the Lord has laid to our hands. It is not possible to conceive that such an event as the Disruption was suffered to occur without some great design. The existence of this Free Church cannot be without a purpose. It would be contrary to all we know of God's dealings with His Church to suppose that He had not some great end in view in calling this Church into existence, and continuing her, as He does, with so many tokens of His favour. Is His design accomplished? Is the purpose for which this Church has been raised up already fulfilled? We cannot suppose that. There is nothing to warrant the belief that it is so, else the means provided would appear to be far beyond the necessity of the occasion. God's way is not to prepare large and cumbrous appliances for bringing about unimportant ends. It is the opposite—to work out great ends by apparently inadequate means. When we survey the whole past history and the present position of the Free Church, we cannot but suppose that she has important and weighty ends yet to answer. Primarily, along with other faithful Churches, she has to do that which is the great work of every Christian Church—she has to minister to the souls of men. She has to strive to bring sinners to the Saviour, and to build up saints in the faith. That is her great work, which no other can be allowed to supersede without grievous unfaithfulness to Christ. We may rest assured that the servants whom the Master most approves are the men who are most active and faithful in this work. It is here mainly that the Church brings in a tribute of glory to His crown. But, alongside of that, there is a testifying for and a defending of the truth, to which danger is arising from so many sides. The adversaries are numerous, skilful, and active. Not less skilful and active must those Churches be whom God has been pleased to make the depositories of the truth. On the one hand, we have Rationalism cutting away the foundations of all religious truth, insolently intruding into the region of the most sacred and mysterious things, and pretending to destroy all sacredness and to dispel all mystery—a system that, in its full development, would leave us without a God, without a soul, without an eternity, without anything that makes life precious or sheds light into the valley of the shadow of death. We have here to defend the very citadel of our faith. At the bidding of this adversary we are called upon to give up everything that constitutes the glory of humanity and raises man above the beasts that perish. Against so vile and degrading a system of teaching we are called upon strenuously to contend for our faith. In this contest we have the satisfaction of knowing that it is no new adversary we have to deal with, that the controversy is as old as sin, and that if there are new weapons provided for the foe, there are new weapons provided also, and weapons no less efficient, for the use of the defenders. We have no need to fear, for the ark of God; the Lord liveth, and that is its security; but that does not lessen the duty incumbent on the Church as the defender of the faith. One thing we have need to bear in mind in carrying on this conflict, that infidelity is not so much a matter of the head as of the heart, and is the offspring of that corruption which entered into the world through sin, and that the only efficient protection against its influence is to be found in a change of heart. It is as natural

to us as it is to those who have yielded to its sway, and there are few Christian men who have not had to meet its assaults and to repel them. The divine record tells us that "the fool (and is not he the sinner?) saith in his heart that there is no God." God is in the world now putting the faith of men to the test. The question is, "Who hath believed our report?" And is it any wonder that in the face of such a trial many, when placed in the balances, should be found wanting?

On the opposite side from Rationalism we have Ritualism. It is a well-known axiom that extremes meet, and assuredly these two extremes meet in their hostility to what we hold to be the truth. It is a strange combination of adversaries, and a no less dangerous one. The progress of this latter system in England cannot but fill every friend of true Protestantism with alarm, and move them to effort and to prayer. That superstition in worship, for it is nothing else, should have prevailed in an age of semibarbarism and ignorance is not to be wondered at, but that in an age like this, an age of literary culture and general intelligence, it should appear to assume its ancient sway, is a remarkable and instructive phenomenon. What is there worthy of the name of religion, or fitted to meet the demands of either the conscience or intelligence of men, in the colour and form of a robe, in varying attitudes, in mere musical sounds, and in other kinds of "bodily exercise which profiteth little?" Surely the men who hold these as essential to divine worship must have very inadequate conceptions of the character of God. To us the progress of this form of error reads an impressive lesson. It warns us very solemnly against departing from those forms of worship handed down by our holy and wise forefathers, and which are the patrimony of our Presbyterian Churches. It warns us against making unnecessary changes on our modes of worship. It teaches us that simplicity is essential to spirituality in worship. Men may call our forms severe and bald, and may ask for something more pleasing to the eye and ear, and more satisfying to what they choose to call a cultivated taste. But, while approving of everything that is necessary for promoting the decency and order of worship, let us beware lest in gratifying the taste we overlook the heart, and help men to forget "that God is a spirit, and that they who worship Him must worship Him in spirit and in truth." We are in danger of being overborne by influences from England. We have only at this moment to look to the state of matters with respect to worship in the English Church in order to know what the true nature of these influences is. The pitiable mimicking of English Ritualistic services in some Scotch churches is hardly worthy of notice. Besides these sources of danger, views of Christian doctrine of a peculiar kind appear in various quarters, some of them in quarters where they were not naturally to be anticipated. The remarkable statement has been made that theology and religion are not necessarily connected—a statement which seems to imply that a sound scriptural theology is not essential to the life of God in the soul of man. We have been in the use of teaching that faith is the foundation and the only foundation of all true religion. We appeal to the Scriptures, and we find there that all the mighty deeds of the mighty men of old were done in faith. "Without faith we learn that we cannot please Him." We learn from Scripture further that "the just live by faith," and that all the fruits of a living religion are the fruits of a living faith. And we believe it, and teach as we believe. And with that we believe and teach that theology, so far as it is sound, is but an exhibition of what God has declared to be true, and contains in it that which man is bound to believe. Deprive men of a Bible theology, and what is left to them as the object of their faith? for with what theology teaches concerning Christ you take away Christ himself. Nothing can be more dangerous than making a rule of the exceptional cases of good men who have been, and it may be are, found in connection with Churches whose creed we hold to be largely unscriptural.

Somewhat startling views are announced upon the subject of perfect sanctification on this side the grave. These views are not new, and the characters of Bible saints as represented to us do not seem to confirm them; but one thing we are prepared to say, and do say uniformly, that every man whose heart has been turned to God has set one goal before him which he strives in all earnestness to reach, and that goal is nothing short of "the measure of the stature of the perfect man in Christ." Let us press on to that blessed end. We crave it as much as the brethren who think it is nearer them than we do. And there are those who tell us, in these days, that we do not sufficiently urge the sanctifying power

of faith. It may be so. We may have our shortcomings in this as in other matters. But I know not what to look to for sanctification, except to the power of faith. Do we not read in the Word of God of His "purifying the heart by faith?" Do we not read that "this is the victory which overcometh the world, even your faith?" We know of no holiness that is not the offspring of living faith in Christ, for it is obedience to Him and conformity to His will.

But this Church has laid upon her as a special duty to maintain in all its integrity her own peculiar testimony. That men have begun to see and to own that she was right in her Ten Years' Conflict, is true. But none the less is she called upon to hold her position, for there has as yet been no such practical recognition of the fact as she can own to be satisfactory to her. She has no feeling of grudging dissatisfaction at seeing others appropriating the spoils which by her faithfulness and sacrifices she has won. She is glad to see the recognition of right, by whomsoever it is made. She does not grudge to the people of the Established Church in this country the right conceded to them of choosing their own ministers. Far from it. It was in one view of it the very right which, under the form of non-intrusion, she had long contended for, and which was denied her. Others who neither contended nor suffered for it have obtained the privilege. She who did both has to remain satisfied with the consciousness of having fought the battle, though they enjoy the spoil. Well, let it be so! Our prayer will be that they may be enabled to make a good use of it. One thing we desiderate. In all our contendings, even for the rights of the Christian people, we claimed those rights as rights conferred by Christ. In our whole contendings we placed in the forefront the kingly prerogative of the Lord Jesus. This was the old Scottish testimony maintained in the best days of our Church. We never dis severed the rights of the people from the rights of our Saviour King. But we see no recognition of these in the bestowal of the liberty to call their ministers on the people of the Scottish Establishment. It is a mere civil right which the Legislature may bestow, and which the Legislature may withdraw, as State policy may dictate or demand. That is not what we contended for, for we have held, and hold still, that the liberty which we required was a right which Christ had conferred on His people, and which all States are bound to recognise. And as conferred by Christ it was conferred on the members of His Church, and on them alone. I know of no spiritual privileges, for time or eternity, which Christ has conferred on men who do not so much as make an outward profession of faith in His name.

But important as we held the rights of the Christian people to be, we held and hold that no less important are the rights of the Christian Church. If the Christian people must be free, no less free must the courts of Christ's Church be in the performance of her duty to her glorious Head. They must be free to serve the Lord. Otherwise they cannot serve Him, for "no man can serve two masters." No man can serve Christ and Cæsar, "for either he will hate the one and love the other; or else he will hold to the one and despise the other." We had to make our choice. We were tested in the most naked and open way. I take but one example. If there be any duty which lies at the door of the Christian Church, as laid upon her by her Master, that duty is to preach the gospel. "Go ye and teach all nations," saith the Lord. But we were forbidden to fulfil that command. Civil courts took upon themselves the awful responsibility of issuing their interdicts against the fulfilment of that command, not in churches or other buildings under their control, but in whole parishes, in secluded glens, or on open waysides. It was indeed a reviving of old but not forgotten times in Scotland, and perhaps it was well that the memory of those times was so revived. But let that be as it may, the preaching of the gospel by the Church was forbidden by the civil courts of this kingdom, and ministers were threatened with punishment if they obeyed her injunction in doing it. It is impossible to conceive that any loyal and faithful minister of Christ could submit to such interference with his liberty of conscience. It came to be clearly a question between serving God and serving man, and how that question was settled by those who became the ministers and members of the Free Church, I need not remind you. We thank God that in that day so many were found faithful. But the question arises now, Has anything been done to undo what was then done by the State through its courts, in violation of the Church's rights, in obedience to Christ to preach the gospel? Do the precedents then formed still exist as guides for future action on the part of the civil courts? We know of nothing to the contrary. One word on

this subject that might have satisfied the conscience of a Free Churchman has not been uttered in Parliament. Parliament has from the outset ignored all our complaints, all our appeals. Yes, and does so still, for it makes no reference to us, and certainly has taken no steps to make a Free Church of the Establishment. I do not know of one shred of the freedom for which we contended that has been conferred by the recent legislation of the British Parliament upon the Established Church. The right to choose ministers conferred by Parliament is, in my view, a symbol of bondage and not of liberty, so long as no hand has been stretched out to rescue the Church, in her most spiritual and sacred functions, from the grasp of the civil power. Yes, and statesmen have told us that it is impossible to do so. The spouse of Christ must be the slave of Cæsar. It is said, no doubt, that we have no more freedom than the Establishment—that the civil power can concuss us as well as them. Well, it may be so. We never denied that, like our fathers before us, we are liable to persecution for conscience' sake. But this we say, it won't be done with our consent. A man may be forced into bondage, and carry the spirit of a freeman in his bosom. We are resolved to hold ourselves free to serve Christ, let the consequences be what they may. This testimony is the peculiar heritage of the Free Church. "For such a time as this she has come to the kingdom," and she has need to watch and pray lest she be found unfaithful in her great vocation. State endowments sink into insignificance in presence of the crown rights of our Mighty King. That the State owes a duty to Christ and His cause we shall be the last to deny; but little does it matter what privileges or favours it bestows upon the Church, so long as it disowns the claims of her glorious Head.

Far be it from me to say one discourteous word respecting the ministers or members of the Established Church. I have never done so, and I do not intend to do so now. For many of both I entertain a very high esteem. But two things compel me to speak on the subject with which I have been dealing. The one is the attempt that is making strenuously and persistently to make men believe that there is no difference now between us and the Establishment. Our people are deluged with statements to this effect. They are told that all the grounds of difference are taken away, and that there is no call upon them to remain in a state of separation. The object of this is obviously to get our people to return. That most of our people are not sufficiently instructed in the knowledge of Free Church principles to see through the real worth of the arguments used, I do not suppose. But we cannot be blamed if, in the circumstances, we find ourselves constrained to state our view of the matter, and to warn our people against being led astray. The other reason for speaking plainly on this subject is to be found in the desire indicated, without any scheme for the purpose approved of by the Churches, to obtain the services of our ministers for parochial charges. To go among our people and tell them that all difference has ceased, and to encourage them to call our ministers singly to fill parish churches, and to hold out open arms to those brethren when they agree, is a course no doubt highly complimentary to us and to our ministers, but not, I take leave to say, equally creditable to the Church which follows it. What the issue of such a course, if pursued, must be, is clear to every man who can see any length into the future. The quietest and least combative of our ministers and people will be provoked to gird on their armour, and to say that an institution which is the troubler of the peace of its neighbours, and which makes use of its emoluments as baits with which to tempt the less steadfast among their ministers, is entitled to little forbearance, and must, for the general good, cease to enjoy special privileges from the nation. If that becomes the common feeling in this Free Church, it is not difficult to say what has produced it. I regret that any case of unfaithfulness to this Church and its principles should have appeared in connection with any portion of the Highlands. The people of that section of our Church have hitherto been among its most faithful and loyal adherents. That disaffection should spring up in some congregations is not unnatural or unlikely, especially after such a controversy as that in which our Church has recently been engaged. But the Church is not to suppose that the large mass of the Highland population, which has hitherto been so loyal in their attachment to the principles of this Church, is affected by the actings of a few individuals. I take credit, as a Highland minister, for unswerving faithfulness to our cause, and you will find the great mass of our ministers throughout the Highlands, from both sides in the late controversy on union, scorning the imputa-

tion of having relaxed in their affection for this Free Church, and of having any favour for Erastianism; and what is true of the ministers is equally true of the people. Very little time will be found requisite for making the truth of this statement clear and unmistakable.

But I shall now in a few sentences call the attention of the House to some of the sad bereavements with which God in His wise providence has been pleased to visit this Church during the year that is past. Many excellent and able ministers have been taken away from their labours here to their rest above. Of some of these I feel called upon to take special notice. First in the order of time, after last Assembly, we lost our much loved and now deeply deplored brother, Mr. Arnot. In the Christian Church, in the community, in this House, in the Presbytery of Edinburgh, and in the highly privileged and much esteemed congregation to which he ministered, his removal creates no common blank. Few men brought more of what may be well called sanctified genius to the service of their great Master, and few men were less sparing of their gifts in exercising them for the promotion of His cause. I had the pleasure thirty years ago of succeeding him as a deputy to the Canadian Church in ministering to the principal Free Church congregation in the city of Montreal, and I can never forget the deep impression which his ministrations then left on the minds of the Presbyterian community in that city. No man who was there had done more to produce and to establish the interest of the people in the cause which we had gone there to maintain. From that day forwards, as you know as well as I, his zeal and efforts were unabated, and we all know with what power and effect he advocated a cause, and how near his heart lay the best interests for time and eternity of old and young among the people. God gave him to the Free Church, and although we mourn deeply his being so soon removed, we desire to cherish thankfulness that we had him, and had him so long. His memory among us is very blessed and very precious.

Another sore breach has been made upon us in the removal of Principal Lumsden. It is needless for me to attempt any eulogium on one of whom all that could well be said has already been said with all the eloquence and power of Dr. Duff. No one who heard that admirable tribute to the character and work of Principal Lumsden would seek to hear another less worthy of its object. All that I find it desirable or safe for me to say is, that I was brought much into contact with that excellent man in connection with the interests of students from the Highlands attending the Hall at Aberdeen, and that I was deeply impressed with a sense of the sound judgment and the hearty sympathy with his students which he uniformly exhibited. There was so little of mere display about anything he did that I verily believe the students themselves were not aware of the depth of the interest he felt in their welfare, and of how his eye followed them to any sphere of ministerial labour to which they were called, while his heart rejoiced in any tidings he received of their success. No man deserved the highest honours which the Church has to confer more than Principal Lumsden, for no man loved her more, and no man served her better, than he did—bringing, as he did, to that service a true heart and high and varied accomplishments.

I must also, though I feel myself very inadequate to the task, endeavour to give expression to the feeling of this Church on the death of Dr. John Wilson, the great Free Church missionary of Western India. Dr. Wilson was truly a great man—great in gifts, great in grace, and great in works for the glory of his Master. In real scholarship, I presume, though there are those who knew better than I did, he had few that were his equals. It is our belief, and not, I feel warranted to say, without good cause, that no other man had made himself so familiar with the past history and present state of the religions of that portion of the great Indian continent in which he laboured, if not of all of it. The amount of labour which the acquisition of such knowledge must have implied, it is perhaps impossible for us to estimate. Living far away from us, of much that he was and much that he did we were not sufficiently cognisant. But the most secluded and the youngest Free Church minister of us all, as well as the general community of the country, knew that in Dr. John Wilson we had a man of whom the Free Church might well be proud, if I may use the phrase, and a man for whom we could not be too thankful to our Great Head who had so graciously bestowed him on us. I do not feel myself competent to judge of his acquirements in Indian history and literature. But there is

a field of literary research in which I have taken some interest. I have spent some time and labour in searching into the early history of the Church of Christ in Scotland. Thrown into the society of Dr. Wilson during his last visit to this country, the subject of that Church and its missionaries came up in conversation, and nothing could have been more surprising than his ready familiarity with the whole literature of the subject. The names of the men—Ninian, Columba, Columbanus, Aidan, and others—were as familiar to him as to me. He knew of their work in Ireland, in Scotland, in England, on the Rhine, and on the Danube intimately, and he seemed to feel as if his work in India were in many respects similar to theirs, educating and Christianising at the same time. Of the fruits of his mission work we have seen specimens, and I presume I am not speaking too strongly when I say that no finer specimens of the native Indian Christian have been seen than those that have issued from the institution at Bombay. For much of this no doubt credit is due, under God, to his excellent fellow-labourers, but it cannot be doubted that the character of Dr. Wilson left its impress, in no little measure, on every man who passed through his hands.

One Highland minister, to whose name I desire to refer, has been removed by death, the Rev. David Sutherland, of Inverness. Not so prominent, or generally so well known, as those of whom I have spoken already, he was a man of excellent parts, an able preacher, and a painstaking pastor. My class-fellow at college, and my contemporary in the ministry, his death is to me one of impressive interest.

There is one elder whom our Church has lost to whose memory I cannot but pay a marked tribute. Captain Dalgleish of Woodburne, so long a member of our General Assemblies, so warmly interested, so active in the work of our most important committees, is no more. In him we have lost an ornament of our Church, and what is of more concern, one who carried the grace of earnest, consistent, intelligent piety into the class to which he belonged. He was a fine specimen of the Scottish Christian gentleman, showing how religion adds another and a higher grace to birth and to station. Would that God were pleased to raise up many such among the gentry of our land!

Though not office-bearers in this Church, and though it may be somewhat out of the usual order to notice them here for that reason, there are two names from among the membership of those who have been taken away from us during the year which I cannot refrain from mentioning—Mr Thomas Mure of Perceton, and Dr James Warburton Begbie. There was much in the manner of Mr Mure's death to make it painful, and yet to us that pain is deeply intensified by the thought that in him we have lost one of the most outstanding of our Christian laymen, and one around whom were gathering many bright anticipations for the future.

All that could well be said with eloquent comprehensiveness has been said of Dr Begbie by his friend and minister, who knew him so well, and whom he loved so warmly. I would only add that there are ministers and ministers' families in every part of the country who could testify to acts of kindness and beneficence on the part of Dr Begbie, the value of which it would be impossible to estimate.

I must be allowed farther to make reference to the removal of a lady very recently, who was long one of the most earnest, liberal, and highly-esteemed members of our Church—Lady Hannah Tharp. Adopting our principles at the period of the Disruption, she held them with warm and intelligent interest, and the extent of her liberality to every good cause in which the Church was engaged was but one of the means which she took to show how deep and sincere that interest was. She was a notable instance of a scion of a notable house among the nobility of Scotland, sympathising, as many of them did of old, in all the national struggles for liberty and for the maintenance of a pure gospel in the land. The sons and the daughters of our Presbyterian nobility have, in too many instances, turned their backs on the Church and creed of their fathers, neither to their own advantage nor to the advantage of the nation.

On the subjects likely to occupy the attention of this Assembly it would not become me to dwell. But there are two of them on which I may be allowed to speak a very few words. And I trust I may be excused if, as the first of these, I should refer to a subject connected with the state of our Church in the Highlands. I have seen and felt for some time, and very probably others have done so too, the

very great difficulty there is in keeping up a sufficient supply of ministers for that portion of our Church. The difficulty has recently increased from the demand made on the services of young men by the school boards acting under the provisions of the recent Education Act. At this moment there is no sufficient supply of labourers for the work which our Church has to accomplish. And let me remind the Assembly that in no part of our Church do we more need a class of well-equipped ministers than throughout our Highland charges. It may be true that the body of our adherents there are the Gaelic-speaking natives of the country. But these are themselves fast acquiring English, there is a sprinkling of purely English-speaking worshippers everywhere, and for three months in the year the country is flooded with visitors from all parts of the kingdom, many of whom find their way to our churches on the Lord's day. It is then of vast importance that our Church should be well represented there, that we should have an ample supply of men fully qualified to conduct public worship in both tongues, to retain the affection and esteem of the native Highlanders, and to represent not only our Church, but the cause of the Gospel of Jesus Christ, before the general community in a way worthy of our Scottish Presbyterianism. It is clear that if we are to keep our position we must have ministers. Principles, valuable though they be, won't do. And I confess that I am not without anxiety on this subject at this very time. We owe much to those who have aided us so efficiently in this matter, and I would feel that I had made a grievous omission in addressing this House from this chair if I had made no reference to the admirable work of the ladies' associations in Edinburgh, Glasgow, and elsewhere, which have done so much to foster our rising ministry. But more is necessary. What practical steps should be taken I am not to suggest now, but I would suppose that an important and most promising movement in a right direction had been made if the Assembly were to appoint a committee upon the subject, who should inquire and report either to the Commission or to a future Assembly. I take upon me to say that the Church will find this to be a more important matter than at first sight appears.

Before leaving this subject of our Church in the Highlands, I may be allowed to express my admiration of the scheme for paying off debts upon Highland churches and mansees devised by a well-known friend of the Highlands, and a few coadjutors of like mind. The sum to be raised does not fall below £8000 at least. The readiness with which the congregations of the Free Church came forward at the call of last Assembly to aid this munificent scheme may show our people in the Highlands, if such was necessary, how warmly the whole Church feels towards them, and how heartily she sympathises with them in their peculiar difficulties. I may announce that the money necessary for paying all debts under £100 is forwarded already.

The other subject to which I would advert as one that must lie very near the hearts of us all is that of the prospective union with us of the Reformed Presbyterian Church. Some of us sought, and would have welcomed a wider union, but, in the absence of that, how precious is this instalment of what is so Christian and Christ-like to us all! And how much the more precious when we can enter upon this movement with an undivided Church. It is something for this Free Church to receive into its bosom, and to be accepted as cordially, by the representatives of Richard Cameron and the firmest and most resolute of the old Scottish Covenanters—the men who did and suffered so much to secure for us that liberty in Church and State which under God has served to raise this nation to its present lofty position. That a Church which never could see its way to unite with us while connected with the State, on the ground that in that condition we did not fully represent, as they believed, the testimony of the Scottish Reformers, should see its way now, cordially, and without scruple of conscience, to join with us in our present position, is a high testimony to the real character of that position, and to the soundness of the claim which we make to represent the national historical Church of Scotland, as they claim to do themselves. It is an event of no small interest in the history of the Scottish Church to see the successors of Richard Cameron and Thomas Chalmers embracing as Christian brethren, and casting in their lot together. If there be some who withdraw from us, surely the loss is more than compensated by such a gain as this.

In closing this address, I have again to rest myself on your indulgence. Not

that I have any fear for the order and regularity with which the business of the House will be conducted. We in our Presbyterian Churches are too much accustomed to the conduct of public affairs not to know how to deal with all the questions that come before us in a way fitted to maintain the dignity, the honour, and the purity of the Church of Christ. It has been so hitherto in the General Assemblies of the Free Church of Scotland. I doubt not, with God's blessing, it will be so now. Let us carry with us, for this end, a deep sense of our need of the Master's presence and power. Let us plead the great promise, "Behold I am with you always, even to the end of the world;" and may we have cause to say, with joyful hearts, when the business of this Assembly is brought to a close, that "the Lord has been the glory in the midst of us." Many prayers have been offered up for this Assembly. These prayers will not be in vain. He whom we own as our Head and Master is a prayer-hearing God. Let us earnestly strive in our deliberations to take counsel with Him, and to take Him in all we do as "the lamp of our feet and the light of our path." On this 18th day of May 1876, the anniversary not of her birth, but of her separation from the State, may this Free Church of Scotland enter, through divine grace, on a fresh career of earnest effort and active usefulness in the glorious service of her great Head and Master.

LOYAL ADDRESS TO THE QUEEN.

On the motion of Dr. MOODY STUART, a committee was appointed to prepare an address to the Queen on the anniversary of her birth.

THE BUSINESS COMMITTEE—THE UNION.

The Assembly next appointed the Business Committee—Rev. Dr. Rainy, Convener—and that committee was instructed to arrange the business in such order as to enable the Assembly to overtake matters which cannot be postponed previously to twelve o'clock noon on Thursday, 25th May, and to reserve, to be afterwards disposed of, such business as might be taken up along with the members of the Reformed Presbyterian Synod after the union.

The Committee for printing the Acts of Assembly and the Committees on Bills and Overtures were then appointed.

BUSINESS ON FRIDAY EVENING.

Dr. RAINY announced that on Friday evening the business taken up would be the Report of the Committee on the Conversion of the Jews, which would be presented by Dr. Moody Stuart.

The Assembly adjourned shortly after three o'clock, to meet on Friday at one o'clock.

FRIDAY, MAY 19.

The General Assembly of the Free Church of Scotland met again to-day—Dr. M'Lauchlan, Edinburgh, Moderator.

After devotional exercises, the minutes of the previous day's sederunt were read.

MINISTERS TO PREACH IN THE HALL.

The General Assembly appointed Dr. John James Black, minister of the High Church, Inverness, to lecture and preach in the Assembly Hall in the forenoon; Mr. John Hamilton, minister of the West Church, Glasgow, to preach in the afternoon; and Mr. John Macpherson, minister of Hilltown Church, Dundee, to preach in the evening of Sabbath, 21st May. They further appointed Mr. George H. Knight, minister at Dollar, to lecture and preach in the forenoon; Mr. William Balfour, minister of Holyrood Church, Edinburgh, to preach in the afternoon; and Mr. John Macpherson, minister at Lochalsh, to preach in the evening of Sabbath, 28th May. The Assembly also instructed Dr. Black, when preaching in the forenoon of 21st May, to urge the claims of the Society for the Benefit of the Sons and Daughters of the Clergy.

RETURNS ANENT COLLECTIONS.

The Assembly called for the schedules and lists anent Collections, and for the Report and Statement of the Clerks thereanent, in terms of the deliverance of Assembly in 1860 and 1864. The schedules and lists were produced and laid on the table.

The following statement thereanent on the part of the Clerks was read by Dr. Wilson :—

It appears from the returns that during last year there were 18 Presbyteries in all the congregations of which all the collections appointed by last General Assembly have been made. Besides these, it appears that in eight Presbyteries only one congregation has failed in making one of the collections appointed, and of these one Presbytery might fairly enough be classed among the first 18, for in regard to the single failure it is reported that the collection was appointed to be made on two different Sabbaths, but both days were so stormy that no congregation assembled. In the remaining 46 Presbyteries the failures are more numerous, although in several of them only two of the appointed collections had not been made. In two Presbyteries, each with eleven congregations, it appears that only three of them in one case, and four of them in another, have made all the collections appointed. In two Presbyteries, each with nine congregations, only three of them had made all the collections. The number of cases in which there has been a failure in making the appointed collections will be best shown by stating the number of failures in making the collections for each scheme separately. Thus, it appears that 31 congregations have failed in making the collection for the College Fund, 53 for the Continent, 23 for the Highlands and Islands, 18 for the conversion of Jews, 46 for home evangelization, 37 for Colonial Scheme, 20 for Foreign Missions, 21 for Home Missions, and 94 for ante-Disruption ministers. During last year, as in previous years, there have been fewest failures in making the collection for the conversion of the Jews, and the largest number of failures in making the collection for the ante-Disruption ministers. In regard to the latter of these two collections, however, there are considerably fewer failures than in several previous years, which is perhaps due to the fact that the fund raised by this collection is now partly destined to the Aged and Infirm Ministers' Fund. The reason assigned on the part of a good many of the congregations for not making the appointed collections is the multitude of such collections. This reason occurs with greater frequency than usual this year, probably owing to the fact that last Assembly appointed ten collections to be made, including a collection for foreign missions in those congregations in which there is no association. Of these ten collections, that made for the liquidation of debt on Highland churches and manse has not been reported as yet, although the returns that had been received indicate a very favourable result. Besides the multitude of collections, the most prevalent reasons assigned for failing to make an appointed collection are the illness or absence of the ministers, and the pressure of local claims. During the past year also a considerable number of the failures are said to be due to the severity of the storm at the time the collection fell to be made. Upon the whole, however, it is gratifying to find that there seems to be an increasing desire on the part of ministers and congregations to respond to the claims made by the General Assembly. It is earnestly hoped that there will from year to year be such progress in this direction, that ere long the need of such a statement as this will be superseded by all the congregations making all the appointed collections. It tends much to foster spiritual life in congregations when they are led to take a hearty interest in the whole work which the Church is carrying on at home and abroad.

Dr. THOMAS SMITH said it seemed to him that the Assembly should take up this matter and deal with it more stringently. It seemed to him an improper thing that so many collections should be omitted by some congregations. The excuse made that there were too many was not a good one, because the average collection of the congregation was deducted from every special collection. Ministers did not do justice to their people when they deprived them of an opportunity of giving a farthing to some of the schemes of the Church, such as foreign missions. It was a thing that ought not to be tolerated that twenty of the congregations of

our Church should be absolutely prohibited by their ministers or deacons' courts from contributing towards the extension of the kingdom of Christ in the world.

The Assembly approved of the statement, and appointed it to be printed in the "Daily Proceedings."

The Assembly appointed the schedules and lists to be dealt with in terms of the deliverance of the Assembly thereanent in 1860; and the Assembly also renewed all the instructions given by the Assemblies of 1860 and 1864 to the Clerks of Assembly, to Presbyteries, and to Committees.

Further, on the recommendation of the Assembly Arrangements' Committee, under a remit of last Assembly, the Assembly resolved, That in addition to the information furnished to the Clerks of Assembly with a view to their submitting a Report to the Assembly as to the collections appointed to be made in congregations, the Clerks should also be furnished with information as to the total amount realised for each scheme, so as to compare it with the amount realised on the occasion of a previous collection, and the General Treasurer is instructed to furnish such information in due time.

DEPUTIES FROM SISTER CHURCHES.

The Assembly took up the Report of the Committee on Assembly Arrangements, as far as relates to deputies from sister Churches, and, in accordance with the recommendation of the committee, the Assembly resolve that a conference be held with the Deputies from Ireland and England and the Assembly Arrangements Committee during the time of the meeting of Assembly, for considering the best way of carrying on the intercourse of the Churches for the future; said conference to consider whether the system of deputations be continued, or that of corresponding membership; if the deputations are continued, whether they should be appointed annually, or at longer intervals; whether the number of speakers should be limited; whether the Deputies should be asked to take part in mission conferences, or conferences on the state of religion, or other practical matters.

Sir HENRY MONCREIFF submitted the following suggestions to the consideration of the Assembly:—

"1. That a gentleman connected with the offices of the Church be requested to take charge of local arrangements for the deputies from England and Ireland; and as Mr. Hope, secretary of the Colonial and Continental Committees, has been in the habit of doing this with regard to colonial and continental deputies, it would be the best arrangement if he were to take charge of the others too. Mr. Hope has kindly expressed himself willing to undertake this. 2. That Mr. Hope be requested to ascertain what deputies are coming to the Assembly, to make arrangements for their accommodation in Edinburgh, to get them introduced to the Moderator as soon as they enter the Assembly, and be helpful to them in any other suitable ways during their stay in Edinburgh. 3. That the deputation seat be kept exclusively for deputies, and that the officer of the Assembly be instructed to see that this order is complied with. On days when the Assembly is specially crowded this regulation to be observed only till the Moderator enters, or till after the reading of the minutes. 4. That the Moderator be requested to give to the deputies the *entree* to his breakfasts on all the days when they are held. 5. That one of the officers of the Assembly be appointed to aid Mr. Hope in showing due attention to the deputies."

The Assembly sanctioned the arrangements, and remitted to the committee to make suitable arrangements for a conference.

The Assembly authorised the committee to recommend deputies to the Presbyterian Church in Ireland.

CASES WITH CLOSED DOORS.

The Assembly took up the Report of the Assembly Arrangements' Committee, so far as regards the remit made to them by last Assembly to prepare a Standing Order in reference to cases conducted with closed doors, and, in accordance with the recommendation of the committee, the Assembly adopted the following Standing Order:—

"6. (1.) That the Clerks of Assembly shall not issue the papers to the members of Assembly with reference to cases which they think require to be conducted with

closed doors until specially instructed by the Assembly to do so, but shall report such cases to the convener of the Business Committee, for its information, immediately after its appointment.

“(2.) That the Business Committee shall, in their first report, specify any case which, in their judgment, requires to be conducted with closed doors; and any case which does not appear to them of that character, although the Clerks may have reported it as such.

“(3.) That, in all cases thus reported on by the Business Committee, the Assembly shall itself determine, by a special deliverance, at what stage of the proceedings the papers shall be issued to the members. And

“(4.) That in every case which the Assembly appoints to be conducted with closed doors, the instruction to issue the papers shall be accompanied by a special exhortation to the members to keep them private.”

STATE OF RELIGION AND MORALS.

The report on this subject was given in by Dr. Julius Wood. (Appendix No. XX.)

Dr. JULIUS WOOD directed attention to the reports of the evangelistic deputies appointed to visit certain Presbyteries, as fitted greatly to encourage them. He thought the tide of spiritual life was rising in the country, and probably never was higher than at present. There was a very considerable variety in the agencies employed in bringing about this result. This showed them, he thought, that the movement was from God, and was not of man's getting up; and it might also lead them to be tolerant of some things in the modes of evangelising, though they did not altogether approve of them. He has avoided speaking in the report of the various hindrances to religion and morality, nor did he mean to refer to them now. He felt that that would be intruding into the province of other committees of the Church which had yet to report, such as the committees on the Sabbath, on Temperance, and on the Home Missions. He was glad to notice from the Registrar-General's returns an improvement in the unpleasant subject of illegitimacy. He did not further allude to it than by expressing doubt as to the advisableness of holding evening services on Sundays in country districts. He thought it would be more for edification were the public services to be conducted during the day, and were the evening left for family catechising and conversation on what was heard during the day. He did not think there was much good in collecting people in the evenings of the Sabbath in country districts for the purpose of public worship. He begged leave to intimate his resignation of the convenership of this committee, and to say how interesting and pleasant it had been to him to discharge its duties during the many years he had had the privilege and honour to hold it.

Mr. FERGUSON of Kinmundy (elder) said—At the request of the committee I rise to move the adoption of this report. I shall not require to trespass at any length on the time of the House, and I do not desire to do so, for I believe that instead of my entering into any details on the matter contained in the report, it will be more interesting if brethren from various parts of the country, where special work has been going on, and where special blessing has been vouchsafed, were to give us their experience. For instance, we have it in the document that a very interesting movement is going on at Lybster, and that a very special blessing has been vouchsafed at Pultneytown. Both Mr Lee and Mr Stevenson are members of this House. I do not know if they are present, but I hope they are, and that they will favour us with a few words. Special work is also reported from the West of Scotland, from the neighbourhood of Stirling, and elsewhere, and I am sure short reports from these places will be most acceptable to the Assembly. I will only say further of the report generally, that it presents us with statements which call for the deepest gratitude and thanks to God for what He has been doing amongst us, and ground for much encouragement to be more abundant in effort and service for the time to come. We have evidence here of the steady progress of a work of grace from almost all sections of the kingdom, and this calls us to persevere in prayer and labour for still further blessing.

You have heard, I am sure with deep regret, from Dr. Wood, that he is constrained to retire from the position he has held so long as convener of this committee, and that we have now for the last time heard him bring up the report, which year by year in his

hands has been so instructing and instructive. I may be permitted to read an extract from the Minutes of the Committee, the purport of which I propose to embody in the deliverance of the House—"The committee leave it to another meeting to record their deep sympathy with Dr. Wood on the state of his health, which renders his resignation of the convenership of this committee necessary: their great regard for him personally, and their deep sense of the valuable services he has rendered to the Church and to the cause of Christ in the land, by the Christian wisdom and zeal displayed by him as convener of this important committee of the Church." I am sure the whole of this House will join in these expressions of regard for Dr. Wood. I am further to state to the House, that the committee unanimously suggest that the Rev. Alexander Mackenzie of Free Tolbooth be appointed the convener. He has for long given a great deal of attention and valuable service to the work of the committee, and is intimately acquainted with its operations; and we further desire to associate with him, as vice-convener, the Rev. J. H. Wilson of the Barclay Free Church.

I have only further to refer to the deputations. The Highland Presbyteries visited last year were Lorne and Mull, and Mr. Mackenzie of Kilmorack will speak of the visits there. In the lowlands, or semi-lowlands, Ellon and Deer were visited. The Rev. Mr. Cowan of Perth will address the House regarding these places. As resident in one of the parishes visited, I desire to bear my earnest testimony to the value of these visits, in stirring up the people, imparting a livelier sense of our unity as a Church, and testifying to the interest the Assembly takes in all the congregations of the Church.

For the coming year, the committee propose to ask the Assembly to appoint deputies to visit the Presbyteries of Ayr in the Synod of Ayr, and those of Skye and Uist in the Synod of Glenelg—and hope to submit other names for the approval of the House before it rises. I will not detain the House longer from hearing the interesting statements which I expect will be laid before it; and as the full deliverance cannot be completed now, I content myself with simply moving the adoption of the report.

Mr. MACKENZIE, Kilmorack, and Mr. COWAN, Perth, the deputies of last year to the Presbyteries, then addressed the Assembly, the latter referring especially to the fact that spiritual life in Aberdeenshire prevails largely in the Free Church.

The Earl of KINTORE said that, though the more marked wave of revival did not come now so prominently before them, still it must be admitted that the Christian life of the country was running into a more steady, deep, and permanent tide. They had before heard with pleasure of the extraordinary means of grace at work in the country for some time. Now when they heard that the result was that the ordinary means of grace were strongly and deeply influencing the life of their people, he thought they ought to thank God and take courage. The clergy and laity of our land were evidently being more knit together in the work that had been occupying their attention.

The motion was carried.

DEPUTY TO AMERICA.

On the motion of Dr. RAINY, seconded by Mr. KIDSTON, the General Assembly having heard that the Colonial Committee have appointed the Rev. Mr. Somerville, Glasgow, their deputy to the Churches of Canada and the United States, authorised him to appear in the name and as the representative of the Assembly wherever he may find opportunities of conferring with Christian brethren as to the work of the Lord, or of exercising his evangelistic gifts in preaching or otherwise during his stay in America, and it sent its hearty Christian salutation to all that love the Lord there.

Mr. SOMERVILLE said he had been supported in India by the sympathy and prayers of Christian brethren at home. He asked that when he crossed the Atlantic a second time in their service, he might count upon the sympathy and prayers of this Assembly and of the Church.

The Assembly thereafter engaged for a short time in devotional exercises, adjourning at a quarter to four o'clock.

EVENING SEDERUNT.

The Assembly met again in the evening at seven o'clock—Dr M'Lauchlan, Moderator.

COMMITTEE ON BUSINESS.

Dr. RAINY gave in the following report as to the order of business:—

TO-DAY.—1, Report of the Committee for preparing an Address to the Queen; 2, Synod's records, and records on Standing Orders to be called for; 3, Committee to be named to class Returns to Overtures; 4, Cases proposed to be referred to Committees—Applications anent, (1) Colleagues, successors, and assistants, and grants from Aged and Infirm Ministers' Fund; (2) Sanctioning charges; (3) Students and ministers from other Churches; (4) The sale and transference of property; 5, Appointment of Committee to prepare Act anent Collections; 6, The Grange case, and petition from the Presbytery of Strathbogie; 7, Pollockshiels case; 8, Marykirk case; 9, Overtures anent proclamation of bans; 10, Report of Committee on Church Rates; 11, Report of Committee on Marriage Affinity; 12, Report of Committee on Psalmody; 13, Report on Paraphrases and Hymns; 14, Motion to discharge the Citation of the Queen Street, Inverness, congregation.

MONDAY.—1, Committee on Distribution of Probationers; 2, Quinquennial Visitation of the New College; 3, Overtures anent Students and Colleges; 4, Report of College Committee; 5, An order of the day at half-past two o'clock to bring on Report of the Committee on Election of Principal and Professors of Aberdeen College; 6, Report of the Committee on Records of the Disruption. *Evening.*—Report of the Committee on Foreign Missions, with relative overtures.

TUESDAY.—1, Overtures anent the Principles of the Church; 2, Report of the Committee on General Presbyterian Council. *Evening.*—Report of the Colonial Committee.

WEDNESDAY.—1, Report of Committee on Equal Dividend Platform, with relative overtures; 2, Report of Committees on Congregations giving less than £50; 3, General Report of the Sustentation Fund Committee; 4, An order of the day at three o'clock in order to hear a deputation from the English Presbyterian Church. *Evening.*—1, Report of the Committee on Home Missions, with overtures anent employment of ordained ministers as evangelists; 2, Report of Committee on the Extension of Building Fund.

THURSDAY.—1, Report of Committee on Church and Manse Building; 2, Report of Commission on Transference and Sale of Schools; 3, Report of Committee on Anti-Disruption Ministers' Fund; 4, Order of the day at twelve o'clock to receive the Report of the Committee on Union with the Reformed Presbyterian Church, and proceedings with reference to the union. *Evening.*—Address and devotional exercises in connection with union.

FRIDAY.—1, Conference on the state of Morals and Religion; 2, Report of the Committee on Education; 3, Report of Committee on Temperance. *Evening.*—1, Deputation from Presbyterian Church of Ireland; 2, Report of Committee on Highlands.

CONVERSION OF THE JEWS.

The report on this subject was presented by Dr. Moody Stuart.—The ordinary income for the year, of which £79 was received for Hungarian and Bohemian bursaries, amounts to £5191. The ordinary expenditure is £4901, of which £286 has been for Hungarian and Bohemian bursaries. There remains at the committee's credit, for nine months' current expenses of the mission, until the next collection is made in December, £3471. The legacies received are £500 less than in any of the three preceding years. This is always an uncertain source of revenue. On the other hand, the annual collection has yielded £350 more than in the preceding year. Details were given of the working of the missions in Constantinople, Amsterdam, Breslau, Prague, and Pesth. One Bohemian and three Hungarian students have been studying for the ministry in the New College during the past winter. The Ladies Associations in Edinburgh, Glasgow, Dundee, Aberdeen, Paisley, and elsewhere are doing good work, which is acknowledged in the report.

Dr. MOODY STUART delivered a most interesting address in laying the report before the Assembly. He said—In laying their report on your table, the committee have to thank the congregations of the Church for their liberality. The annual collection is larger than in previous years, and a larger number of congregations have returned collections for the Jews than for any other of the schemes of the Church. The regular work at the different stations has gone on as usual; but the most visible fruit has been this year at Constantinople, where no fewer than eleven of the children of Israel have been baptized in the name of the Lord Jesus. The Church of Christ is often built in troublous times, and it may be that the blessing has some connection with the critical state of the country. I would call the attention of my brethren to these four things—What others are now saying of the Jews, what the Jews are now saying of themselves, what they are now saying of us, and what we may now think and say and do for them. 1. What others are saying of the Jews. On this I shall read an extract from Scotland, from England, and from France. In a recent number of the *Edinburgh Review* we find this passage:—"The annals of Israel present, and have presented for forty centuries, a unique phenomenon in history. The Jews alone have emerged, living and unchanged, from the remotest antiquity to the nineteenth century. Their present power and influence in human affairs is perhaps greater than ever it was before; and we doubt not, though probably in some manner unforeseen by the interpreters of prophecy, that the ulterior destinies of the Hebrew people will continue to mark their track in the history of mankind." The Jews as a nation have "emerged;" they have risen in our own day out of the depths of contempt and neglect, and have come to the surface again. Yet few are struck with this change, which an English writer puts in these words—

"Nothing in our time is more remarkable than the change in the kind of interest which is taken in the future and character of the Hebrew race. For ages Christians have had rather an archæological heed of the people who were their religious ancestors, and have limited their concern to the religious books and the ancient doings of a nation once the people of God, but who forfeited their right by the rejection of Christ, and virtually became heathen. Since that fatal act the Jews have been as good as dead to a vast majority of the Christian world, and have been known only as subjects of persecution and outrage of every kind. But all that is strangely changed. The lost honour of the Jews has been restored. The persecutions have ceased. The Jews are in the high places of trust and power—Ministers of Finance, Ministers of Education, peers of the realm, mayors of great cities, senators in the Assembly, close counsellors of the kings. But so silently has this change in the position of the Jewish community of late years been brought about, that it seems to have attracted very little notice. It has been accepted as a matter of course."

Again, a thoughtful French author writes:—

"The Jews attract at the present day, to a greater degree than at any previous period, the attention of the world. The cause of their long melancholy history with no vitality is written in the Old and New Testaments. It is the mystery of God's justice—the most remarkable and significant of all events recorded in the annals of humanity. But with the Jews of our day there has arisen a new situation, evidently transitory—they float between the past and the future. They do not wish for Christianity; and they pursue with an implacable zeal those few amongst them who have believed this revelation. Yet everywhere there is, as it were, a shaking of the bones amongst Israelites. From every quarter of the globe where they are dispersed they are agitating and aspiring after a new order of things. The present time is evidently a transitional state between the immobility of the past eighteen centuries and a future regeneration, which can only be effected by the gospel."

2. What the Jews are saying of themselves. They say, *first*, that the present state of religious opinion in this and other countries is a loud call to them to be the Lord's "witnesses;" to testify for the God of the Bible against materialism and atheism. This call they are constantly urging in their publications, and in their sermons, from which we quote a single example, on the occasion of the Passover last month:—

"The Rev. Professor Marks preached at the Berkeley Street Synagogue from 2d Chronicles xxx., taking into his text the address delivered by King Hezekiah on the occasion of the festival which the Scripture describes as 'the memorable Pass-

over.' The preacher said—We move in our own times amidst such an extraordinary transition of opinion as regards the divine element in the Bible, that we Jews require more than ever to be reminded of our sacred mission as 'witnesses of the Lord.' Rationalism and positivism were rampant, and the popular scientific literature had become so disintegrating and destructive, that it employed every artifice of speculation to discredit the idea of a revelation of moral truth. Nay, more, it ignored the bare conception of a great first cause, denied the sovereignty of mind over matter, and treated what we Jews have revered as Biblical truths as things antecedently and intrinsically improbable. Observing, then, on the one hand, the credulity and extravagance of Ultramontaniam, and on the other hand, the open and profane avowal of frigid Materialism, did it not seem as if the time were approaching when Jews should be reminded, as in the age of Hezekiah, that it behoved them especially to be true to their mission, and to maintain in the world the divine element of the Bible, as it became 'the Witnesses of the Lord.' The Passover should admonish us, as it did our ancestors, to be true to our mission, and to maintain, by our teachings and by our practices, that faith in the Divine Word which is Israel's heritage; that faith which harmonises with an inward revelation; that faith which alone gives a reasonable solution of man's origin and end."

They say *next*, that it is not fair to the Jews that Christians should condemn them for sins in their character which have been burned into them by long ages of ill-treatment and persecution by Christians,—the avarice and the cunning which were once so associated with the name of "Jew," and which they own to be characteristic of many of their nation. But so far as in these respects they are worse than other men, they lay the blame on the treatment they have received from Christians. Of that treatment Lord Macaulay said in Parliament that "300 years ago the Jews had no legal right to be in England, and 600 years ago they had no legal right to the teeth in their heads." Of old God said of Israel's treatment by their enemies, "I was but a little angry and they helped forward the affliction;" and this was terribly brought out at the time of the Crusades, when their severest persecution began, as described in the following extract:—

"The massacre of the Jews *en masse* commenced in the Crusades; in the year 1096 fourteen thousand of them are said to have been killed at Mayence. These atrocities increased in number and reached their maximum in the fourteenth century. It was a common practice to fall upon them unawares. If they fled into their synagogues or houses, these were set on fire, and those who sought to escape were hurled back into the flames. Even magistrates were seen joining or even heading mobs in the perpetration of these crimes. The devastation by the black death gave rise to a universal persecution of the Jews. They were accused of having poisoned the wells, and they were put to death amidst the most exquisite tortures. The mob called 'flagellants' made it its special business to fanaticise the multitude against them. A jubilee it was thought could not be more fittingly celebrated than by a massacre of Jews. The despair to which these unfortunates were driven is betokened by the circumstance that in many places, in order to escape the tortures of their persecutors, they threw themselves into the flames kindled for them."

In the harsh treatment of the Jews in Roumania within the last two years the old spirit of bitter hatred against them still remained, if the following account can be credited:—

"In a collection of arithmetical problems, given by Roumanian teachers to their pupils as exercises in the four rules, is the following among other similar questions:—If a small town contains 4000 Jewish inhabitants, of whom 800 are thrown into the Danube and drowned, 900 killed, and 1000 stabbed during the *melée*, how many after a thorough pillage will there remain to be hunted down?"

This seems incredible at the present day, but it is only a faint shadow of the sufferings of Israel in the past. It is said that Israel is the only people on the earth which treasures up the memory of her calamities and keeps their anniversaries. Even the Passover, with its joyful memories, was turned into a season of sadness.

"Naturally this festival should be the most cheerful of all celebrated in Israel. And so it was for long centuries until the outburst of fanaticism connected it with recollections of the saddest and most woeful kind. It was Passover which the ferocious persecutors of the Jews selected by way of preference for those terrible

charges known as the blood accusations. How often, alas! was the night called in Scripture the night of watching transformed into a season of restlessness, of unutterable woe and distress, of spoliation, torture, and murder. The most cheerful festival of the year was looked forward to with trembling and terror."

The words put into the mouth of the Jew have been sadly justified—"Sufferance is the badge of all our tribe; no ill luck stirring but what lights on my shoulders; no sighs, but of my breathing; no tears, but of my shedding."

"Oh! weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land is a dream;
Weep for the harp of Judah's broken shell;
Mourn where their God hath dwelt the godless dwell.

"And where shall Israel lave their bleeding feet?
And when shall Zion's song again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave!"

A Jewish writer says: "It is these persecutions which have raised that terrible wall of partition which for centuries has separated Jew from Christian, has isolated the former amidst the teeming multitudes, and has excluded him from the current of thought which went on vitalising and invigorating the civilised world. It is these persecutions which have given a twist to the Jewish character, and have moulded his feelings and views." On this ground the Jews plead that their national character could not escape deterioration. They say that the strength of the Jewish character is that it does not despair; but that the worst parts of their character have been fostered by their being debarred from possessing or cultivating lands in the country, or engaging in handicrafts in the cities, and being shut up to the one resource of traffic; and that in trading with their oppressors, it was no wonder if, in retaliation, many of them learned to be money-loving, and cunning, and even dishonest; but that now when the oppression has generally ceased, the national character is steadily rising.

Of themselves the Jews say further that there appears to be the dawning of the day that will restore them to the land of their fathers. The restoration of Israel to their own land is not declared in the New Testament, and is not an article of the Christian faith; but it is hard to conceive that the promise was given to Israel that in the latter day all nations shall sit under their own vine and fig-tree, and that Israel alone, of all nations, shall have been kept alive only to sit under the strangers' vine, and under a foreign fig-tree. But their restoration to their land, though not an article of our creed, must be regarded as one of theirs. The Rationalistic Jews in Germany have deleted from their service the prayers both for their return to the land and for the restoration of the temple; but, to give up the idea and the hope of sacrifices in the temple, is virtually to abandon the Jewish religion. In Russia the old Jewish faith in these and all other respects remains for the most part unchanged; but many also of the Jews in England look for their restoration to Palestine, and are watching with intense interest what they regard as the opening up of their way. But I shall speak of this under my next note, which is—

3. What the Jews are saying of us. *First*, they speak kindly of us as Christians. Last November, regarding what they called "the day of intercession," they wrote:—

"The 30th of this month will be a red letter day in the missionary annals of this country. On that day, at the recommendation of the Primate, intercession will be offered up by the faithful all over the kingdom and the United States for the success of the missions established for effecting the conversion of mankind to Christianity. Although we Jews may not participate in these prayers, yet we may cordially sympathise with their object, for, in comparison with the religions professed by so many Gentile nations, Christianity shines forth with great splendour."

But *next*, as endeavouring to convert them to Christianity, they look on us as enemies for the gospel's sake, and they write:—

"Ours is a time when all religion is endangered. Science, divorcing itself from

all positive religion, endeavours to drag the intelligence of the civilised world after it. Everywhere attacks are made upon revealed religion, and even theism is no longer accepted by the rank and file of scientists. Materialism or nihilism is the common watchword. Is this the time for the Church to turn her weapon against a body which has a common interest with her, and which in the hour of trial should rather be treated as an ally than an enemy? Would it not be wiser for Church and synagogue to unite in order to repel the common foe and to avert the common danger?" They also maintain that "the Jews are now more numerous, more influential, better organised, and more firmly devoted to their religion than they were before the missionaries went to work."

This may be true; they have certainly advanced in number, influence, and organisation; and a greater devotion to their own religion is sometimes an indirect fruit of Christian zeal on their behalf. But it is also true that a large number out of Israel have been gathered into the Church of Christ, and not a few of them have been exemplary Christians; and our missionaries have often said of the Israelites amongst whom they laboured, that they had little hope of their conversion to Christianity till they saw them become more earnest Jews. And it is likewise certain that since the missionaries went to work, there has been widely diffused among the Jews, as there never was before, a knowledge of Christian doctrine and of our interpretation of Old Testament texts which, by the blessing of God, will prepare the way for the reception of Christ Himself.

But further, regarding what the Jews are saying of us; notwithstanding our efforts for their conversion, which they resent, the Jews speak of the British nation as their best friends, not only for the liberty they enjoy in our land, but also for the value which we set on their Hebrew Bible. They partly mistake us in this from misapprehending how fully we regard the Old Testament as the foundation of the New, and receive them both as the halves of the one Book of God. They hold that the Hebrew Scriptures are fitted to form heroes, and the Greek Scriptures to form martyrs; and they say that in our great national struggles for religious and civil liberty we laid aside the Sermon on the Mount, and took for our watchword "The sword of the Lord and of Gideon." We hold that the two halves of the Bible are one, and that, if we receive the entire book, it will make both heroes and martyrs; for "all Scripture is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." But they respect us because we reverence their Bible. In the report on your table an account is given of a young Jew in Hungary, who expressed unbounded surprise when he learned that Christians study the Old Testament and know it well. The English Jews are well aware of our esteem for their Scriptures, and therefore they cannot withhold their esteem from us. This is brought out in an interesting way in the expression of their hopes for a speedy return to their own land. Six months ago their leading periodical the "*Jewish Chronicle*" wrote in these terms:—

"The dreaded Eastern Question has at last really come to the fore. If an immediate solution is pressed, a fierce struggle must and will ensue. The Turk will not tamely submit to the dismemberment of his dominions. He will die hard. And what will be England's part in this strife? Not another Crimean war. She will not risk a second time valuable lives and precious treasure, to aid those that cannot or will not aid themselves. But one thing England must and will do for her self-protection. The nearest way to her Indian Empire must remain open to her. She must obtain the suzerainty of Egypt, and the sovereignty of Syria. And Palestine? Let it for a time remain in the keeping of England. It is quite safe in her hands. Let it remain in her hands until her savagery has been subdued, her wastes built up, and she has become fit to be a high-road for the nations of the earth. Let it remain in the beneficent power of England until a highway is made through the desert, and Jerusalem and Cairo be joined by an iron path. We have no wish to penetrate into the mysteries of the future until Providence be pleased to cast another ray into the darkness, and light it up for the next step. Sufficient for the day is the good thereof. We cannot but follow with the greatest tension the complicated movements on the grand chess-board disclosed before our eyes. Our interest is deep in the game. Our fervent hope is, if the Turk is to be dispossessed of Syria, that England and no other Power will be his heir. It would be truly extraordinary if after eight centuries the days of the lion-hearted King should come back and an

English army again tread the soil of Palestine. But as we have said, we must patiently await the unfolding of the designs of Providence. Thus much, however, we may say that, if Israel is to be indebted to any human agency for the realisation of her highest hopes, from none would she accept this service with greater satisfaction than from the Power which of all others in Europe has manifested the profoundest veneration for the sacred records entrusted to Israel, as also for the holy men who have been instrumental in their composition, and which has in modern time exhibited such a warm and sincere interest in her fate." I make this quotation merely to show the feelings of the Jews toward Britain, notwithstanding our efforts to Christianise them.

Three weeks ago, after noticing some passing events, they write again :—

"There seems to be something providential, by way of eminence, in all these coincidences. Devout minds will not fail to perceive in this the finger of God. We will not pry into the designs of Providence. In due time the veil will be lifted and we shall see the fresh developments in store for us. At the present moment it appears to us that the design Providence seems to work at would be best promoted if, in the dissolution of the Turkish Empire, which cannot be so far off, England were impelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling towards the Jewish people that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain. Whatever Government is in power, whether it be Liberal or Conservative, there is no difference in its behaviour to the Jews. And if the English are not the brethren of the Jews in the flesh, as is contended by those who maintain that the Anglo-Saxons are descended from the ten tribes, they certainly act towards them as kinsmen in spirit and feeling. We have given expression to our heartfelt wishes in this matter. But Providence will, of course, go its own way. We must quietly await the disentanglement of the complications becoming thicker and thicker in the East. The solution of the problem cannot be delayed much longer."

These things add urgency to that which we note, fourthly, in what we ought to think and say and do for the Jews. And let us take first what we may do for them. Let us send missionaries who shall preach to them the glad tidings of deliverance through Jesus the Son of David already come for their salvation, for how shall they hear without a preacher, and how shall they preach except they be sent? Russia contains one-third of all the Jews in the world, and the most religious portion of the nation. It has long been closed against our missionaries, but appears to be now open to them again. Along with this opening we are much encouraged by an accession to our funds. We have not received, but we have got intimation of more than one legacy, the yearly interest of which will maintain one or two missionaries. But we cannot find the men. It is the Church that sends the men, and it is the spirit that is in the Church that moves her sons to go forth on her work, and if missionaries are wanting the fault must be in ourselves. Let us do this for Israel. let us send them preachers of that gospel which their fathers sent to us.

One great advantage in Russia would be that we believe there might be an opportunity for opening schools. The school is an immense advantage to the missionary, both for infusing Christian truth into the minds of the children and for access to the parents, and also as a centre of interest at home. The education in Germany is so efficient that there is no opening for schools, and the consequence is, that even with an able and devoted man like Mr Edward at Breslau, his work appears far less than it really is. A visitor sees what a goodly company of godly men he has been the means of gathering in, and how zealous both minister and people are for the ingathering of Israel, and we cannot doubt of the Lord's blessing on his faith and labour of love. But where the real fruit may be as great, it does not present itself to the eye in the same manner as a school does, and fails to create the same interest at home. But this great advantage we hope to find in Russia, as in Pesth and Constantinople.

Next, when we cannot speak to themselves face to face, let us speak to the Lord on their behalf. Prayer on their behalf is increasing, but let it be more earnest and more abundant; and especially on their Sabbath, on Friday evening or Saturday morning. When they are reading their Scriptures let us pray that their eyes may

be opened, to see that "the testimony of Jesus is the spirit of prophecy." Let us remember them also in their annual day of sorrow and confession and supplication, the great day of Atonement. Most touching to us is the sight of the millions of Israel yearning for reconciliation, yet blind to the one reconciling sacrifice, and confessing—"Sovereign of the universe! whilst the holy temple stood, if a man sinned he brought an offering and made an atonement; but now because of our iniquities, we have neither sanctuary, nor altar, nor offering, nor priest to make atonement for us. There is nothing left us but the commemoration of them. Oh may that be our expiation."

Before the day of Atonement last year they wrote:—

"In different houses of prayer, in many different and distant lands, the same assemblage will be seen, the same mingling of sunny youth and snow-crowned age, the same blending of all the most opposite types of human character, welded together on this day alone of all the year by the one magic charm—the yearning for reconciliation. Nothing can aid us but our own contrition, our own good resolves; with them we win everything. Before to-morrow's sun shall have set, may we lay our throbbing hearts, with all their freight of failings, submissively before the All-merciful, and pray for pardon, reconciliation, peace. And when the shrill note of the trumpet rings out in the evening stillness, it shall be echoed by the Voice which speaks as with trumpet sound, in the peaceful hush of the soul, its thrice welcome message—'Forgiven.'"

How strange to us these words sound in the lips of a Jew—"Pardon, reconciliation, peace." Oh that they knew Him in whom alone they are found. The day of Atonement falls this year on Thursday, 28th September, and we trust that on it Israel will be remembered by many before Israel's God. Let us go to them; let us pray for them; and further, let us think of them. Let us think of them in whatever is best in their character and aspirations, and fitted to draw out our Christian sympathies. In conversing with Jews, it is very distressing to find how different their views are from ours, even where we might expect to meet on common ground, such as the conviction of sin, as brought out in the 51st Psalm. But, on the other hand, an extract, such as the following, from a Jewish newspaper illustrates the Bible quite in the same manner as we should illustrate it:—

"One of the most interesting things in the Holy Land is the fact that one meets everywhere in daily life things that illustrate the Word of the Eternal. The streets of Jerusalem are very narrow, and no one is allowed to go out at night without a light. Throw open your lattice in the evening and look out, you will see what seem to be little stars twinkling on the pavement. You will hear the clatter of sandals as the late traveller rattles along. As the party approaches, you will see that he has a little lamp fastened to his foot, to make his step a safe one. Instantly the verse comes to your memory, written in that same city three thousand years ago, 'Thy word is a lamp to my feet, and a light to my path.'" Again, the following sentence on the Passover has much in it to strike a chord in our hearts:—

"Never let us forget that the Passover, which is the memorial of the first redemption of our ancestors from the bondage of Egypt, is the type of the coming, though long delayed, redemption from the bondage of a world of passion, sin, and fear—the promised redemption which shall bring our people back to the land they won by faith and lost in shame."

In closing, I would quote a portion of some verses recited by three Hebrew boys in the Stepney Jewish schools last summer. They look forward to a Messiah that is to bring peace to Israel and to the world, and they are blind to the Messiah whom their fathers crucified, and who will bring peace to them and to the world only when they look on Him whom they have pierced, and mourn because of Him. But the Christian's own first desires for salvation, and many of his subsequent desires, are fulfilled far otherwise than his hopes, yet they had in them that which ended in salvation through a strait gate; and there is much in these verses with which we cannot but have a measure of sympathy, and they are fitted to draw out a fellow-feeling for Israel. Sir Moses Montefiore was present at the examination just before his departure, in his ninetieth year, and for the seventh time to the land of his fathers. The schools are in the east end of London, and a large number of the Hebrew parents were present, while there was a brilliant assemblage of Jewish gentlemen and ladies, including many representatives of the intellect and rank of the Hebrew community. The

sentiments expressed, and especially the hopes for the Messiah, were responded to with raptures of applause, and the subject of the verses recalls the memorable words of Herder, that Israel's still uncompleted guidance is the grandest poem of all time"—

THE PAST.

"When I forget thee, O Jerusalem!"

On distant shores in happier times,
In sterner days but brighter climes,
The Jew upheld with steady hand
The banner of his Fatherland—
The throne of Judah's princely line—
The Temple on the height divine—
The pleasant homes where wife and child
Beneath the hallowed roof-tree smiled.

Oh! lovely land; blithe, bright, and blest!
Sweet cedars capped thy mountains' crest—
What laughing fields! what stately trees!
What fragrant myrtles kissed the breeze!
The purple grape, the golden grain,
Decked grassy glade and pleasant plain.

THE PRESENT.

"We hung our harps on the willows."

Where are thine ancient splendours now?
No circlet sits on Judah's brow!
No Temple rears its halls of state,
No high-born elders throng the gate;
No laughing harvests crown the fields,
No sparkling wine the berry yields,
No trade-ships in the harbour dance,
No foeman fears our broken lance.
The raven flies o'er fields unsown,
To brood on Judah's shattered throne!
All, all is lost! Alas, no more
The sounds of life bless Israel's shore—
Our harp is on the willow hung,
All voiceless, tuneless, and unstrung!

THE FUTURE.

"The Sun of Righteousness shall rise."

All is *not* lost! In yonder skies
I see the gleams of hope arise.
Star of the East! Thy glimmering ray
Is brightening "to the perfect day."
Again shall Judah's flag unfurled
Wave forth its signals to the world!
Again shall cattle crowd the plain—
Her fields be rich with golden grain—
Her towns with busy voices ring,
Her swains rejoice, her maidens sing!
See in yon *East* the glowing gleam!
Faith is not false; nor hope a dream!
MESSIAH come! Rejoice our eyes;
And lo! in yonder Eastern skies
The "Sun of Righteousness shall rise,"
And on its healing pinions bear
Love, Peace, and Joy—for all the world to share.

Pastor FERDINAND KAISER, Neustadt, deputy from the Moravian Church, who was introduced by Dr. Moody Stuart, then addressed the Assembly regarding the Protestant Church in Moravia. After delivering the hearty salutations in the name of the Protestants, both in Bohemia and Moravia, he went on to give an account of the position and work of the Church of Moravia. That Church, he said, was scattered all over the territory of Moravia. It had 40,000 people connected with twenty-five congregations. The congregations were thus pretty strong, yet their representatives were widely scattered. The scattered condition of the Church was their chief difficulty, but at the same time it was their chief blessing, for it was thus very well fitted to dispel Popery by the light of the gospel. It made every pastor not only the pastor of his own congregation, but at the same time missionary to the Roman Catholics of a wide district. The number of Protestants in Moravia and Bohemia had, he stated, quadrupled within the last ninety-four years; and though there were many obstacles, the gospel was increasing even now. He pleaded for the Church their sympathy and prayers.

Dr. BLACK, Inverness, moved that the Assembly approve of the report, and record their thanks to the committee, especially to the convener; that they receive with thankfulness the account which had been given of the continued progress of the mission to the Jews, of the success with which it had been carried on during the past year, and of the increasing interest manifested in it by the members of the Free Church; that they cordially commend the mission to the earnest prayers of ministers and elders for more labourers in the field, and especially for two missionaries to supply a new station in the east of Europe, when that station has been fixed upon.

Colonel YOUNG (elder) stated he had much pleasure in seconding the resolution now before the House, but regretted he had not enjoyed the privilege so many have had of visiting the stations of the Jewish Mission. That was not needful, however, to make one enthusiastic in the cause. An intelligent acquaintance with the history of the beginning of the work in the sending a number of our ministers in 1839 to visit the Jews in Palestine and elsewhere, and the signal manner in which God seemed to set His seal to this act of reviving the Church at home, and thus linking the spiritual prosperity of the Church with the welfare of His own ancient people, was a history quite sufficient to enlist the sympathies of any one in this Church. We have been listening to a marvellous page of Jewish history from our convener, and have heard much of the difficulties of the work. I believe one difficulty is caused by the instinctive dread the Jews must have of the power of Christianity, and if God were to open up to us the secret working of the Jewish mind, I doubt not we should hear of some such dreams as Gideon heard narrated when he stood outside the camp of Midian; God still works by what may appear small means, but in His hand they are sufficient. It is interesting to think of the large number of educated children who have passed through the mission schools during the last thirty years, and are now acting as a leaven among their own community.

One element of success is aggression, and now that God has given the means of extending the mission, let us hope that the result of this night's meeting will be the giving of the needed labourers. I have only one other remark to make, and trust it will not be thought out of order. I believe the cause of missions is year by year becoming more important in the eyes of the Church, and that she is prepared to adopt any measure that may appear likely to strengthen the cause. Now the missions to the Gentiles are all represented in the Assembly. We have Presbyteries in Africa and India, and I consider it an honour to represent an Indian Presbytery. We have no Presbytery for the Jewish missionaries; and I believe if it were arranged to form such a Presbytery, that it would draw the mission nearer to the Church, and increase the interest of our people in it, by seeing the Jewish missionary taking his place as a representative in the General Assembly.

The motion was cordially adopted, and thanks accorded to the deputy.

The Assembly adjourned at ten o'clock, to meet next morning at half-past ten o'clock.

. SATURDAY, MAY 20.

The Assembly resumed this morning—Dr. M'Lauchlan, Moderator.**THE VACANCIES IN ABERDEEN COLLEGE.**

Dr. BELTH, Stirling, gave notice that when the Assembly proceeds to the election of a Professor of Systematic Theology for the College at Aberdeen, he will propose that Mr. Salmond, of Barry, be appointed to the vacant chair.

Mr. JOSEPH WOOD (elder), Aberdeen, gave notice that when the Assembly calls for the overture on the office of Principal, on Monday forenoon, he will move the following resolution :—"That the General Assembly postpone till the meeting of next General Assembly the election of a Principal to the College at Aberdeen, vacant by the lamented death of Principal Lumsden."

Dr. ADAM, Glasgow, gave notice that when the report of the Committee on the Election of Professors is given in, he will propose that Dr. D. Brown be appointed Principal of the Free Church College, Aberdeen.

Dr. ELDER, Rothesay, gave notice that on the same occasion he will move that Mr. John Henderson, minister at Coatbridge, should be appointed to the Chair of Systematic Theology in the Free College of Aberdeen.

THE PRINCIPLES OF THE CHURCH.

Dr. BEGG gave notice of the following motion to be made by him in connection with the overtures on the principles of the Church :—"The General Assembly, having considered the overtures now before the House, think it right to declare, and do hereby declare, the importance of maintaining and defending the scriptural principles of this Church as set forth ever since the Reformation, and as specially embodied in the Westminster Standards and in the authoritative documents of the Disruption; particularly as bearing upon the sole Headship of Christ in and over the Church, and her duties, rights, and liberties, including those both of office-bearers and people, as flowing exclusively from this source; as also the Headship of Christ over the nations, and the consequent duties of nations and their rulers as such to acknowledge this authority, and to promote, in a lawful way, the best interests of true religion and the Church of Christ. The Assembly regard it as specially important at the present time that this Church, including all her office-bearers and people, should hold fast and hold forth these principles, and seek to secure their full recognition; that thus the glory of God may be advanced, and all the true Presbyterians of Scotland be ultimately reunited on a sound basis, to the end that by the divine blessing they may go forth with renewed and combined energy against the errors and ungodliness of the land, and the heathenism of the world."

Sir HENRY MONCREIFF subsequently gave notice that he would move—"The General Assembly, having considered the overtures, find—1. That it is the duty of this Church to cherish in the minds of her faithful people a lively sense of the importance of the truths for which, in assuming and maintaining her separate position, she has been called to contend, and in particular, of the doctrine of the sole subjection of the Church in spiritual things to Christ as her only Head, and to His Word as her only standard, in carrying out the government which He has appointed in His Church, distinct from the civil magistrate. 2. That nothing has taken place by recent legislation or otherwise to alter the conviction that the principle, contrary to said doctrine, affirmed by the decisions in the second Auchterarder and Stewarton cases, enforced by other decisions and acts of the civil courts, confirmed on solemn appeal made to them by all the branches of the Legislature in 1843, and unequivocally accepted by the existing Established Church, is still maintained by the State in its ecclesiastical arrangements for Scotland. 3. That while this Church's position of separation from the State affords abundant opportunity for exerting her influence toward the discharge by the State and the nation as such of the duties that they owe to the truth and Church of Christ, the whole course of the Lord's dealings with her, and, in particular, His great goodness, on the one hand, manifested since the Disruption in 1843, the large fields of usefulness opened up, and the encouragement in temporal and spiritual things which she has had abundant reason to acknowledge; and the whole condition, on the other hand, of the nation, the State, and the relations of religious parties, and the

progress of events in the history of the land, combine to admonish her not to be moved away from the ground assigned to her; but rather resolutely to hold it fast, and to call upon her people to give themselves with renewed liberality, diligence, and prayer to the work and service at home and abroad which the times require. Therefore, the General Assembly resolve to appoint a committee to take action, as they may see expedient, in the spirit of these declarations with a view to directing and stirring the minds of our members and adherents toward the truths and duties committed to them through their attachment to Free Church principles, and to guard our congregations against misleading influences; and they instruct said committee to consider the expediency of issuing any statement or statements of a popular kind fitted to promote these ends."

THE TEMPERANCE QUESTION.

Mr. SMITH, Tarland, gave notice that when the overtures on Intemperance were taken up, he would move that—"The General Assembly, having considered the overtures on Intemperance, resolve as follows, viz.:—1. That intemperance is one of the greatest hindrances to the cause of Christ and the work of the Church both at home and abroad. 2. That this great evil is fostered by many social customs, as well as by the public facilities for the sale of intoxicating liquors. 3. That it is incumbent on all professing Christians to do what in them lies to limit and remove the temptations to drinking. And further, the General Assembly, considering that the principle of Christian expediency require professing Christians to deny themselves in that which they may consider lawful when it becomes a stumbling-block to others, earnestly recommend all the ministers, office-bearers, and members of the Church to consider the propriety in present circumstances of personal abstinence, and to seek by all suitable means to discountenance the drinking customs."

THE APPROACHING UNION—DEPUTATION FROM THE UNITED PRESBYTERIAN CHURCH.

Dr. RAINY—The committee for arranging the Assembly's business have unanimously agreed to lay before the Assembly a proposal which will be regarded as of great interest by the Assembly. It is known from public statements, and also from private information, that it is likely there may be, on the part of our brethren of the United Presbyterian Church now met in Synod, a disposition to send to this Assembly and to the United Assembly after the Union shall be formed with the Reformed Presbyterian Church, a brotherly deputation to signify their congratulations and their good wishes in connection with the Union. I believe that we shall all feel the strongest disposition to appreciate the kind and Christian feelings—in many respects, I think, somewhat singular and remarkable—which might suggest such a step as this on the part of our brethren of the United Presbyterian Church; and I think it is hardly necessary to say anything in the way of guarding against any misconstruction of a step in itself so dignified and graceful as that might be—if our United Presbyterian friends come to see their way to take such a step. Of course our minds revert to all that has taken place, and to the peculiar relations in which we were placed to that Church, our negotiations with that Church, and the state of things which now exists. There are many members of our Church—a certain number—who could not see their way to join in a Union with the United Presbyterian Church, and in the meantime, of course, plans with reference to any such Union have been laid aside. No one can imagine that there is any wish anywhere to take advantage of our Union with the Reformed Presbyterian Church in order to waken up susceptibilities of any kind in reference to what has come and gone. Indeed, so far from that, I would feel myself precluded—not on this occasion only, but on other occasions as well—from lightly stirring any question about incorporating Union with the United Presbyterian Church. I am precluded from doing so by respect for that Church itself. I do not think I have any right lightly to take hold of the name of the United Presbyterian Church and trifle with it. I am not entitled to do anything of that kind. Unless and until I come to be persuaded that the Churches are ripe for a movement that may be successful, I abide by the *status quo*. But all the more on that account I am quite sure that many even of those who feel themselves unable to agree to the incorporating Union which we contemplated, will feel a peculiar pleasure and satisfaction in welcoming a testimony of brotherly good-will and a signifi-

cant testimony of God-speed in connection with the movement that we have been providentially led to in connection with the Reformed Presbyterian Church. We are not to take for granted, as things now stand, that our United Presbyterian friends in Synod will see their way to this step. It is a matter for themselves, and they may have excellent reasons either for taking it or not taking it of which they themselves are the sole judges. But the information which has reached us is such as to lead us to believe that it is proper, at all events, that we should indicate that if they think proper to take such a step it will be received in the same spirit as it will be given. The Business Committee recommend the General Assembly to agree to the following resolution, which I beg to move:—"The General Assembly, understanding from public statements and private information that there may be a disposition on the part of the United Presbyterian Church, apart from all disputed questions, to send a deputation in a spirit of brotherly kindness to congratulate this Church and the Reformed Presbyterian Church upon the occasion of the Union about to be formed, the General Assembly declare their cordial willingness to receive such deputation, in the event of its being appointed, and will make arrangements for their being received on Thursday evening."

Dr. BEGG seconded the motion. He confessed that when this proposal was first mooted he was taken considerably by surprise. He was afraid lest it should have a tendency to revive discussions which, in the meantime at least, he was happy to think had been set at rest. His views were unchanged upon that subject; but at the same time if a proposal, as they now clearly understood, which had no reference to such discussions was made, he thought there was no reason why they should not accept of it cordially in the same spirit. He for one worked earnestly with United Presbyterians as with others. So far as they agreed, they worked together most cordially, although they and he understood the points on which they undoubtedly differed. In reference to the Union which was about to be formed, and in which he very greatly rejoiced, he was ready to welcome congratulations from the United Presbyterians or the members of any Church. He was glad to have such congratulations, and he hoped that this interchange of courtesy might be all for good and not for evil to either of the parties concerned.

Mr. WILLIAM BALFOUR, Holyrood, did not rise to oppose the motion, but only to express the hope that their United Presbyterian friends, in coming to congratulate them on this Union, had been able to see their way to congratulate them on the grounds on which that Union was formed. He did not object to the congratulations on the grounds on which they did come, but only wished they could have seen their way to congratulate them on the grounds on which the Union was to take place, for these were quite distinct to his mind, and quite explicit in the way of conserving their principles in their entirety.

The motion was then unanimously agreed to.

SYNOD RECORDS.

The Assembly called for the Synod Records, and the Records of Standing Committees, in terms of the Standing Orders.

All the Synod Records were reported as given in, except those of Dumfries, Fife, Orkney, and Ross. It was reported that the Record of the Commission of Assembly had been given in. The Records of the Standing Committees were given in, except those of Religion and Morals, Temperance, Foreign Missions, Glasgow College Financial Board, Board of Examiners, and Distribution of Probationers.

The Assembly remit the Records to a Committee, with instructions to report according to the Standing Orders.

RETURNS TO OVERTURES.

A committee was appointed to class returns to overtures.

CASES REFERRED TO COMMITTEES.

The Assembly referred the following cases to committees to consider and report:—

1. Applications anent Colleagues and Successors and Assistants, and Grants from Aged and Infirm Ministers' Fund.—1, Dr Alexander Beith, Stirling; 2, Mr James Drummond, Forgandenny; 3, Mr John Thomson, Prestonkirk; 4, Mr S. F. McLauchlan, Cawdor; 5, Mr Hector McNeill, Campbeltown; 6, Dr John Ainslie,

St Andrews; 7, Dr W. M'Gilvray, Aberdeen; 8, Mr David Dewar, Bellie; 9, Dr William Wilson, Dundee; 10, Dr David Crichton, Arbroath; 11, Mr David Menzies, Glasgow; 12, Mr Donald Campbell, Ballantrae; 13, Mr William R. Moncur, Liff; 14, Dr James Walker, Carnwath; 15, Mr John Campbell, Uig; 16, Mr A. W. Morris, Bucklyvie; 17, Mr Donald M'Rae, Cross; 18, Mr William Binnie, Rayne; 19, Mr Donald Stewart, Cromar; 20, Mr James Macdonald, Glass.

II. Applications anent Sanctioning of Charges, &c.—1, Maryhill—Presbytery of Edinburgh; 2, Granton and Wardie—Presbytery of Edinburgh; 3, Bank, New Cumnock—Presbytery of Ayr; 4, Uddingstone—Presbytery of Hamilton; 5, Oatlands—Presbytery of Glasgow; 6, Cranston Street Mission—Presbytery of Glasgow; 7, Great Western Road—Presbytery of Glasgow; 8, Shettleston—Presbytery of Glasgow; 9, Kelty, Presbytery of Kinross; 10, Dura Street Mission—Presbytery of Dundee; 11, Wilson Street Territorial—Presbytery of Dundee; 12, Stornoway, Second Charge—Presbytery of Lewis; 13, Sanday Station—Presbytery of Orkney; 14, Brolas, Presbytery of Mull; 15, Morven—Presbytery of Mull; 16, Garve, Presbytery of Dingwall; 17, Bourtree Bush—Presbytery of Aberdeen; 18, Isle of Whithorn—Presbytery of Wigton; 19, Petition—Deacons' Court of Cockburnspath; 20, Strathconon—Application from Free Presbytery of Dingwall; 21, Fordyce—Presbytery of Fordyce.

III. Applications anent Students and Ministers from other Churches.—1, Rev. Thomas Stewart; 2, Mr J. T. Robertson; 3, Mr John Ferguson; 4, Mr Andrew Murray; 5, Mr David Bisset; 6, Mr David Macdonald; 7, Mr James Scott; 8, Mr Robert Scott; 9, Mr James H. Mackenzie; 10, Rev. J. Turnbull; 11, Mr. Malcolm Fisher; 12, Mr Geo. Booth; 13, Mr David Brown; 14, Mr Jas. H. Allan, probationer; 15, Rev. James Stockdale; 16, Mr Alex. Todd; 17, Mr G. T. M'Leod; 18, Rev. E. N. B. Millard; 19, Mr D. J. Nicolson; 20, Rev. Thomas Stewart.

IV. Applications anent Sales and Transference of Property.—1, Anderston, Glasgow—Sale of church and school; 2, Finnieston, Glasgow—Sale of church; 3, Wynd, Glasgow—Sale of church; 4, St David's, Glasgow—Sale of church; 5, Coupar-Angus—Sale of school; 6, Cromarty—Sale of manse; 7, Free North, Stirling—Sale of manse; 8, Bridgegate, Glasgow—Sale of manse; 9, Kilayth—Sale of minerals; 10, St Stephen's, Perth—Sale of church; 11, Free Gaelic Church, Dunoon—Application for share of value of ecclesiastical buildings; 12, Free Presbytery of Kintyre—Transference of endowment; 13, Education Committee—Sale of property; 14, Durris—Renunciation of lease.

THE GRANGE CASE.

The Assembly then took up petitions from the Presbytery of Strathbogie anent the Grange case. The first petition set forth that the libel against Mr Murdoch extended to 36 counts; that at present the Presbytery was very much reduced in number of available members, the result being that members available for carrying on the case, are, with only one exception, young men, with little experience in such work; and that Messrs Murdoch and Moffat, the appellants, had persistently accused the Presbytery of unfairness, unkindness, prejudice, and gross partiality, in connection with the case. The petitioners therefore craved that assessors be appointed to assist the Presbytery, or a special Commission to carry out the probation, or otherwise as the Court might see fit. Against the transmission of these petitions Mr Moffat dissented and complained and appealed to the Assembly.

Parties were called, and Mr Moffat appeared for himself, and Mr Gillespie, clerk, for the Presbytery of Strathbogie.

Mr. MOFFAT said he appealed not so much against the application as against its terms; and he maintained, in the course of a long speech, that the Presbytery used these petitions as unwarrantable means of prejudicing Mr. Murdoch, with a view of obtaining an unjust verdict against him from the Church Courts.

Mr. GILLESPIE, clerk of Presbytery, addressed the Assembly in support of the petition, urging the Assembly to assist the Presbytery in connection with the case on account of the youth and inexperience of the only members of Presbytery who were able to take part in prosecuting the libel, and contended that the charges of prejudice, &c., stated in the petition had been fully illustrated in Mr. Moffat's pleadings.

Parties being removed,

Principal RAINY moved that assessors be appointed to assist the Presbytery of Strathbogie.

Dr. THOMSON, Paisley, seconded Dr. Rainy's motion for the appointment of assessors to the Presbytery, and expressed his surprise that Mr. Moffat possessed of that experience for which he got credit, should have complained of a judgment, the object of which he had stated his approval. But he was still more surprised to hear him speak of "two sides of the House" on a judicial question like this; as if any one on either side would be biassed by personal or party feeling in deciding any such question. Though they had differences of opinion on some questions of policy, yet he was sure that on no side of the House would any one be biassed in disposing of a case like this; and he hoped that not even from the bar would they ever hear any one cast any suspicion on the strict integrity and impartiality of the Assembly as a judicial Court.

The finding of the Assembly was, dismiss the dissent and complaint, and so far grant the prayer of the petition as to granting assessors to aid the Presbytery in the prosecution of this case.

The second petition set forth that a libel had been served on Mr. John Murdoch, minister at Grange, and that the *fama* against him had existed for a length of time, and therefore also the disorganisation of the congregation of Grange, and the maintenance of scandal in the district, to the discredit of the Church and its discipline. The Presbytery, therefore, petitioned that the Assembly should direct the Commission of Assembly to take up any appeals in the Grange case, and finally dispose of them.

Mr. MOFFAT, in objecting to the second petition, questioned whether the Assembly had the power to remit to its Commission whatever business it pleased. It would be *ultra vires* without Mr. Murdoch's consent to deprive him of his right to have his case decided by the Supreme Court. The disorganised state of the congregation referred to in the petition, in so far as it existed, arose from the sympathy of the people with Mr. Murdoch, and their belief of the injustice of which he was suffering from the action of the Presbytery, and the ungrateful and unchristian conduct of certain local parties. The congregation had no confidence in the present management, and had consequently, he believed, ceased to contribute to the funds of the Church, and there was a danger of their being entirely lost to the Free Church in the event of Mr. Murdoch's removal. The scandal to religion arose from the apparent injustice and oppression connected with the case, and the high-handed manner in which it had been conducted. They converted innocent actions into crimes, and bolstered up charges by secret manipulation. Apart from the prosecutors and their local followers, it might be said that the people of the district who knew anything of the case sympathised with Mr. Murdoch. The Grange congregation was becoming more and more attached to him, and, on the whole, it did not appear that Mr. Murdoch's prosecutors would be successful either in destroying his influence in Grange congregation, or promoting their own influence, by a mere policy of might.

Mr. GILLESPIE, though he could not quote any precedent for referring a case of this kind to Commission, contended that if there was any party to gain by the Commission it must be Mr. Murdoch himself. The petitioners were not anxious to convict Mr. Murdoch, but rather that his character should come out clear as the light of noonday. The petitioners were not anxious to take advantage of any particular accident or circumstance to bring home to Mr. Murdoch even their own convictions of his guilt, should they be led to entertain such convictions after the probation of the libel. What they were anxious to secure was that this case should soon come to a close.

Mr. MOFFAT, in replying, in view of the high state of party feeling, could not withdraw his constitutional argument that Mr. Murdoch was entitled to have the right of appeal reserved.

Dr. RAINY said he had no doubt of the competency of appointing this case to be disposed of finally by the Commission, and he did not believe that an accused person would come off worse at the Commission than at the General Assembly; but it had not been their practice recently to direct such cases as the present to be finally disposed of by the Commission, and he did not think they should revive that practice without careful consideration of the class of cases which might be so dis-

posed of by the Commission. He did not think it necessary to discuss the question of the expediency of the course proposed in the petition, but would simply move "That the Assembly sustain the appeal, and decline to remit this cause to the Commission for the decision of the appeal."

Dr. BEGG, in seconding, said that he could on no account have allowed such a case to be finally settled by the Commission. The question was not one of absolute power on the part of the Assembly. As a general rule the Assembly could empower its Commission to do all that it could do itself, but their recollections of cases formerly referred to Commission, even on the authority of the General Assembly, were somewhat unsavoury. On the other hand, the Assembly was on the whole a very safe court in judicial cases. While there was strong feeling, party feeling, if they would, in the Church, he thought it but justice to say that he had never seen any tendency on the part of the Assembly to manifest any party feeling in a judicial case. Any minister, he thought, might commit his case with the most perfect security to the adjudication of the Assembly.

The Assembly agreed to sustain the dissent and complaint.

THE POLLOKSHIELDS CASE.

The Assembly next took up the dissent and complaint, and protest and appeal, in the Pollokshields case. Stated briefly, a new ministerial charge was opened at Pollokshields, and at the request of eight memorialists the Rev. Jas. Wells, of Barony Free Church, was appointed to the pastorate by the Presbytery of Glasgow, in terms of last General Assembly's deliverance. This proceeding was objected to by the appellants, because it was not in accordance with the constitutional laws and immemorial practice of the Church, as no opportunity had been given by the Presbytery to the members of the Free Church at Pollokshields to be formed into a congregation to call a minister in the ordinary way. Fifteen members of Presbytery, including ministers and elders, dissented, and protested for leave to complain to the Synod. When the case came before the Synod, the dissent and complaint was dismissed, and the judgment of the Presbytery affirmed. A protest and appeal was then taken to the Assembly. For the protest and appeal there appeared at the bar of the Assembly Messrs. John Stewart, A. B. Birkmyre, P. M'Lachlan, and Evan Gordon; and for the Synod, Messrs. Isdale, Alexander, Howie, and Dr. Adam.

Mr. STEWART, on behalf of the appellants, said Mr. Wells had been called to Pollokshields by eight men who, perhaps, had no connection with the Free Church. It was unfair to the licentiates of the Church to allow a comparative number of men to have the selection of ministers. He would not call them a clique or a coterie, but into the hands of three or four at the most the election of ministers to one charge or another fell. The effect of this was that, unless members outside accepted their shibboleth, there would be no chance of their being imported into the great and growing city of Glasgow. He was sure the ordained ministers and the licentiates of the Free Church were not yet capable of seeking the favour of a few individuals for the sake of their patronage. It was not desirable in the Church that they should have ministers after the same stamp, and therefore he thought the Assembly should not countenance such a proceeding as was taken in this case.

Mr. ISDALE, in defending the decision of the Synod, said the question was whether or not the constitutional laws and the immemorial practice of the Church had been violated by the instructions given to the Presbytery of Glasgow by the last General Assembly, and by the action of the Presbytery of Glasgow in carrying out these instructions. He thought there was considerable boldness in the appellants asking the Assembly to find that the previous Assembly was guilty of dereliction of duty. There was no use talking about the rights of the Christian people, for the Christian people had no right to call a minister where no congregation was in existence. It was an entire misapprehension to say that the appointment was made by eight individuals. The appointment was made by the Presbytery acting on the instruction of the Assembly.

Dr. ADAM, Glasgow, also addressed the Assembly in support of the decisions of the Presbytery and Synod, contending at some length that, in all the circumstances connected with the transference of Mr. Wells to Pollokshields, the Presbytery had only followed the practice of the Church in many similar cases where there had been the creation of new charges, and had acted in strict accordance with the deliverance

of last Assembly in reference to the case of Pollokshields. There had been, he maintained, no usurpation of the rights of the people, no violation of the law or constitution of the Church, and no yielding to a money power. He was glad to say that Mr. Wells had been successful at Pollokshields to such an extent that the congregation was about to build a church which was to cost about £11,000. He submitted that this was not a time to discourage Christian men who were willing to give liberally of their large means to aid in the prosecution of church extension, and who would be the very last to think of usurping even a fragment of the rights of the Christian people, and he hoped the Assembly would dismiss the appeal.

The Rev. EVAN GORDON, in replying, said—The arguments advanced by our friends on the other side of the bar appear to me to be in favour of patronage. If they prove anything, they prove the necessity of resorting, in other cases of church extension, to the same method as that which has been followed in Pollokshields. If it is a right thing to be done, why not act upon it universally? There is no specialty in the circumstances of Pollokshields, to warrant such a wide departure from the method hitherto followed in the extension of the Church. The inhabitants of that wealthy suburb of Glasgow are a Christian people, well able to judge for themselves, and to provide religious ordinances, and therefore it is not right that a few individuals should have the nomination of the minister, merely because they have promised some pecuniary aid.

We have been asked by our friends on the other side, why have we not opposed this new plan of church extension at an earlier period? Our answer is, that no case of the same kind has occurred but the Paisley Road case, and that was the case which led us to look into the new plan. But the argument on the other side, founded on our non-resistance in the Paisley Road case, is not a sound one. Suppose a thief has succeeded in stealing some articles, and got a few miles away before the articles were missed, should turn round and say to the detective in pursuit of him, why have you not attended to your duty sooner and prevented me from stealing those articles? what right have you to come after me, and to apprehend me here? In opposition to this style of reasoning, we hold that it is our duty to arrest wrong proceedings whenever we come to know them. This we have done. At the same time, we deeply regret that a minister has been settled at Pollokshields before the question of principle has been competently disposed of. This might have been avoided, if our friends who commanded a majority in the Presbytery of Glasgow had been a little more conciliatory, and given us some assurance that such a case would not occur again. When I saw that the Presbytery had resolved to go through with their novel settlement, I felt that it would be disagreeable to all parties to persist in the appeal, and therefore I offered to fall from it, if our friends should say that they did not mean to defend it on principle. This offer was rejected, and therefore we felt constrained to persist in our appeal in order to get the matter settled.

Our friends on the other side, in referring to the right of the Church to carry the gospel message to all parts of the world, introduced into the discussion a question that is altogether irrelevant to the present case. I would be the last man to oppose the grand mission of the Church in the world, but this is a question affecting the rights of Christian people in a particular district, and not to be confounded with the general commission to preach the gospel to every creature. The question which we have raised is this, whether it is in accordance with the constitutional laws and practice of the Church, to give the nomination of the minister of a new charge to a few individuals who have promised some pecuniary support to that charge? We hold that this is unconstitutional, and that no such thing has been done till 1874, when Dr. Adam, who is at the bar, introduced it as convener of the Committee on the Sanctioning of Changes.

Now, Dr. Adam must know about the genesis of the understanding referred to in the sanctioning of Paisley Road and Pollokshields. When the Presbytery of Glasgow recommended these places for sanction, nothing was said or known about this understanding, and therefore we infer that it was come to in some private way.

Our friends took refuge under the shadow of the Assembly of 1875, but we hold that the Assembly, in affirming the recommendations of its Committee on the Sanctioning of Changes, went beyond the constitutional laws of the Church. At the same time, the Assembly is not much implicated in the proceedings; it simply

promised a grant of £200 to Pollokshields, on the understanding that the Presbytery of Glasgow would transfer a regularly-ordained minister to the charge. It did not enjoin the Presbytery of Glasgow to do what it has done, but simply permitted it to be done, or connived at it.

Dr. BEGG asked whether the eight individuals mentioned were the same individuals who originally made application to have the charges sanctioned?

Mr. HOWIE replied two of them had been added. Personal application was made to persons who might be thought interested.

Dr. ADAM also stated, in answer to a question, that public notice was given by means of bills and advertisements, and three meetings were called, when all parties were in the most public way invited to attend.

Dr. WILSON said in many respects he was glad this case had come up, because it was desirable that the Assembly should have had fully laid before them the existence of the need for church extension in Glasgow, and the modes of procedure that their experience in it had found to be necessary in carrying out that great and important object. They had had these stated very fully from the bar, and he was glad that an opportunity had been given to these gentlemen to submit the views which they had laid before them to-day. In regard to what had been alleged as the violation of principle, reference had been made to the Claim of Right, the First Book of Discipline, and an old forgotten pamphlet of his own. Now, it must be in the view of all the members of the Assembly that no question in regard to patronage came before them in such a case as this. What was patronage? It was the overriding of a congregation by the will and action of a particular man or body of men. But in this case of Pollokshields there was no congregation to be imposed upon by patronage or force, and therefore the question of patronage lay outside the whole matter. He could understand statements in letters and leading articles in the secular press of Glasgow, denouncing and characterising such a mode of procedure as patronage. He could understand that, for all the members of the General Assembly were aware that a portion at least of the secular press were anxious to take or find occasion of fault-finding with the Free Church, especially if it was indicating any measure of zeal and intelligence in carrying out its own extension, and doing Christian good to the community. He attached no importance at all to such views as expressing any sentiments prevailing within the bounds of the Free Church itself. He would go further, and say, in the minds of Christian men who desired to see the prosperity and extension of the kingdom of Christ these views had no weight. The question had been raised, and satisfactorily enough settled about the ecclesiastical standing of the memorialists; but he professed he could not attach any importance to it. Even supposing it had been true that these six memorialists who originally came before the notice of the General Assembly, and on whose memorial, at the instance of the Glasgow Presbytery, last General Assembly sanctioned this church at Pollokshields, supposing that they had not belonged to the Free Church, but wished to concern themselves with establishing a congregation in connection with the Free Church, and for the maintenance of gospel ordinances, he confessed he would have made them very welcome, because it would have indicated an intelligent understanding on the part of some zealous men outside the Free Church that this Church had been concerning itself very specially in this particular matter, and that they thought the Free Church were the best parties at whose disposal their funds should be given. He would propose for the adoption of the Assembly the following motion:—"After reasoning, the General Assembly dismiss the protest and appeal, and find that the action of the Presbytery of Glasgow in this case is in entire conformity with the instructions contained in the deliverance of last General Assembly in the application for the sanctioning of Pollokshields as a ministerial charge. Further, the General Assembly desire to give all encouragement to the progress of church extension in such a city as Glasgow, due regard being always had to the ecclesiastical means of particular districts, and the interests of the Free Church in such districts, and the rightful claims of the members of the Free Church residing in them.

Dr. THOMAS SMITH did not wish to be pledged to agree to all the statements made and arguments used on either side of the bar. He had no doubt at all about the ground that this motion of Dr. Wilson's covered. The action of the Glasgow Presbytery was absolutely and directly in accordance with the instructions they got from the General Assembly last year in sanctioning this charge. The genesis of

the resolution was to be counted as a matter with which they could not possibly take anything to do, and if they were to open the door and inquire into such matters as this, there would be no possibility of conducting the business of the Church at all. He could not certainly subscribe to the idea that the ministerial superintendence of a charge was in no case to be given to any man, otherwise than what they called an existing congregation. If that had been an absolute law, he should not have had the pleasure of appearing before them that day, as it so happened he had been appointed to minister to a congregation of 200,000,000 of people without having seen one of them, and on returning to this country he was appointed, equally without call, to be minister of a church which did not exist, and which possibly would not have given a call to him or any man. But if there was a Christian district, with a fair proportion of Free Church people in it, then caution was necessary in encouraging people to anticipate and forestall the action of the Free Church by the planting down of a church which would virtually supersede the possibility of another church which might be more suitable for them being established in the same district. He begged to second the motion.

Dr. BEGG thought the House was shut up to Dr. Wilson's motion, but at the same time he must say that if this matter had come up by memorial to the Assembly instead of in the form of a case, it would have been worthy of the most serious consideration. He thought they must be cautious, when sanctioning charges, in giving power to small numbers of individuals to proceed to the appointment of ministers without attempting, at least in the first place, to form a congregation, and thus create an electoral body entitled to call a minister. This was just the origin of the old system of Patronage. It would be extremely wise if the General Assembly, in dealing with such cases, would, as a general rule, appoint the formation of a congregation before investing the few individuals coming first before them with such absolute power. He saw the difficulty on the other side, and one could see that it was only a minister of some standing who would succeed in forming a congregation in such districts. But there was enough brought out, in his opinion, both in the discussion that day and in the discussion in the newspapers, to indicate the danger. He agreed entirely with Dr. Wilson that the opinions of newspapers were not worth anything as a general rule on theological questions; they should rather, he thought, be read backwards generally, yet at the same time, they could ascertain how the wind was blowing through such channels as ordinary newspapers. He thought they were committed to the deliverance proposed; but he hoped the result of this discussion would be to induce caution in the future operations of the Church. The necessities of Glasgow, of course, were immense, and they could not be too thankful to those who were seeking to establish churches in that great city. Yet, at the same time, they must conserve their own principles and endeavour to do the greatest amount of good always in conformity with the maintenance of these principles.

Professor RAINY had no objection to any words of caution the members of the House thought fit to address. At the same time, after what had passed, he felt bound to say that they must remember in this case it was the judgment of the Presbytery that was really the decision. They must trust much to the judgment of Presbyteries in regard to cases of this kind, and he must add his strong impression that it would continue to be the case that the important objects would fall to be provided for in Glasgow, and probably elsewhere, that could not be efficiently provided for in any other way than substantially in the way that had been taken in some of these cases. At the same time, he quite agreed that the very strength of the procedure in such cases would be best secured by great circumspection in applying the method.

The motion was then adopted, and the decision intimated to the parties at the bar.

REPORT ON PSALMODY.

Mr. ANDREW MELVILLE, Glasgow, the convener of this committee, gave in the report (Appendix XXV.). In submitting the report, he alluded to the efforts being made by school boards to give instruction in music, and said that when the generation that was now in training grew up, there would not be such a call upon the Church to supply the means for improving the psalmody; and he urged upon

ministers and elders connected with school boards to do their utmost to promote the teaching of singing at sight. There was at present a disposition to raise the question of instrumental music, and if there was a desire on the part of any members of this Church to prevent that question being raised more prominently and pointedly than it had been, the best way to do so was to promote this practical training of congregations in psalmody, so that they might become so perfect in singing that instrumental music would not be desired, but rather refused. He was sure the only reason why this matter was assuming proportions in some quarters was this, that men were anxious to listen to some sort of music in the Church, because they could do nothing themselves that pleased their ear. If they learned to do something themselves, and congregations combined in harmonious melody, they would not desire so much to hear an instrument.

Mr. KIDSTON (elder), in moving the adoption of the report, said—It was the most thoroughly practical report that he had seen for some time. The first thing treated of in it is congregational psalmody, and a series of queries, eleven in number, had been addressed to congregations. These queries, the House will observe, if they examine them, are of so practical a character as to afford, when fully answered, as they have nearly all been, a distinct view of the state of psalmody in the congregations which reply to them; and when it is mentioned that no fewer than 455 congregations have replied to the queries issued by the Psalmody Committee, the House will be ready to believe that there was now an evidently wide-spread interest in the subject, and a decided desire for improvement.

It was interesting to notice that, though publicly recognised, musical institutes are of comparatively recent date; yet the committee, in the returns which have been sent to them, are informed that no fewer than 112 precentors possess certificates from the Tonic Sol-fa College, the Society of Arts, or the Glasgow Andersonian University, fourteen having certificates of the highest grade. Some of them, again, have our "Psalmody Committee" certificates. Of course these certificated precentors are chiefly in the large towns, but a few also are located in remote country districts.

In the returns to which I have alluded, 73 congregations request that teachers of music may be sent to them. The committee has done something during the past winter in the way of visiting congregations and organising classes. If, however, assistance to congregations in this important matter is to be attempted on a more extensive scale, the committee would require to be supplied with adequate funds, and they would, therefore, urge upon the Church to give the mode of providing these necessary funds their most serious consideration. The Treasurer has been enabled to find sufficient means to retain the valuable services of Mr. Colin Brown, Euing Lecturer on Music in the Andersonian University, who has visited and addressed congregations in a number of districts, and has assisted congregations in procuring the services of qualified precentors, and also aided those who hold first-class certificates to obtain first-class positions.

The very small salaries reported to the committee as being given to precentors shows that there is a tremendous lee-way to make up, in order to have satisfactory congregational singing in the great bulk of our congregations.

The only two efficient methods of promoting congregational singing are—first, by choirs and congregational classes, more especially when they are taught not only to read music by notes, but also to read music at sight; and, second, by teaching children to read music at sight in day-schools.

The School Board of Glasgow has paid a good deal of attention to teaching the large number of scholars under their superintendence to read music at sight. And at a late demonstration in the City Hall, a large number of children, at or about the early age of seven years, passed most satisfactorily through the sight-singing test. That is to say, that music which they had never seen was presented to them, and those little creatures sung it at sight.

For promoting this object, the School Board of Glasgow has adopted the "Tonic Sol-fa system," and the striking success of the notation and method of this system has led to its almost universal adoption in all elementary day-schools which profess to teach music from notes, and in almost every case where singing at sight is taught. The great Creator has given us a vocal organ in our throat, an instrument of wondrous mechanism, and, I think, we may gather that Scripture requires that our people should be instructed how to develop its powers, how to preserve it in

healthy condition, and, above all, how to put it to a proper use. This instrument, from the very nature of its construction, is obviously not intended solely for speaking, but is intended also for singing.

I would like to say that music is the language of emotion, and is fitted to awaken or give expression to every variety of feeling,

“From grave to gay, from lively to severe.”

Human nature has been defined as threefold: on the lower side it touches the animal, on its highest side the divine. According to this division, music may be classed as addressed to the divine, the human, or the animal emotions of our nature. When “married to immortal verse,” music is most powerful and suggestive. And it is quite true that both music and poetry, according to its character, may be either elevating or demoralising in its tendency. And here I would like to notice the relative place which music occupies in a concert-room and in the house of God. In a concert-room you look to the music alone; to be pleased with it is the purpose and end for which you attend the concert. In the sanctuary this is altogether different. In the house of God we should always remember that music is a means to an end, and not the end itself; the end is the praise of God, and the giving to Him the sweet music of the devout heart. The praise there is a sacrifice to God, and not a sacrifice to musical taste. And when the music in the sanctuary is of such a character as to cause God to be forgotten, which is often the case, I can only say that in such circumstances there is no more profane thing in the world than this sacred music!

Still, sir, music and praise have been joined together by divine authority, and our musical faculties were certainly intended by the Creator to promote moral and religious ends, and therefore it is the bounden duty of all to submit to a course of musical training. And while fine elaborate music, in certain circumstances, may really divert or hinder the mind from true praise in the house of God, it does not follow that the sweet music of the devout heart which He requires, whose eyes are a flame of fire, and who sees us through and through, is evolved in proportion to the amount of jargon, and much less of the miscellaneous caterwauling, which is produced from nothing else than a sinful neglect of musical instruction. Praise, like prayer, is an important Christian duty, and there is no possible reason why our singing in the sanctuary should be either meagre in style or slovenly in execution. The Scripture speaks of a “comely service,” and praise in our churches can never, with propriety, be characterised as such until our members have undergone a course of musical training. There are certain proprieties of style which may well be called fundamental; there must be measured time, expression, and harmony; and music in the absence of these properties will degenerate into “jargon;” therefore every Christian owes it to his fellow-worshippers that he should not by any want of skill and taste, which he can remedy with a little trouble and a little application, disturb or hinder others in their worship. Since music is connected with praise by divine authority, as a mode of giving outward expression to it, although we may praise God without opening our mouth; yet as in giving public audible expression of our praise, music and praise, as I have said, are connected by divine authority, then the right enjoyment of this privilege involves duties and responsibilities in regard to members of congregations. In the suggestions contained in this report, it is of course *in hoc statu* assumed that vocal music alone (the fruit of the lips) is authorised by the New Testament to be employed in public worship—the attention of the committee is confined to this. They therefore propose no fundamental change, but only an improvement upon what at present exists in our Church, and to bring vocal music in it up to the proper standard.

I take exception to the common saying, “Oh, you should attend to vocal music, in order to prevent the introduction of instrumental music into the Church.” On the contrary, I distinctly say there is a divine obligation upon all to cultivate the musical faculties which God has given them, while at the same time I maintain that there is not a vestige of authority for the use of instrumental music in religious services of the sanctuary under the New Testament Church.

When it is recommended that the music should be in the pew, as well as the words to be sung, I hope no one will look upon this as a fundamental change. I would say, it was rather “going back upon the old paths.” At the Reformation, and for a century afterwards, the Psalm-books were furnished with tunes in parts, by

authority of the Church. This practice was, unfortunately as I think, given up when the present version of the Psalms was introduced in 1650, and has continued in abeyance till revived by the Free Church. I think it was an error giving it up, as it has resulted in injurious consequences.

The argument in the matter may be stated as follows :—

If you have the words in the pew because they are not upon the memory, you may, on a similar ground, have the music in the pew because you have not the music in your memory. If the congregation in singing the praise of God had both the words and music on their memories, this would, in my opinion, be the optimum.

On a practical point connected with the improvement of Psalmody, if I were asked whether a “choir” was an advantageous thing, I would say that this would altogether depend on what the choir was meant to do. If it was intended to be a substitute for congregational singing it would be an evil. I entirely object to vicarious singing, or singing by proxy. If it were a volunteer choir, co-operating with a vigorous “congregational class,” then it would be an advantage to have the parts led—the *terminus ad quem* being that the whole congregation should ultimately be the choir. One head of encouragement in improving our Psalmody arises from the circumstance that the cultivation of music is rapidly becoming one of the notable facts of the age; and one reason why I am anxious to bring the subject under the special notice of the Church is because it seems to me that there is a solemn duty on the part of the Church to give this rising power a safe and useful direction.

If then the Assembly wish the Committee to furnish congregations the means both in money and men to bring up the lee-way on their Psalmody, it will be necessary that the committee should be supplied with sufficient funds to enable them to accomplish this object, which your committee will undertake usefully to employ, to the extent with which they are furnished with the necessary funds.

Allow me, sir, in conclusion, to say that the main object of music in the house of God is to give expression to religious feelings. If it hinders or diverts such religious feelings it is bad. The pleasure derived from music in public worship should also be a religious and not a mere musical pleasure—not a mere entertainment for the gratification of the senses; and certainly it should be the very opposite of what is sometimes said in the United States, as I have heard, and it is possible it might be said or felt elsewhere, when two ladies who meet each other do not put the question, “Where do you worship?” but, “My dear Miss Mary, what music do you sit under?” ignoring altogether both the hearing of the Word and the real nature of praise.

The sensuous feeling sought to be created in Popish mass-houses by a performance of sacred music is not only not true praise, but if people choose skilfully to analyse their feelings, they will find that it is not even akin to it.

Professor DOUGLAS seconded the motion.

The Assembly approved of the report, and recorded their thanks to the committee, especially to the convener, and reappoint the committee, with Mr. Melville as convener, and Mr. Colin Brown as secretary.

The General Assembly cordially approved of the efforts of the committee to improve the practice of Psalmody, and to increase the interest therein throughout the Church. They are gratified to notice that communications have been received from no fewer than 455 congregations of the Church, expressing their interest in the subject, their desire for improvement, and their anxiety to receive such aid in that direction as the committee may be put in a position to give; and they earnestly urge those who have it in their power to do so, to aid the committee with means for the furtherance of this most desirable object.

The General Assembly again authorised the Hymn Committee, if they see cause, to hand over to the Psalmody Committee, either in whole or in part, the royalty paid them on the Hymn-book, to aid them in defraying the ordinary expenses incurred, including remuneration to the Secretary.

CASE OF MARYKIRK.

The Assembly called for the Report of the Committee on Marykirk, which being printed and in the hands of the members, was referred to by Sir H. W. Moncreiff, the convener, who addressed the Assembly thereanent.

In connection with this report, the Assembly took up a petition from the Pres-

bytery of Stirling, craving the discharge of the committee, as the reason for their appointment no longer exists.

The Assembly authorised the Deacons' Court of North Church, Stirling, to engross in their record a minute on their part agreeing to withdraw certain expressions in their minutes which were objected to by the Marykirk Committee, and at the same time instructed them to engross in their record the communication sent to them by the Marykirk Committee, and also this deliverance of the Assembly.

The Assembly empowered the Commission at any of its stated diets to dispose of any dissent or appeal which may arise regarding a new site or building for Marykirk Church.

The Assembly discharged the Marykirk Committee.

The Assembly approved generally of the report, and recorded their thanks to the committee, especially to the convener.

MARRIAGE AFFINITY.

The Assembly called for the Report of the Committee on Marriage Affinity, which being printed and in the hands of the members, was referred to by Principal DOUGLAS, a member of committee, who addressed the Assembly thereanent.

The Assembly approved of the report, and recorded their thanks to the committee and especially to the convener, and reappointed the committee, with Professor Candlish as convener.

The Assembly resolved to petition both Houses of Parliament against the Bill introduced by Sir Thomas Chambers to remove doubts, and remit to the committee to prepare petitions.

BANCHORY BEQUEST.

The Assembly called for the Report of the Committee on the Banchory Bequest.

There was no report, and the Assembly reappointed the committee with the same instructions as formerly—Dr. Wilson, convener.

PARAPHRASES AND HYMNS.

The Assembly called for the Report of the Committee on Paraphrases and Hymns, and, on the suggestion of Dr ADAM, the convener, the Assembly discharged the committee, and directed that any proceeds that may accrue from the sale of Hymn Books shall be placed in the hands of the Finance Committee.

QUEEN STREET CHURCH, INVERNESS.

The Assembly discharged the citation to Queen Street Church, Inverness, seeing their obligation to the United Presbyterian Church had been discharged.

The Assembly then adjourned, to meet on Monday at twelve o'clock.

MONDAY, MAY 22.

The General Assembly of the Free Church resumed its sittings to-day at twelve o'clock—Dr. M'Lauchlan, Moderator.

ADDRESS TO THE QUEEN.

Dr. MOODY STUART read the following address to Her Majesty, which had been prepared by the committee appointed by the Assembly:—

“Edinburgh, 22d May 1876.

“To the Queen's Most Excellent Majesty.

“May it please your Majesty,—We, the Ministers and Elders of the Free Church of Scotland, met in General Assembly, desire to approach your Majesty on the occasion of the anniversary of your Majesty's birthday with our sincere congratulations, and with the renewed assurance of our unabated attachment to your Majesty's person, and loyalty to your Majesty's throne.

“We give humble and hearty thanks to the Giver of all good for the prosperity

which the nation has enjoyed for so many years under your Majesty's wise and beneficent reign.

"We desire to congratulate your Majesty on the return of His Royal Highness the Prince of Wales in safety and health from his visit to your Majesty's Indian dominions, and we pray that his visit may be followed by the best results in that great country.

"We humbly assure your Majesty that fervent prayers are constantly offered up to God in all our Church Courts and congregations for your Majesty's welfare, for the sanctification of providential events, and for the divine blessing on your Majesty's family and Government.

"That it may please God Almighty to preserve your Majesty to reign long over us, that He may enrich you with all spiritual blessings in our Lord and Saviour Jesus Christ, and that He may in the end receive you into His own everlasting rest, is the earnest prayer,

"May it please your Majesty, of your Majesty's loyal and dutiful subjects, the Ministers and Elders of the Free Church of Scotland, in General Assembly convened."

Lord KINTORE said he was sure it gave the House great pleasure to adopt this address, for whilst its spiritual allegiance must ever be distinctly defined, still concurrently with that they did not forget their allegiance in things that were temporal to Her Majesty the Queen, and that they, in common with their fellow-subjects, could most cordially pray for Her Majesty, whether in sorrow or in joy, "God save the Queen." Perhaps they might be pardoned in giving vent to their feelings in the other expression, "God bless the Prince of Wales," and in uniting with our fellow-subjects elsewhere in wishing that His Royal Highness' recent visit to India might be followed, as the address so wisely put it, with beneficial results not only to Her Majesty's vast dominions there, but in the mother country also; that His Royal Highness' life might be one of continued benefit to this country, and that, adding to the pleasure he received in being among them, His Royal Highness might not forget the responsibilities of his high and exalted position.

The address was unanimously adopted.

REPORT OF THE COMMITTEE ON THE DISTRIBUTION OF PROBATIONERS.

Dr. Thomas Smith gave in the Report of the Committee on the Distribution and Employment of Probationers. (Appendix No. XVI.)

In laying the report on the table, Dr. SMITH said that whatever might be the future prospects of their Church, they had no ground to fear that the interests of their Church would be compromised, or that they would fall off in consequence of any falling off in the character of their students or probationers. He had been brought into contact with them very intimately, and he was able to say with perfect truth that there never was a time when there was more heartiness and more real desire to promote the interests of the Church, and to subordinate their own interests to those of the Church, than there was among the great body of the probationers at this moment; and he was very sure that those who were to succeed them would be able to maintain the place of those who had gone before with credit to themselves and honour to the Church.

Mr. OMOND, of Monzie, in moving the adoption of the report, said that the provisions of the Act of Assembly were now giving, if not entire, at least increased satisfaction to the probationers of the Church. It was a cause of regret that, as mentioned in the report, some of the congregations had not applied to the committee for supply, and this was true of several of the larger congregations. The committee had no power to enforce the law; that lay with the Presbyteries. The report called attention to the fact, that the present supply of preachers is almost exactly equal to the present demand. The harvest truly is great, and the labourers are few, and prayer to the Lord of the harvest should be made. The convener, whose sympathy with the probationers, and attention to the business entrusted to the committee, was most marked, was well entitled to the thanks of the Assembly. He begged to move—"That the General Assembly approve of the report, and record its thanks to the committee, and especially to the convener; and direct Presbyteries, in declaring vacancies, to cause the Act of 1872 to be read from the pulpit, and to

instruct moderators in vacant congregations to draw the attention of congregations to the provisions of the Act."

Mr. FALCONER, Maryton, seconded the motion, and in doing so, paid a tribute to Dr. Smith for the unwearied energy and hearty interest with which he conducted the business of the committee, whose report had just been laid before the Assembly. He remarked that it must be matter of much satisfaction to the members of this House, that the Act of 1872 had been found to work so satisfactorily, and that the relations of the committee to the probationers on the one hand, and to the congregations on the other, were so pleasant as had been indicated by the convener. He thought they should do all they could to disabuse the minds of the people of the idea that the supply of probationers sent down by the committee was of an inferior kind. The fact that five probationers who had been supplied by the committee had obtained appointments during the year, was sufficient of itself to dispel such an idea. They had taken a leaf out of the book of their friends of the United Presbyterian Church in the arrangements made in 1872, and he thought that they might with advantage learn yet another lesson from them. They had a uniform rate of remuneration for probationers, whereas the United Presbyterians had adopted a carefully graduated scale, according to which the probationer was paid at a rate proportioned to the standing of the congregation and the salary of the minister for whom he officiated. It was necessary that the Church should look into this matter, and make some new arrangement, as in these days a guinea a week was altogether inadequate as a means of sustenance. He had much pleasure in seconding the adoption of the report.

Dr. GEORGE SMITH (elder) said he had no doubt that the more the committee were supported in carrying out the Act of Assembly as to probationers supplying vacant charges in rotation, the more popular their work would become. Very much of the success of the committee in former years had been due to the wisdom, tact, geniality, and also generosity with which the convener had carried out the orders of the Assembly, and he thought that ought to be recognised by the Assembly, as it was in the resolution now proposed. He had been anticipated in a remark he intended to make as to the rate of remuneration of probationers. The present rate was unworthy of the Free Church, and unworthy of the character they held in all other pecuniary arrangements; and he trusted that the congregations of the Church would see it possible in the course of time very largely to increase the rate, and to follow the United Presbyterian Church in the steps which they had taken with a view to that end.

Dr. THOMAS SMITH said that the Free Church had never made any regulation whatever as to the remuneration of probationers. They had no rule; it was altogether a matter of understanding; and if the Assembly chose to remit to this committee to consider the matter, they would do so.

The motion was adopted.

QUINQUENNIAL VISITATION OF THE NEW COLLEGE.

Dr. WILSON, Dundee, gave in the Report of the Committee on the Quinquennial Visitation of the New College (Appendix XL). In doing so, he gave a brief outline of its contents, referring especially to the necessity for a fund to provide a salary for the librarian, and to the desirability of increased subscriptions being obtained for the endowment of the New College. He also commended highly the arrangement for dining the students, which gave them, at the cost of only two guineas for the entire session, the advantage of dining together five days in the week in the Common Hall of the College. He hoped an additional endowment would be obtained for that object, to place it on a satisfactory and permanent footing.

Sir HENRY MONCREIFF moved that the General Assembly approve of the report, and record their cordial thanks to the committee, especially the convener.

Dr. JULIUS WOOD, in seconding the motion, said that, as a member of the commission for visiting the New College, had he been able to attend, he would have sought an opportunity of saying a few words to the students on the importance of attending to *manner* as well as *matter* in preaching. It was greatly to be regretted when important and valuable matter was rendered of comparatively little effect for want of being well delivered. Many of our public lecturers were at fault in this respect. Their reading and delivery were often wretched; and some

of them who were distinguished by their delivery, declared that, to acquire the power of good public speaking had cost them as much labour and attention as some of their scientific acquirements had done. He referred to the fact that the great orators of old attached great importance to cultivating a good delivery, and he was not sure that his young friends were sufficiently careful to equip themselves in this respect for the preaching of the gospel. He had been very much struck in reading the memoir of Dr. Guthrie to find how carefully he prepared his sermons, not simply as to the composition, but for the delivery. He was also struck with the pains with which Dr. Cook, of Belfast, cultivated the talent of public speaking; and he would desiderate that their young friends would pay more attention than he was afraid some of them at present did to the delivery of their sermons.

Dr. BEGG said he was convinced that this matter of delivery did not receive the attention to which its great importance entitled it. The older ministers bestowed great pains upon acquiring a power of speaking, and he had been struck not only with what Dr. Wood had stated, but with another circumstance which confirmed the assertion he had made. In his youth he had heard some of the most eminent ministers in the west of Scotland. He would not name them, because what he was about to say might make that inconvenient. But he had since seen the sermons in print which he heard delivered with amazing power, and these sermons seemed to have lost two-thirds of their virtue when reduced to type, proving that a great amount of advantage was gained by a good delivery. He could give individual instances illustrative of this. But why should they not train their ministers as the members of other professions were trained for professional work? They did not train their ministers as medical men were trained. Medical men received as many lectures as their students; but the medical students were also required to go through, under the direct surveillance of professors, all the parts of medical duty to which they would have to devote their attention in after-life. They must bleed and blister and draw out teeth, and do everything which a medical man would require to do afterwards. Well, they had nothing analogous to that. He believed that, in addition to lectures and other studies, they ought to have what was called clinical practice—to have all parts of ministerial duty gone through, under the care of men who had themselves not only practised, but succeeded in the work of addressing audiences. It was of the utmost importance that the Free Church should devote her attention to this subject. He believed that other Churches were devoting their attention to it, and he had no doubt that, other things being equal—other things being even very different—the Church in this country that produced the most effective preachers was the Church most likely permanently to succeed. The matter was one, therefore, of great practical importance; and he hoped that the Senatus in each of their colleges would give due attention to it. He knew at the same time that it had not been unattended to; and he was delighted to hear that a liberal friend of the Church had given £8000 for the purpose of establishing a class to promote this very object. He hoped that attention would be more and more directed to it, and that great results would follow. Let them not abandon any portion of their previous training; but if there were two things more important than another to be added to their present training, the one was a thorough knowledge of the English Bible, and a cultivation of the memories of their ministers in quoting the Bible accurately, and the other was the power of speaking effectively.

Dr. RAINY said he felt grateful that their attention had been so well called to this matter by Dr. Wood and Dr. Begg, as it would strengthen their hands in dealing with it. Some of the best enthusiasms of the student—the enthusiasm for truth and for study—were apt to make him careless of this aspect of the work; but it was a shortsighted thing to forget such a department as this, and not to give it full, careful, and conscientious attention. When Dr. Begg said that certain sermons he had heard lost a great part of their virtue when set in type, some would be apt to say, "Then these sermons were not so worthy of being composed as they appeared to be;" but that was a mistake. The fact was, that those who preached those sermons had acquired the art of conveying, by their manner of preaching, not merely what they taught, but of conveying the honesty and earnestness which were in their own hearts, and to which they had trained their bodies and voices to give effect.

The motion was unanimously adopted.

OVERTURES ANENT TRIALS OF STUDENTS.

The Assembly next took up overtures from the Presbyteries of Glasgow, Dunoon and Inveraray, and Inverness, on the subject of trials of students. All the overtures were to the same effect as the following, from the Presbytery of Dunoon and Inveraray, which was read by the Clerk :—"Whereas the General Assembly by Act II., 1873, enacted that from and after November 1877 students entering the Divinity Hall at any of the colleges of the Free Church shall be required to produce evidence that they have passed the classical part of the University examination for the degree of arts : and whereas there is great reason to believe that said Act, if strictly carried into effect, will deter from the ministry many students who are fitted to become efficient and useful ministers of the Church : it is humbly overtured by the Free Presbytery of Dunoon and Inveraray to suspend or modify the operation of the aforesaid Act, or do otherwise in the matter as to their wisdom may seem best."

Mr. ROSS, Rothesay, supported the overture.

On the motion of Dr. ADAM, seconded by Dr. RAINY, the overture was remitted to the College Committee to consider and report upon it to next Assembly.

OVERTURES ANENT THE DEGREE OF B.D.

The Assembly took up the two following overtures from the Presbytery of Lanark :—"It is humbly overtured by the Free Presbytery of Lanark to the ensuing General Assembly of the Free Church of Scotland that they take such steps as in their wisdom may seem best to secure that the examination of candidates for the degree of B.D. be no longer left entirely in the hands of the theological professors of the universities, the papers prepared by whom can hardly fail to be in the line of their own professional teaching, and therefore more easily answered by their own students than by students who have attended in other theological halls.

"It is humbly overtured by the Free Presbytery of Lanark to the ensuing General Assembly of the Free Church of Scotland, that they enact a law to the effect that every theological student who obtains the degree of B.D. shall be free from the Exit Board Examination in these subjects which the B.D. examination comprehends, it being understood that the Presbyterial examination before licence still remains."

Mr. GORDON, Douglas, and Mr. M'INTOSH, Lanark, supported the overture, suggesting that the examinations should be taken out of the hands of the professors and put into the hands of an examination committee, who should prepare the papers and also conduct the examination.

Dr. THOMAS SMITH said it was a matter to be deprecated that the examiners for the degree were ministers of the Established Church ; but he did not think it desirable or possible to hand the examination over to a committee, because the degrees would cease to be University degrees, unless the matter was done by the University. The subject was one of considerable importance, and he would move that both overtures be remitted to the College Committee.

Dr. THOMSON, Paisley, seconded the motion.

Dr. RAINY said that the subject was pre-eminently worthy of being considered ; but they had better take no rash step.

Mr. Wm. BALFOUR did not think that the supporters of the overture had made out a sufficient case even for remitting the matter to a committee. They had to remember that this was a University degree, and their students were admitted to the privilege of gaining this degree after some considerable discussion on the question ; and they could not but suppose that those who took the principal part in granting the degree would be those connected with the University. He hoped the committee would not raise imaginary difficulties on this question.

Dr. Smith's suggestion was agreed to.

REPORT OF THE COLLEGE COMMITTEE.

Mr. LAUGHTON, Greenock, gave in the Report of the College Committee (Appendix V.), and in doing so referred to the paramount importance of the subject of training students for the ministry, stating that the feeling as to the importance of that subject was growing both in this and in other Churches. In Scotland they had always been fully persuaded of the importance of a well-trained ministry. They had many illustrations of the feeling in Scotland on this subject. He need only refer to the very important step which had just been taken by their brethren in the United

Presbyterian Church in the matter of theological education—a step in which they could not but heartily sympathise with them, and wish them God speed, and from which they could not but expect the most advantageous results to the ministry of that Church. But the feeling on this subject was manifested by all the principal disestablished Churches of England as well as Scotland. Perhaps there never was less prejudice against lay preaching than there was at the present day. If it were desirable to put a stop to lay preaching, it would not now be practicable. It would be a hopeless thing to try to stop the mouths of men, who out of a full heart desired to tell men the tidings of salvation; but if they wished to maintain the standing of a settled ministry and its influence, it must be by securing the services of men duly trained and adequately qualified for the office, and these men were educated in connection with their theological institutions.

The report of the committee on financial matters was favourable. There was some improvement on the General College Fund this year on account of the collection having been somewhat larger, and he hoped the increase would continue. The £13,000 of the White Bequest had been apportioned among the colleges for their endowment funds; but they were still far short of what the salaries of their professors ought to be. It was evident that their brethren in the United Presbyterian Church had a strong impression in regard to that; and the Free Church should not rest content with anything short of what their United Presbyterian friends had set before them. But they had not yet reached that amount. He was happy to see that in Glasgow there was a movement going on in the same direction as the noble Aberdeen movement last year, which resulted in £10,000 being raised for the establishment of a fourth professorship. He believed that £5000 had already been subscribed in Glasgow to supplement the £4000 of the White Bequest for endowment purposes; and he hoped that some of the friends of the New College might be disposed to move in the same direction. He was glad to say that there was a prospect of further sums coming in for the endowment of the New College. A lady connected with a noble family, a tried friend of the Church since the Disruption, lately deceased, had, according to intimation received, made such an arrangement in her will as was likely to afford a very considerable sum indeed towards the endowment of the New College. Another addition to the resources of the New College had been made in connection with the noble gift of £8000 by Mr Fulton, for the purpose of promoting the very kind of training on which Dr. Begg was making such forcible remarks a little while ago. He thought they would agree that the terms of the gift of Mr. Fulton were very liberal. In regard to this the Senatus proposed to provide a suitable class, which students of the first year would be required to attend, taking from them one hour a week, not being more than many of them already devoted to that object.

Referring next to the lamented death of Principal Lumsden, of Aberdeen, Mr. Laughton said it was a very impressive thing that within two years three principals had been removed by death, each of the three colleges losing its head within that short period. It reminded those who looked back to Disruption times that the burden of maintaining Disruption principles was passing into other hands, and that was an additional reason to enforce the thorough and systematic training of their students in all that concerned the principles of the Free Church. A proposal had been made since the report was printed in regard to a partial redistribution of the chairs in Aberdeen. Previously, Principal Lumsden, besides what he taught of systematic theology, had charge of that portion of the doctrine of the Church which came under the two heads of the sacraments and pastoral theology, whilst the other parts of the subject—regarding the nature and constitution of the Church and its government—fell to the chair now occupied by Dr. Binnie. Now, it has been proposed to assign the whole subject of the doctrine of the Church and pastoral theology in all its departments to Dr. Binnie. The students gave great promise as regards Christian character and zeal, and their talents and capacity for acquiring knowledge. In the New College there were twenty-five first-year students, and of these seventeen had taken the degree of M.A. He believed such a large proportion had not been known before, and he hoped that ultimately they would see something like that proportion in all their colleges from year to year.

Dr. BINNIE, Aberdeen, explained the change which it was proposed to make in the two chairs referred to by Mr. Laughton. He pointed out that the chair vacant

by the death of Principal Lumsden had been burdened with considerably more than its own share of work, and that it was now proposed that in future that chair should be confined to the two large departments of Systematic Theology and the Exegesis of the Epistles, leaving to his (Dr Binnie's) Chair of Church History the entire department of Ecclesiastical Theology, commonly called the Doctrine of the Church and Pastoral Theology. He was perfectly willing to agree to that arrangement, if the Assembly authorised it. It would be understood, of course, that he was not pressing the arrangement. It would lay upon him additional labour. But he had a great affection for the topics relating to the doctrine of the Church and pastoral theology. He would be willing to undertake the additional labour, and should feel particular satisfaction in having assigned to him that new department.

Dr. MOODY STUART, in rising to move the adoption of the report, said that he might be allowed to express the pleasure which he had in seeing Dr. Binnie in that house, for whom he had the very highest esteem, and whose writings he had read with the greatest pleasure and advantage. Ministers knew that it was a difficult thing to preach, and they all knew that if they once began to think it easy they could not preach. He had listened with the greatest delight to Principal Rainy's closing address to the students this year, and he had no doubt that their students were directed to the great ends of preaching very fully. At the same time he might be allowed to say, as an older minister, that he was not sure if their young men always took exactly the same view of preaching that used to be taken by their ministers formerly. There was a tendency for a while—he believed it was now lessened—to get very much into evangelistic appeal. If that was all their preaching it would come to very little, as they all knew. Then at times there had been a tendency to allow the sermon to consist very much of illustrations. It was a great matter an illustration, but he could not think that a sermon all illustration was a good thing. Then he thought there was a tendency on the part of some of their abler and better students to make their sermons too much disquisitions. It seemed formerly as if this was the idea of preaching—dealing with the understandings of men, and very special grappling with their consciences, and seeking to move their hearts. There was much more heart, intellect, and power of will in men than they knew; and if the preaching man, with all that was within him—mind, conscience, heart—could directly throw himself upon the hearing man, then all that was in the hearer would be stirred up in response, and men would be turned from darkness to light, and God's people would be helped onward on their way to Zion. He begged to move—"That the General Assembly approve of the report, record their thanks to the committee, and especially to the convener. The General Assembly having heard with great satisfaction the most liberal provision for training in elocution which has been made in connection with the New College, by John Fulton, Esq., having presented the Free Church with a gift of £8000 for that purpose, in accepting this gift the General Assembly record their most grateful thanks to the liberal donor, and they willingly undertake to comply with the conditions made to secure the object of the gift; and considering the great importance of the object itself, and of the arrangements made being such as are thoroughly fitted to promote it, the General Assembly desire to have the benefit of further experience before finally resolving upon these; and therefore the General Assembly remit to the Senatus of the New College to make such arrangements for the next session in the line of Mr. Fulton's directions as may seem expedient; and while they confidently expect all the students to make use of the class, they enjoin attendance upon all students of the first year. Further, they enjoin the Senatus to report on the arrangements made to next Assembly. Further, the General Assembly, having heard Dr. Binnie on the subject of present arrangements, resolve to allocate to Dr. Binnie's Chair, in addition to the departments of Pastoral Theology and the Doctrine of the Church at present taught by him, those departments thereof which have heretofore been taught by Principal Lumsden, so that the whole teaching in Pastoral Theology may henceforth belong to Dr Binnie's Chair."

Sheriff MAITLAND HERIOT, in seconding the motion, said that he was glad to have the opportunity of saying on behalf of the laity, that they considered it of the utmost importance that they should have able men in their colleges, and for that purpose they thought it quite essential that fair and ample salaries should be provided for their professors. We look to them to prepare, train, and send out an

annual supply of thoroughly educated and well-instructed preachers of the gospel to supply the pulpits throughout the length and breadth of the land.

Dr. THOMSON, Paisley, suggested that a clause should be added to the deliverance of the Assembly, calling attention to the necessity for increasing the endowments of the colleges, so that the salaries of the professors might be put on a proper footing. He did not wish to make a motion on the subject, as he hoped the committee would keep it in view. But he thought it was high time that the endowment of all our colleges should be completed, so as to yield an adequate support to all our professors, such as had been provided so much more rapidly for those of the United Presbyterian Church. He believed it was quite within the power of our Free Church, if properly appealed to, to do the same at once. He wished that they had information as to the amount of the endowments already obtained, and also as to how much more is still required; and if a clear statement as to these points were laid before our members, he was sure that the whole sum necessary for giving £500 a year to each of our professors would very soon be realised.

Mr. ROSS, Rothesay, proposed to remit to the College Committee to obtain the fullest information possible of all the bursaries throughout the Church, in the various Presbyteries and Synods, whether bestowed as grants, or after examination, and whether accruing from endowments, or from annual collections and subscriptions. It was most desirable that the information obtained should be published in a form accessible to every minister of the Church.

Dr. RAINY stated that the suggestion would receive the attention of the College Committee.

Mr. MACLAGAN (elder) assured Dr. Thomson and Mr. Ross that the College Committee, of which he had the honour to be a member, were thoroughly alive to the importance of the subjects referred to by them. There was, in fact, a sub-committee in special charge of these and other matters affecting the permanent well-being of the Colleges, whose province extended to a watchful care of such matters as College endowment, and a full record of bursaries in all parts of the Church. He recommended his reverend friends to withdraw their proposed additions to the Assembly deliverance, and to leave the matters, as they might do with all confidence, in the hands of the College Committee.

Dr. RAINY said that the College Committee had a good deal of the information desired by Mr. Ross, and it was worthy of consideration whether it should not be published in the College Calendar.

The motion was adopted.

THE OFFICE OF PRINCIPAL.

Two overtures—one from the Synod of Glenelg, and the other from the Presbytery of Lochcarron—anent the office of Principal were read by Sir Henry Moncreiff. The first stated—

“Whereas the office of Principalship in the Hall of the Church has proved a fruitful source of contention and animosity in our Church, and whereas it is unnecessary, inasmuch as the duties connected therewith can be efficiently discharged by the Professors in rotation: it is hereby humbly overtured by the Free Synod of Glenelg to the ensuing General Assembly to abolish the said office.”

“Whereas the office of Principal has no foundation in the Word of God, or in the polity of Presbytery; whereas it has proved a fruitful source of contention and animosity in our Church—a proof that the Lord, in His providence, is frowning upon us for it; whereas it is unnecessary, inasmuch as Professors may take the chair by rotation, as members do at meetings of Presbytery: it is hereby overtured to the Venerable the General Assembly of the Free Church of Scotland by the Free Presbytery of Lochcarron to abolish the office, due regard being had to existing interests.”

As no one appeared to support the overtures, they were departed from.

ELECTION OF PRINCIPAL AND PROFESSOR.

Dr. BEITH (Stirling) gave in the report of the Committee on Election of Principal and Professor at Aberdeen (Appendix No. XVII.), and stated that since the report was printed he had received returns from four Presbyteries. Dr. Brown, of

Aberdeen, has two additional Presbyteries; Mr. Salmond has two returns from Presbyteries, in addition to those that were printed; and Mr. Henderson had three additional returns. They made very little difference as to the relative position to the various gentlemen proposed. With reference to the Principalship, for which Dr. Binnie's name has been mentioned by five Presbyteries, he had received from Dr. Binnie the following letter, which he read to the Assembly:—"It would serve no useful purpose were I to state to the Committee on the Appointment of Professors the reasons which have led me to think it my duty to abstain from doing anything to interfere with the action of the Presbyteries in making the nominations for the Principalship vacant at Aberdeen. It certainly was not any idea on my part that my name was a likely one in the circumstances. An overwhelming majority of the Presbyteries have concurred in nominating my learned and venerable colleague, Dr. David Brown. The thought of being a candidate for the Principalship in a college which I have been connected with for little more than half a year has from the first been repugnant to me. I am willing, I trust, to render dutiful obedience to whatever appointment may be laid upon me by the Church; but I cannot see that I am doing anything inconsistent with that obedience in now begging, through you, most respectfully to request that my name may not be brought forward in the Assembly for the Principalship in opposition to that of Dr. Brown." Dr. Beith said he had a letter from Mr. Bannerman in regard to the Professorship:—"It seems possible from what has been done in various Presbyteries of the Church, that my name may be proposed along with others in the Assembly for the vacant Professorship at Aberdeen. I write to you now, as Convener of the Committee on the Election of Professors, to say that I wish my name withdrawn from the list of possible candidates for the chair in question. I do so for reasons conclusive to my own mind, but with which I need not trouble you now. It may perhaps save to some extent the time of the Assembly if this is known before the day of election. I leave it, however, to judge what is the best time and way for making any public statement on the subject."

Mr. FINLAY, Larkhall, said that Mr. Henderson's own Presbytery of Hamilton had unanimously recommended him, and he saw no return of it.

It was also stated that Mr. Henderson's name had been unanimously recommended by the Lanark Presbytery, and there was no return.

Mr. JOSEPH WOOD, Aberdeen (elder), moved—"The General Assembly postpone till next General Assembly the election of a Principal of the College at Aberdeen, vacant by the lamented death of Principal Lumsden." In the way of a preliminary observation, he said that he came there to make this motion of his own free and independent choice; that he was under no pressure of any kind from any party in the Church. But at the same time he believed that on this question he was expressing the mind of at least one-half of the eldership of the Free Church in Aberdeen. (No, no.) There was no occasion for any person saying "No." He was entitled to express what he believed to be true, and he stated it on his responsibility as an elder of the Church who had an intimate knowledge of all the circumstances connected with this painful affair. He had to complain that this business had been arranged for so early a day, because it was a fact that the College business had never been brought up at so early a stage before. It was extremely inconvenient to the members from Aberdeen, and he did not know any reason why it should have been hurried on in this unusual and unprecedented manner.

He knew quite well that in consequence of the proceedings of this House and of the Committee on Bills, he was debarred from referring to the contents of the memorial. He was not connected with it and had not seen it, but he was entitled to refer to the fact that such a memorial existed, and that it was rejected. That memorial was signed by sixty elders of the Church, and the result of the procedure was that the Assembly had got into the position of not being able to hear any representation from these men at Aberdeen. They had been precluded even from preparing another memorial and from representing to the House what they felt upon this question. It was quite fair to say that they had been a little disappointed at the hurry with which this had been gone on with—he did not believe it was intended, but never before in the Assembly's proceedings had the College matters been taken up on a Monday afternoon. That was one reason why he counselled delay. He was quite certain that the House did not wish to silence the elders

in Aberdeen ; and he asked for delay in order that they might have an opportunity of being heard. He had searched the records of the Church, and he knew of no precedent for the course which had been taken by the committee with reference to the memorial on Friday evening. It was not alleged that it was irregular or informal, or not transmitted in time, or disrespectful. Then he could have understood why it was rejected, but they had been left in the dark in regard to the reasons which influenced the Bills' Committee. He believed it had been rejected on its merits, and he would not complain of that ; but care should have been taken that if the elders who signed it had made a mistake, they should have had an opportunity of being heard. Even the protest of the contumacious and rebellious Presbytery of Strathbogie was allowed by Dr. Chalmers ; and whatever was in the memorial, he thought the better course would have been to have given the House an opportunity of seeing what it really was.

Because of the division in the Church at Aberdeen he urged delay. That was not a matter of opinion, because they had the fact that when the matter came before the Presbytery of Aberdeen they were equally divided—21 to 22—and the Synod of Aberdeen made no return at all—not because they neglected to take up the business, but because there was an express understanding come to that it should not be taken up. If the matter were pressed to-day in the form indicated by the motion of which Dr. Adam had given notice, the division in the Church would not only not be healed, but it would be perpetuated for a considerable time. ("No, no.") He hoped not, and he would do his best to prevent it ; but he was bound to tell them what he believed to be the truth in the matter.

Another reason for proposing delay was that Dr. Brown was not acceptable. He said nothing against Dr. Brown. He had known Dr. Brown very well since he came to Aberdeen, and he had ever found him ready to take a part in Sunday school and other good work ; but he was entitled to tell the Assembly that for this particular office Dr. Brown was not acceptable. There was no doubt whatever that the memorial contained a protest against his appointment, and therefore he could urge delay with precisely the same argument that was used before the Disruption on the evangelical side of the House, that the non-acceptability of men—even of licentiates of the Church—was a sufficient and valid and final reason for preventing the solemn act of ordination being performed on them. He asked them, then, to pause, and to take the safe course. They did no injury to Dr. Brown by postponing his election for a year ; and perhaps by that time they would have arrived at a satisfactory conclusion of the difficulty. He believed it was a fact that the intrusion of unacceptable ministers upon the people of Scotland during the ten years' conflict was of a different kind from the intrusion of the same class of persons during the last century. The one which drove them out of the Church was the intrusion of the State, the other of the last century was the intrusion of ministers by the General Assembly. He did not see any difference in recognising the will of the people in the matter of acceptable or non-acceptable pastors and recognising the same principle to the same extent in the matter of the election of Professors ; and this Assembly, which was the highest ecclesiastical Court of the Church, were bound, in justice to their own principles, their own testimony and history, as Sir Henry Moncreiff argued under similar circumstances in 1864, to recognise the element of the satisfaction of the parties that were principally concerned. He contended that it was not the people in Edinburgh and Glasgow that were chiefly interested in the Aberdeen College, but those who had raised the College to its present position, who, he believed, were fairly and legitimately represented by those elders in Aberdeen who agreed with him. These were the men who had stood by the Church and the College, and who had never been found wanting when any country minister came to get assistance for his church or manse. ("Oh, oh.") He believed it would be found that the ministers, elders, and people of Aberdeen had been from first to last most unanimous and loyal in upholding the distinctive and glorious testimony of the Free Church of Scotland, and what he asked that day was, that they should not disturb that unanimity ; that they should not make a breach for the sake of a short twelvemonth. He knew that Dr. Binnie had withdrawn his name. He was quite entitled, however, to say that at a private conference held early in the year of the Presbytery of Aberdeen, a vote was taken on this question, and there was a majority for Mr. Laidlaw, as against Dr. Brown. Mr. Laidlaw immediately withdrew ; the fact being that the discussion

which had been so eagerly and persistently kept up with regard to Dr. Brown had put the question into this position, that no one liked to oppose him ; and that was not a satisfactory state of matters. Mr. Wood went on to show, by reference to the case of Dr. Duff in connection with the Principalship of the New College, that the Church had decided that a man had no claim to such an office in respect of seniority. If ever there was a man for whom the argument from seniority should have carried the day, that man was Dr. Duff. There was a good deal of party spirit and bitter feeling shown in regard to the New College election, so that they were no worse in that respect in Aberdeen than they were in Edinburgh. He did not go the length of the Presbytery of Lochcarron and the Synod of Glenelg ; but he did think it a matter of consideration whether, in view of the small number of students at Aberdeen—there were only twenty-three last year, and if they made the proposed appointment, he was afraid there would be less—a man of the eminence of Dr. Rainy should not take the Aberdeen College under his wing as well as the Edinburgh College, for they lived in times and during discussions that required for their correction the ablest and the most powerful men in the Church. There were some impetuous youths who presumed to write upon theology, and to give specimens of historical criticism of more than questionable taste—youths who had more pluck than prudence—more pride than originality. He said nothing against Dr. Brown, but they wanted something more than a worthy man ; they must have a man of importance. They must have men in the College of the greatest maturity of judgment and strength of will of their own. He thought that after what they had heard that day, and in view of the fact that the committee rejected the memorial, which put the Assembly in the awkward position of not being able to hear her Aberdeen men—as the most of them were willing to do—there were grave reasons why they should delay. They only wanted them to inquire and investigate for themselves, and he could only say that, if they appointed that day, they would perpetuate division in the Church, and they would proceed to what he never expected to see—a forced settlement.

He believed that Dr. Brown would be the better of the delay, and that it would be much more comfortable for all parties concerned. He had no right to assume that the memorial was true, but the Assembly had no right to assume that it was untrue. Would any member of the House stand up and say that it was a fabrication ? The men that signed it had a character as well as Dr. Brown, and censure must be pronounced on them as well as on Dr. Brown, for one of the two things must be done. Either they had violated the solemn principles of truth, or else there had been some grave misunderstanding, and that he believed to be the fact in regard to the statements in the memorial ; and a commission or visitation of the College would probably be the best means of expiscating it. He had no hesitation in standing there, and in the face of the Assembly declaring that the only reason for proposing delay was in the interests of the College in Aberdeen and the peace of the Church.

Mr. M'DONALD, Gaelic Church, Aberdeen, in seconding Mr. Wood's motion, remarked upon the importance of the Aberdeen College in enabling the Free Church to maintain its ground against the Moderatism which had its seat in Aberdeenshire ; and he pointed out also that between the College and the eldership in Aberdeen there existed a much closer connection than existed between the elders in Edinburgh and Glasgow, and the colleges there. It seemed to him that the Aberdeen elders deserved the utmost consideration. They had struggled long for the Free Church College, and they had at last reached a resting-place, when they were thrown back, as it were, into the breakers again by the death of Professor Lumsden. They needed in Aberdeen for the Principalship a man in the prime of life, who had time to mature schemes for the advancement of the College, and work these out. They also wanted a representative man, in order to keep their ground. The Established Church in Aberdeen was at present putting forth active exertions, and endeavouring to take away their people from them. There were at this moment three new Established churches being erected, and they required for the Principalship of their College a shrewd man, a representative Free Churchman, who should outflank the manœuvring of those Established Churchmen. He felt that to put Dr. Brown at the head of the College in the present state of matters would be a serious thing for himself and for the prosperity of the College. The memorial had

a significant meaning, which they could not get over in a slipshod and easy way; and, like Mr. Wood, he complained of the little time given to the estimable men who had signed it, whose liberality had been of the most princely kind to the Church and to every cause which served to promote the interests of humanity. The Aberdeen College, he would also say, required a man at its head with great business tact—not business in the low counting-house sense which was repudiated by some persons recently, but a man who could carry on the work of the College. At present they were engaged in raising a sum of £30,000 for the College, of which £20,000 was still required; and it seemed to him that they must have respect to that also if the College was to progress and advance.

Dr. ADAM, Glasgow, proposed that they proceed with the election of the Principal at Aberdeen. They had, he said, agreed to have this point discussed apart altogether from the case of Dr. Brown; but he put it to the House whether that understanding had been implemented in the course of the speeches they had just listened to. From beginning to end they had had arguments as against Dr. Brown. He should endeavour to be fairer, and keep to the point under discussion. They had had, first of all, a reference to the memorial which Mr. Wood complained was not allowed to come before the Assembly; and also because of its rejection by the Bills' Committee, it was said the gentlemen who signed it had not an opportunity of coming up with some other memorial. Well, he would not go into the merits of the memorial; but why was it not before the Assembly?—because by a unanimous vote at a large meeting of the Committee on Bills it was absolutely rejected as unfit to be presented to the Assembly. He should not venture to express the feelings that were awakened in his own heart in connection with the memorial; but this he would say, that their friends suffered no loss by the absence of the memorial; and that in the interests of the cause he was there to advocate, he could desire nothing better in support of his views than that the memorial were on the table of the Assembly. The whole weight of the argument, on the other side, in favour of delay, was the state of feeling in Aberdeen on the part of the elders with regard to the Principalship. They had heard nothing about the ministers of Aberdeen in the subject. It was usually thought that in the filling up of a theological appointment, ministers were at least equally well qualified with elders in judging of the qualifications that might be required for such a position. The fact was that the great majority of the elders and the ministers occupying the most important and influential positions in Aberdeen were all in favour of the course that he was now advocating. It had been coolly assumed that there was something like unanimity on the part of the elders against the filling of this office.

Mr. WOOD—Division!

Dr. ADAM—I know much has been said about division, but the assumption was that the strong, if not general, opinion was in opposition to a particular gentleman.

Mr. WOOD remarked that he never intended to say more than that there was division, and he supported that by a reference to the state of the vote of the Presbytery. He never said there was unanimity.

Dr. ADAM said he was quite well aware that there was no statement made that there was unanimity on the part of the eldership, but he put it to the House whether they could have understood the statements made in any way but this, that there was a preponderating opinion against the appointment of a particular gentleman to this office. There were in the Presbytery of Aberdeen 330 elders; and by all the means that were employed just sixty could be got to sign the document. He just put those two things over against each other, and he left the Assembly to judge whether in all probability the state of matters was anything like what it was represented to be. But it was stated that among those opposed to the appointment were almost all the handsome, liberal supporters of the College of Aberdeen. He challenged such a representation.

Mr. WOOD—I never said all the liberal contributors were on our side.

Dr. ADAM said he had not said that Mr. Wood had stated that, and he would not have words put into his mouth; but what he said was that the representation made on the other side was to produce the impression that by far the greater part of those interested in the College were against this particular appointment. Was that a misrepresentation of what was said on the other side? If he knew any place at all it was Aberdeen, and if he was acquainted with the affairs and parties in any

town in Scotland it was with those of Aberdeen; and he should not be challenged when he affirmed that outside of those who were connected with this opposition were some of the very largest and most liberal contributors to the College, and especially to the recent endowment fund. He attached very great importance to a kindly state of feeling in Aberdeen with regard to the men that were to be appointed professors, and to him who was to occupy the office of Principal; but was this an Aberdeen affair? Was this an office that Aberdeen only was entitled to have an opinion regarding? Surely they held that their Colleges were the property of the whole Free Church to which they belonged, and that they all had a common interest in this appointment. He held that it would not do for their friends in Aberdeen to claim such an absolute connection with the College as to think that the Church was to be wholly guided in its course of procedure in this matter according to what the state of feeling might be in the town of Aberdeen. He repeated that he knew Aberdeen well, and it would be a very bad thing if questions of this kind were to be decided by reference to the parties and the feelings that sometimes prevailed in that community. What did the argument for delay really mean? Simply that they were to have another year of agitation, and they knew that in the interval every means would be taken in accordance with the line hitherto pursued to create confusion and agitation. And while he said with great confidence that he thought Dr. Brown was above all others the man they were called upon to appoint, he would rather submit to an appointment of not so worthy a kind than face the consequences of a year of that kind of agitation he was quite certain would follow any resolution of the Assembly not to proceed. Then, how were they to deal with Dr. Brown, who, as senior Professor at Aberdeen, would be called upon to preside over the College next year while all the turmoil was going on, and that, too, after the Assembly had virtually pronounced him unfit to receive the Principalship? Delay simply and absolutely meant Dr. Brown's rejection; for were he in Dr. Brown's place, he would never entertain the idea of accepting an appointment if there was delay at the present stage, such as would subject him to the ordeal through which he knew he would have to go, and afterwards have his case submitted again to the decision of the Assembly. That, he thought, would be unworthy of Dr. Brown or of any man fit to occupy this chair. If the Assembly determined to go on, he would be able afterwards to meet everything that had been said against the character and claims of Dr. Brown.

Mr. DAVID MITCHELL, Aberdeen (elder), seconded the motion. He said he happened to be an Aberdeen elder, and an elder for a much longer period than his friend, Mr. Joseph Wood. The first question he had to ask was, who did Mr. Joseph Wood really represent? His friend found fault with Dr. Adam for assuming that he spoke in name of the Aberdeen elders; but though in the first instance he did not say so, he (Mr. Mitchell) submitted that the whole tenor of his speech was as if he were speaking in the name of the Aberdeen elders. Without giving statistics himself, he said he would not be met by assertion, but demanded to be met by statistics. Dr. Adam had correctly stated the proportion in regard to the Presbytery, but Mr. Wood asked if he referred to the town of Aberdeen. Well, on looking at the almanac he found that there were at least 250 elders in Aberdeen, so that the 60 did not represent quite a fourth part of the eldership. He (Mr. Mitchell) did not represent the remaining three-fourths—he just spoke for himself—and he took leave to say that Mr. Joseph Wood did not represent him. He asked Mr. Wood to show them his commission to represent the elders of Aberdeen. Mr. Wood urged as a reason for delay that the elders of Aberdeen had not been heard. Dr. Adam had disposed of that point already, and the single comment he would make upon it would be that he thought the elders of Aberdeen had to wish that they might be saved from themselves, and they had to thank the House that they had not been heard. A further point struck him as being very important—either the Aberdeen Hall was a Free Church institution or it was not. If it was a Free Church institution, then, looking at the tone of his friend Mr. Wood's speech, he said to the elders of Aberdeen, in Mr. Wood's sense of the term, "Ye take too much upon you, oh ye elders of Aberdeen." Where was the patronage of the Hall to lie? He should be sorry if it ever became so very provincial as to be a purely Aberdeen institution. If the patronage of their Hall was in the Church, was the Church to hand it over to a few persistent Aberdeen elders, even although they might be

liberal contributors to the funds of the Church? This Church made large sacrifices rather than submit to the mode in which patronage was administered by the State; and he should be sorry to see the day that they should be induced to give their patronage into the hands of the monied power of the Church. Mr. Joseph Wood's next reason for delay was that division existed. Well, there was division, but who made it, and who was responsible for it? He lived in Aberdeen, and was the friend of Dr. Brown. He thought Dr. Brown had consulted his dignity by not, so far as he knew, lifting a finger to influence his position with the public of Aberdeen in this matter. He had left his case and his character, on which certain memorials had reflected, in the hands of Him who judgeth righteous judgment. Who, then, had made the division? It was the elders of Aberdeen. Reference had been made to the Presbytery. Well, the memorialists had been heard there through their representatives in a constitutional manner, so that it was incorrect for them to say that they had not been heard at all. They did what they could to influence the vote of the Presbytery, and they did influence it; but they did not succeed in carrying it. It had also been said that Dr. Brown was not acceptable to the people. There was a preliminary point to be considered in regard to that question. If there was anything that a man would require some knowledge of, it was when he approached a scientific subject, and gave his opinion as to who was or was not a fit man to fill a scientific office. Theology was a profound science, and he was not competent to speak about it. He never studied it; but of course his friend Mr. Joseph Wood had done so, and was competent to speak about it, and of course, according to his friend, the people in Aberdeen were competent to speak about it also. He (Mr. Mitchell) had lived in that town a great deal longer than Mr. Joseph Wood, and he did not know that the people there were such theologians as to be able to pronounce as to who was or who was not a competent man to fill a Professor's chair. Next, it was said that they must have some important person. It was curious that the further north they went that feeling grew the more. The importance of this office might be very great. He would not go the length that the Presbytery of Lochcarron desired to do. He rather rejoiced in the arrangement which dignified the President of the Aberdeen College with the name of Principal. During the greater part of its history it was a fact that the senior Professor discharged the duties of Principal, but the vitally important nature of the office had not then been seen; and he had yet to learn that the institution suffered any from the want of the name. It was quite reasonable in these times, when the importance of titles in high places had assumed such a magnitude that this idea should prevail, and possibly his friend had caught the infection. But if the office was so important how could it lie in abeyance for one year, which was an important period in the life of an individual or an institution? They had heard of the dreadful things that were to happen if Dr. Brown got the office; but if the office were so very important, what might not happen to the institution if there was no Principal at all for a whole year? He was not competent to speak of the importance of Dr. Brown. But there were some men who had such a character and reputation in the world that not to do justice to them was to injure the institution that did the injustice. Dr. Brown had a reputation as wide as Christendom as a theologian and a scholar, and as the author of very important theological works; but highest of all was the spiritual-minded character of the man. The delay was said to be asked for on the score of friendship to Dr. Brown. He thought Dr. Brown might well exclaim, "*Timeo Danaos et dona ferentes.*" If the House granted delay it simply amounted to a censure of Dr. Brown, in view of the aspersions and insinuations that had been made against him. If the matter were delayed for another year he should deprecate the consequences to Dr. Brown's health and comfort. There could be only one motive for this motion, and that was to enable them to use their influence in the Church for another twelve months, and by the old Fabian policy of delay to carry their object. Was there one word came out of Mr. Wood's mouth to show that they were open to conviction, or to show that they would reconsider their position, and perhaps come up and give him their support after one year? The Assembly would commit a great mistake if they supposed that Mr. Wood and his followers had any such intention. There was but one object, and that was to allow them to operate on the mind of the Church for another year, and he sincerely hoped the Church would not allow them to do this. The Hall at Aberdeen required a man of faith and prayer—a man who, by his faith and prayer

should open the windows of heaven and bring down showers of blessing upon the young aspirants to the ministry in that school of the prophets, whereby they should be sent out as so many blessings to fertilise the waste places of the land. Whatever might be his defects, of such a spirit, according to his measure and degree, he humbly believed Dr. Brown to be. Voluntary testimony to his usefulness from old students had been called forth in the newspapers by this controversy; and he believed that many would rise up and call him blessed.

Mr. MACDONALD (elder), Aberdeen, on rising to speak was met with cries of "Vote, vote." It was not, he said, Dr. David Brown, but the cardinal point was, for the good of the College they had to consider, and how it was to be conserved and perpetuated, in order to take advantage of the experience of its past history; and as it is now better equipped than it has ever been, to utilise its usefulness. Will the appointment of Dr. David Brown conduce to this end? The Assembly would have been better able to judge of the capabilities of Dr. Brown, if the document put before the committee from the elders had come up. He could say that there was a serious division of opinion in the locality where Dr. Brown was best known, and that a close vote in the Aberdeen Presbytery was followed by no action at all in the Synod; and he (Mr. Macdonald) therefore assured the Assembly that many more elders of the Presbytery would have signed the memorial if they had been asked.

Major ROSS, Aberdeen, explained that while he considered Dr. Brown the fittest person to be put into the Chair of Principal at Aberdeen, in consideration of the feeling involved, he thought that while he could do Dr. Brown no good by sending up his name from the Synod, there might thus be something done to make the matter a little hotter than it was. He thanked Mr. Mitchell for the manner in which he defended the eldership in Aberdeen, and said that Mr. Joseph Wood had no right to speak in the name of the eldership there.

Mr. JOSEPH WOOD, in replying, was exceedingly sorry that Mr. David Mitchell made such references to his name. (Cries of "Vote, vote," Mr. Wood maintaining that he would go on as he thought fit, that he would divide the House, and that he was entitled to be heard.) He was not, he said, ashamed of his name, but he thought the way it had been referred to was unworthy of the subject. Indeed, it was a very good name after all. It was a Scripture name—and he only hoped that he would be half as good a man as Joseph of Egypt. He was not sure but Joseph was as good a man as David. Unfortunately, his name would be too familiar after this. He contended that it was unfair to compare the sixty elders who had signed the memorial who belonged to the town of Aberdeen with the elders in the Presbytery of Aberdeen, and Mr. Mitchell's argument was positively disgraceful for a man professing any knowledge of arithmetic, as he said that not a fourth of the eldership in Aberdeen signed the memorial, although he admitted that the total number might be 250. Although he had been appointed by no one, in the sentiments he had expressed he repeated he believed he represented one-half of the elders in the town of Aberdeen. He never said that the memorial represented the unanimous feeling of the elders of Aberdeen. If there was such a decided feeling on the other side, why did they not send up another memorial in order to prove that there was no particular division? He denied that the delay was asked in order to cause confusion. To the statement of Dr. Adam that our reason or motive for proposing delay was to gain time which would be used in creating "confusion, agitation, and turmoil in the Church," to that statement he gave an unqualified—an emphatic—a flat denial. He protested before the Assembly and the whole Church that their only object was to preserve the College in efficiency and in credit, and thereby secure most surely that their privileges should be transmitted unimpaired to latest generations.

Mr. WHITE, Blairgowrie, asked Mr. Wood to withdraw his motion, as it raised a false issue in the Assembly, and as it would be impossible for some members to vote in consequence of the statements made on the one side and the other.

Mr. WOOD—I decline most respectfully to do that.

A vote was then taken, when 49 members voted for Mr. Wood's motion and 292 for that of Dr. Adam, the majority therefore being 243 for proceeding with the election.

Dr. ADAM said that after this very decided vote, which had really substantially

determined the other question of the appointment of Dr. Brown, he would say little. Dr. Brown was naturally marked out as the person who ought to occupy the position of Principal. He was of more advanced years and longer standing in the Hall of Aberdeen than any of the professors. Dr. Adam made reference to Dr. Binnie's high character and promising career, and also to the very graceful letter read by Dr. Beith from him, in which he waived his claims to the office of Principal and spoke out so favourably for Dr. Brown. Dr. Brown was also marked out, Dr. Adam proceeded to say, by the decisive voice of this Church for the office. The presumption was in favour of a man who had been nominated by so great a majority, unless it was set aside by strong considerations. Since the death of Dr. Fairbairn they had no minister of a higher theological reputation than the father he now nominated. His work upon the Second Advent was a standard one, and his Commentary upon the New Testament was characterised by great research, peculiarly fine exegetical tact, vividness and freshness of expression, combined with a fragrance, unction, and spirituality all the more acceptable because of its rarity in this class of publications. He alluded to his Memoir of Dr. Duncan as possessing the same high qualities of mind and heart, and went on to show that his learned labours had been recognised far beyond the limits of their Church, by stating that he had been throughout one of the company of revisers of the New Testament, and had done good service in that capacity. He added, in addition to these strictly theological qualifications, that Dr. Brown was undoubtedly a man of refined taste, of gentlemanly appearance and bearing—a thing of importance in one who was to occupy such a position, and that though advanced in life he retained in a remarkable degree the freshness and vivacity of youth. Matters of business, he closed by saying, could well be looked after by the Finance Committee if Dr. Brown was less qualified or disposed to undertake their management.

Mr. FERGUSON, of Kinmundy, seconded the motion.

No other person being proposed, Dr. David Brown was declared to be unanimously elected.

Mr. JOSEPH WOOD accepted the decision come to on his motion for delay as deciding the whole question, and he accepted and agreed to the election now made.

ELECTION OF PROFESSORS.

Dr. BEITH proposed that Mr. Salmond of Barry should be appointed to the vacant chair of Systematic Theology and Exegesis of the Epistles in the College at Aberdeen. He did so on the ground (1.) That the number of returns in his favour was larger by twenty at least than those for Mr. Henderson. Thus the Church had expressed its mind. (2.) On the ground of the courteous manner in which Mr. Salmond gave way at the Commission in August last that Dr. Binnie might be unanimously chosen for the new chair at Aberdeen. At that time there was an expression favourable to the claims of Mr. Salmond on some future occasion. (3.) On the ground of his acceptability to those in Aberdeen interested in the welfare of the College—those within and those without the walls of the College. He (Dr. Beith) had taken means to ascertain this, and he was happy to be able to state it to the House. (4.) On the ground chiefly of Mr. Salmond's excellent qualifications for the office—his scholarship, his studious habits, his sound views of all divine truth, his knowledge of languages ancient and modern eminently qualifying him for the department of the Exegesis of the Epistles, his aptness to teach, having actually a passion for such work, of which there was the evidence of his having been at an early period of his history appointed classical examiner in the University of Aberdeen.

Dr. ELDER, in proposing Mr. Henderson, Coatbridge, for the vacant professorship, stated his unwillingness to appear as if opposing the claims of Mr. Salmond, for whose attainments he had the greatest respect. He had supported him formerly when brought forward for an exegetical chair, and he believed him to be a master in that department, while frankly acknowledging his great learning in other departments of theology and his soundness in the faith. But regarding exegetics as the branch for which he is pre-eminently qualified, he thought it an important question whether this Church should now put him into a less congenial sphere, or should not rather reserve him for a chair in which it might reasonably be expected that he would rise to more eminent influence and usefulness. After some remarks on the

paramount importance of maintaining our sound systematic theology, specially at the present time, when so many loose views of Christian doctrine are abroad, he went on to say that it was only the deep conviction which Mr. Henderson's friends had of his pre-eminent fitness for that department of theology which had led them to take the responsibility of proposing his name on this occasion. It was true he had not as yet given anything to the world to prove his peculiar fitness, but others who had become eminent Professors were not known as authors before their appointment. Mr. Henderson had been labouring and had done a noble work for fifteen years in one of our large mining districts, and while keeping himself abreast of the intelligence and theological investigations of the time, had, in devotion to his Master's service, conscientiously sacrificed his opportunity of making a name for himself in the literature of his profession. But not the less surely is it the duty of the Church, when fully certified of the predilections and high talents and attainments of such a man to call him to another and more congenial sphere, in which he may rise to still greater usefulness. He then referred to the high testimonials furnished by a few of Mr. Henderson's friends, and circulated throughout the Church, particularly alluding to those by Dr. Dykes of London, Dr. Dodds, Glasgow, Mr. Sandeman, Edinburgh, Mr. Laidlaw, Aberdeen, and Mr. Nicol, Glasgow. It had sometimes been alleged that Mr. Henderson, though possessed of great knowledge and thoroughly sound in the faith, was wanting in power of expression; but in answer he begged to refer to the only printed specimen of Mr. Henderson's gifts as a writer of which he was aware, namely, his admirable sketch of the late Dr. Duncan, contained in the memoirs of that remarkable man, published by Principal Brown of Aberdeen. He would venture to say that of all the admirable sketches in that work none was more appreciative than Mr. Henderson's, and none more indicative of a philosophical mind, nor exhibiting sounder views of Christian doctrine and experience, nor more clearly and forcibly expressed. For himself he had only to add that having known Mr. Henderson from the beginning of his ministry, he believed him to be a man of personal godliness, whose views of Christian doctrine are in entire accordance with the soundest Reformation theology; who, by his mental energy and freshness of thought, his great stores of knowledge and kindness of disposition, would exert a powerful and salutary influence over students, and would also labour and pray for their spiritual and eternal wellbeing.

Mr. FINLAY, Larkhall, seconded the nomination.

A show of hands was called for, and although it was unmistakably in favour of Mr. Salmond, the supporters of Mr. Henderson wished to know the exact amount of support which their candidate had, and demanded a division. This having taken place, 201 voted for Mr. Salmond, and 74 for Mr. Henderson—majority for Mr. Salmond, 127.

The Assembly adjourned at 6:20.

EVENING SEDERUNT.

The Assembly resumed at 7:30 P.M.—Dr. M'Lauchlan, Moderator.

FOREIGN MISSIONS.

The report on this subject was introduced by Dr. Duff. It goes into much detail regarding the operations of the Missions, showing that at the various stations a large amount of faithful and earnest work has been done. More general information regarding the operations abroad is fully furnished in the remarks which follow.

Dr. DUFF, the convener, in presenting the report, said that as it had been for several days in the hands of members, it was to be regarded by a rule of the House as having been read. He would therefore satisfy himself with furnishing a very brief summary of the statistics—including pecuniary contributions, agencies, and operations; and then draw attention, by a few illustrative remarks, to some of the more important items. For brevity's sake the summary gives merely the aggregates for all our mission fields in India, Africa, and Syria. It is as follows:—

"First, the year's income:—Contributions from associations, £11,966, 1s. 9d.;

church-door collections, £1013, 16s. 11d.; donations, legacies, juvenile offerings, &c., £9070, 2s. 4d.; total home revenue of the general scheme, £22,050, 1s. In addition, the Ladies' Society for Female Education in India and South Africa raised £3477, 2s. 5d.; contributions to the Livingstonia Mission, £8498, 16s.; the Children's New Year Offering for the Santal Mission, £870, 13s. There were also contributed by European friends abroad, £3331, 19s. 2d.; and by native churches, £862, 9s. 10d. The income of the Mission Building Fund was £3236, 19s. 7d.; of the Missionaries' Widows and Orphans Fund, £358, 3s.; and of the Invalid Missionaries' Fund, £32, 12s. 6d. Government grants for educational purposes amounted to £6766, 1s. 11d., and the school fees £6513, 11s. 1d. These two items of Government grants and school fees exceed by £300 the entire contributions received from the congregations of the Church. The total income from all sources for missions to the heathen was thus £55,790, 5s. 11d. The following was the income of the other missions of the Church, exclusive of home missions, viz.:—Jewish Missions, £5497, 1s. 6d.; Colonial Missions, £3728, 18s. 2d.; Continental Missions, £5340, 18s. 8d., making a grand total for missionary purposes abroad of £70,357, 4s. 3d.

"Second, the Christian Agency, at 90 central and branch stations, consists of 30 ordained European missionaries, 9 ordained native missionaries, 7 licensed native preachers, 1 European medical missionary, 15 European male teachers, 8 European female teachers, 7 East Indian male teachers, 7 East Indian female teachers, 97 native male teachers, 71 native female teachers, 12 European missionary artisans, 88 native catechists and Scripture readers, and 12 native colporteurs—in all, 364 Christian agents. These are exclusive of the five who have just left for the African field. The members in full communion with the native churches are 2649; the baptized adherents not communicants (adults and children), 2025; the number admitted to membership on a profession of their faith since the commencement of the missions is 4380. During last year 320 adults were baptized or admitted on a profession of their faith, and 201 children were baptized. There were also at the close of the year 541 candidates for baptism or for full communion. Male scholars numbered 7870, and female 3351—in all, under Christian instruction, 11,221."

The latter items in the list of contributions, Dr. Duff said, were purposely added, though not in the report, because, in the aggregate statements of other Churches they often appear under the head of foreign missions; while the habitual omission of them in ours makes the contributions of the Free Church appear to disadvantage. He then proceeded to say that, if the report was large, those who had read it must confess that it was not from diffusiveness. It consisted of little else than a mass of facts, expressed in the briefest possible way, and so closely compacted together that it would require a mental machine of hydraulic power to increase the compression. There were those present as members of the Assembly who could remember when the foreign mission consisted of a single agent, without a school, without a pupil, male or female, and without a convert. Contrast that single, solitary, branchless, fruitless sapling with the present banyan-like tree of giant dimensions, that

"spreads her arms,
Branching so broad and long; that in the ground
The bended twigs take root, and daughters grow
About the mother tree,"

and surely we may gratefully take up our Ebenezer and say, hitherto hath the Lord helped us. He pointed to the significance of some of the pecuniary items, and the lessons of encouragement which ought to be drawn from them. Formerly the British Government frowned upon missions; they now get from it nearly £7000 in grants-in-aid. For years education had to be given gratis; books had to be supplied; in India girls had to be paid for coming; in Africa boys and girls and their parents had to be bribed with beads and other trinkets; but now the missions receive between £6000 and £7000 in fees. Referring to new stations, he spoke of Mount Lebanon, and the varied hopeful operations among the Greeks, Maronites, and Druses; of Mr. Rae, his eminent qualifications for the difficult post which he occupied and the distinguished services he had rendered therein; of Dr. Corlaway, who had recently gone out as a medical missionary; and of Miss Nelson, the able superintendent of the female schools. On the remarkable missionary expedition to Lake Nyassa, under the masterly leadership of Mr. Young, R.N., he did

not dwell, because he had already twice given a full account of its origin, object, and signal success to the Commission of Assembly; and because, on account of its novelty and importance, a separate statement of the whole subject was now appended to the Foreign Missions Committee's Report. He declared that this abominable traffic in human flesh could never be put down by Government cruisers—that what the British Government should do, would be, through its treaties with Egypt, Turkey, Persia, Zanzibar, and Madagascar, to dry up the sources of demand, while their mission, by its combined evangelistic, educational, and industrial operations, would dry up the sources of supply. He noticed the missions to the aborigines of India, the Waralis, the Gonds and Santals. Among these several schools had been established; while there had been already a considerable number of baptisms. Mr. Dawson had reduced the Gond language to written form, and translated some portions of the Bible into it. The preaching of the gospel had been carried on very extensively among Hindus and Mohammedans in the vernacular tongues, chiefly through native teachers, catechists, Scripture readers, and evangelists. The system of colportage had been successfully introduced. About half a century ago, no respectable female was educated in all India, and very few of the lower castes; now thousands are taught between Cape Comorin and Peshawur; many of them, besides their own mother tongue, learn English, and have become certificated teachers; some have become the writers of excellent tracts; while in Calcutta the daughter of a native Christian convert had been appointed by the Bengal Government inspectress of Government Zenana schools. Of the eight thousand male scholars under Christian instruction, a large proportion has advanced to the stage of secondary education; while in India about three hundred are under-graduates of the Universities of Calcutta, Madras, and Bombay, preparing to take their degrees. Their Calcutta institution, the oldest of their Indian Christian colleges, has supplied almost every mission of every society, English and American, along the great Gangetic valley, with its population of at least ninety millions, with teachers, catechists, preachers, and some ordained ministers of the gospel.

After noticing these and other matters at considerable length, the next topic in the report to which Dr. Duff referred was the need of qualified labourers. In this respect they only shared the experience of all the great missionary societies throughout the world. They were ready to send forth labourers of different grades; since in some department or other of the mission field there was abundant scope for every variety of qualifications. Already they had sent forth missionary artisans, missionary teachers, lay evangelists, and medical missionaries. But their chief difficulty lay in obtaining an adequate supply of earnest, godly men, endowed with the highest gifts and attainments for efficiently conducting the higher evangelistic work among educated natives, and the higher Christian education in our central institutions or colleges. But they had no reason for despondency. Some of their ablest students, who were otherwise excellently qualified and ready to give themselves to the work, were prohibited, on the score of health, or some other necessary cause, from undertaking it. From several ministers in charges, letters had been received, expressive of earnest sympathy, and, were it not for their grey hairs, or bodily infirmities, or growing families, declaring their readiness, if thought qualified, to go forth to-morrow. He then referred in warm terms to Mr. Rose, of Brechin, who spontaneously proffered his valuable services, and is now ministering to the residents of Mussoorie, nearly double the height of Ben Nevis above the sea, within sight of the everlasting snowy ranges, nearly 20,000 feet still higher; so that he and Mr. Fordyce, of Simla, may be said to be the two loftiest or most elevated ministers of the Free Church, or of any Church on the surface of the globe. The call for additional labourers was most urgent from Bombay and Madras;—from the former, owing to the great loss sustained by the departure of Dr. Wilson; from the latter, because of the extension and consolidation of our college, which, through the energy, wisdom, and forethought of Mr. Miller and his associates, and the sympathy and co-operation of other societies, may become the Christian college of Southern India. Already, however, one of highest qualification, Mr. Blake, of the Free Church College, Glasgow, had been appointed to Bombay; while they fondly trust that through the considerate response of this Assembly to a memorial from the Foreign Missions Committee, another, Mr. Alexander Todd, also of the Free Church College,

Glasgow, a student of eminent qualifications for evangelistic work, may soon be appointed to Madras.

Having alluded to Dr. Wilson, he could not but advert somewhat more particularly, with deepest sorrow and regret, to the loss, and for some time to come, irreparable loss, sustained by his death. Already had the distinguishing excellencies of his many-sided character, attainments, and labours been admirably portrayed by various gifted writers in India and in this land. In the course of my wanderings, continued Dr. Duff, having visited Bombay four times, and spent many days with him under his hospitable roof; having also spent weeks in travelling with him alone, for hundreds of miles, along the lower valley of the Indus, across the briny and salt-encrusted Run of Cutch, through Guzerat and Surat, to Bombay, I might relate many things of interest concerning him, but at present, for want of time, I must forbear. I shall therefore purposely restrict myself to what struck me as a remarkable feature in his mental and spiritual character, because, so far as I know, it has hitherto been noticed by no other. Among the many evils now coming in upon us like a flood, one of the most conspicuous is that of broad churchism, developing into rationalism, and that again into infidelity of one type or another. It really reminds one of the plague of frogs in Egypt. The filthy creatures, no longer confined to their congenial ponds and marshes, came up into the houses, into the bedchambers and beds, the ovens and the kneading-troughs; and so rationalism, so seasonably referred to, by undesigned coincidence, by the retiring Moderator of the Established Church and the entering Moderator of our own—rationalism, the offspring of unbelief, and the prolific mother of openly-avowed infidelity, no longer confined to its old congenial haunts of free-thinking clubs or fraternities of gleesome, scoffing revellers, is creeping, insidiously, through literary and other channels, into our Christian homes, infecting with its contagion the arts and other classes in our universities, stealthily mounting into our theological halls, and by some back door ascending into the pulpits of our land—denying or minimising the inspiration of Sacred Scripture, unsettling the canon, repudiating the genuineness and authenticity of particular books or portions of books, and holding up some of the grand old verities of the Christian faith to the ridicule and contempt of all who ambitiously aspire to the possession of something like supernatural reason and high intelligence! Those who yield to the syren spell of its advocates are flattered and applauded as men of large-mindedness, breadth of culture, advanced thought, higher criticism, light and sweetness, manly courage, freedom from bigotry, prejudice, and other evil qualities; while those who do not yield to the treacherous fascination are branded with reproaches as narrow-minded, illiberal, and a hundred other disparaging epithets from their copious complimentary vocabulary. Now, no man who knew him could think lightly of Dr. Wilson's candour, sagacity, and high scholarship. As a translator of the Bible, he had critically to study it in the original Hebrew and Greek; as a controversialist, having to contend with acute and subtle antagonists of the Zoroastrian, Mohammedan, and Brahmanical faiths, he was constrained minutely to examine all questions connected with the canon, the inspiration, and interpretation of Scripture. What, therefore, I could not help admiring in him was the resolute tenacity with which, in the midst of every temptation to the contrary, he clung to Holy Scripture in its literality, simplicity, and integrity, and to all the views of orthodoxy connected therewith, as maintained through all the ages; the childlike docility and reverence with which he imbibed all its holy lessons. His bones now lie mouldering on the Indian shore as those of Abraham once did on the borders of Canaan, taking possession, as it were, thereof, as the Land of Promise for the conquests of our true Joshua. But were he alive and called on to send us a message appropriate to these evil days, methinks it would be to this effect:—Crossing Mecca and Medina, the cradle and centre of the Mohammedan delusion; crossing Rome and its Vatican, that has for ages deluged Western Christendom with monstrous corruptions of revealed truth, and at last reached the very zenith of blasphemy in getting a company of poor, frail, fallible, sinful men to invest another poor, frail, fallible, sinful man with one of the incommunicable attributes of the great God, thus enacting the most gigantic lie palmed on the human race since the day when the father of lies succeeded in persuading our first parents that, in eating the forbidden fruit, they would become as gods, instead of, as he knew full well, becoming incipient demons in human form; crossing, too, the impious rationalisms, the pantheisms, the materialistic atheisms—

of Germany and France, and also, to some extent, of England as well;—crossing, I say, all these, and pealing direct in our ears, methinks the faithful message would, in substance, be—Ye who profess to be the descendants and representatives of Knox and the heroes of the great Reformation, of Henderson and the heroes of the second Reformation, of Chalmers and the heroes of pre-Disruption times, stand by your colours; be loyal in your allegiance to Zion's King, Zion's cause, and Zion's holy oracles; courageously exert and manfully uphold your standard, with its waving flag emblazoned with the inscription, For the Bible, the whole Bible, and nothing but the Bible—not the Bible in the new light of modern advanced thought, or the old light of mediæval scholasticism—not the Bible hacked and torn, and threshed by the bludgeon of a remorseless secular criticism till nothing is left but chaff without grain, husks without kernel, rind without aught of marrow or fatness; or, once more, not the Bible in dead letter, or as interpreted by Church or tradition, but the Bible in its life-giving, self-evidencing power, as discerned and felt by souls awakened, and illumined by the Spirit of God, through all generations from primitive apostolic times. Making due allowance for changes in phraseology, and varying modes of expression in different eras and climes, cling fast to the grand old fundamental verities as baptized with the sufferings and blood of prophets, apostles, and the noble army of martyrs; rather than surrender any one of these, by unworthy concession or unhallowed compromise, under the dictation of pretensions self-asserting authority on the one hand, or the fascination of glozing flatteries and lies on the other, arise, and act in the spirit of your fathers! Be ready, if need be, to betake yourselves anew to the upland moors and mosses and heathery wilds of your bleak mountain sides; or to "some deep dell by rocks o'ercanopied," where at midnight, when the bloodhounds of persecution are slumbering and asleep, ye may, like them, read the sacred page by "the sheeted lightnings' glare;" or, if still more hardly pressed, be like them prepared to ascend to heaven in chariots of fire or a cloud of glory from the stakes and the scaffolds of martyrdom.

Apart from all his other high claims upon us, the man who, from his noble spiritual instincts, varied Christian experiences, and elevated theological standpoint, could send us such a seasonable message across oceans and continents is surely worthy of being held in everlasting remembrance. To ascertain by what kind of memorial this might be best accomplished, a meeting was held the other day, which a sudden and unexpected visitation of Providence prevented me from attending. The proposal then made was very natural, and, so far as it went, very proper, and may well be prosecuted by the Synod of Merse and Teviotdale. But without waiting to expound it, I trust I may be excused for simply hinting what has been looming in my own mind for weeks and even months past. Our great want at all times has been an adequate supply of qualified and trained missionaries of different grades, particularly those of the highest. From letters which I have received from time to time, I know there are pious young men in different parts of the country who burned with desire to preach the gospel to the heathen, but who had no means for obtaining the proper education or training. Now, as Dr Wilson was pre-eminently a missionary to the heathen, why might not the Assembly recommend a sum to be raised, the interest of which would constitute several bursaries, to be called the Wilson Bursaries? Why might not Presbyteries be requested to name any young men of real piety and promise within their bounds to the Foreign Missions Committee, or any other specially appointed for the purpose? Why might not this committee subject the candidates to suitable tests, so as to select the fittest, not merely on the score of natural talent, but of varied spiritual aptitudes? Why might they not then be accommodated in the formerly projected missionary institutes, the establishment of which is only at present in abeyance, under the charge of some experienced retired missionary, so as to have the benefit of a special or specific training for the ultimate object in view, in addition to the general training along with others at the University or Theological College? If, in process of time, any were found deficient in temper, or any of the practical Christian graces, in zeal, devotedness, or piety, why not let him return to some secular employ? or, if some were found on trial better fitted for one field than another, whether home or foreign, Jewish, Colonial, or Gentile, why not allocate them for the same? In this way, when any vacancies were to be supplied, or new missions established, we might have a recruiting depôt of ready-made men, while the door would still remain as open as

ever for applications from any other qualified candidates. And thus, Dr. Wilson, who was beyond most others a man of catholic spirit, would be found, though dead, not only yet speaking, but acting in raising up qualified labourers for every department of the mission field at home and abroad.

What is wanted for the accomplishment of this and every other similar object is a mighty outpouring of the Spirit of God to awaken the true missionary spirit, which is the Spirit of Christ, the spirit that burns with desire to seek and to save the lost of every land—of every race and colour—on the universal membership of our own Church and every evangelical Church in Christendom. For surely the question may well be asked, Where or in what Church is that spirit now? Here and there, in individual members, it may be found in varying degrees; but as to the general membership of any Church, I know not where it is to be found, unless it be in the small Church of the Moravians. In proportion to its membership, the number of missionaries sent forth into the heathen field is vastly larger than that from any other Church in the Old World or New. And have they not reaped the blessed recompense of reward? Why, upwards of thirty years ago it was calculated that for every home-member in their communion there were four abroad reclaimed out of heathenism. At this rate, our Church, had it done its duty up to the measure of the Moravians, with its vastly larger membership, instead of 4380, might have upwards of a million converts from heathenism. And this prosperity of their missions abroad reacted with mighty potency on the spiritual prosperity of their Church at home. As regards ourselves, this is a sore subject to dwell upon. But surely love for the Church and faithfulness to the souls of its members ought not only to excuse but to constrain one emphatically to call the attention of brethren to it, that some commensurate remedy may be devised. As to the painful fact of the wide-spread prevalence of terrible shortcomings, there can be no doubt. Some individual congregations, and some individual members in many congregations, do nob; but what of the Church as a whole? As few can go forth in person, the only tangible way in which the interest of the great majority can be shown is the amount contributions furnished by them wherewith to send forth suitable labourers. How does the case stand? The Church, with its huge membership of three or four hundred thousand, gives in stated contributions from associations and church-door collections only an aggregate of £12,979 18s. 8d.—which gives an annual average contribution of considerably less than a shilling to each communicant. Earnestly, humbly, devoutly I ask, in the sight of high Heaven, is this a worthy response to the positive command of Him whom they yet profess to worship and adore as King of kings and Lord of lords—their Saviour and their all? But there is something more lamentable than even this petty homœopathic measure of contribution; and it is this—that the great bulk of our communicants give nothing at all! Not long ago I furnished specimens of the actual statistics of one of the largest, wealthiest, and most influential Presbyteries of our Church, from which it appeared that out of the aggregate membership only one-fifth part contributed to the Foreign Mission Fund. that is, out of every five members only one contributed, leaving four who contributed nothing to implement the parting command of the Saviour, to whom they yet professed to owe their all of life and salvation. Or looking at the sums actually contributed, the highest yearly average for each member was at the rate of a penny per week. Then, at one leap downwards, the next highest was at the rate of one halfpenny a week; and, downwards still, through a farthing and fractions of a farthing, till it reached one-fifth of a farthing weekly for the evangelisation of the world! And one congregation, not included in the aggregate number that furnished these astounding averages, a congregation of 800 members, stood out in solitary stateliness contributing at the enormous rate of the fifty-second part of a farthing weekly for the teaching of all nations, in obedience to the divine command! Surely this is an appalling, a heartrending disclosure. I therefore dismiss it with the fervent prayer—Father, forgive them, for they surely know not, or think not, what they do. And all this in the face of a positive divine command, the parting command of the blessed Saviour, as imperatively binding on every believer in Christ Jesus as any commandment in the moral law is binding on the human race at large!

But there are other commands besides the Saviour's parting command that equally imply positive duty on the part of true believers. We solemnly, in singing Psalms in private and public worship, call on all people, on all the earth, on

nations to unite in celebrating Jehovah's praise, and magnifying His holy name. Now, as the apostle reasons elsewhere, how can they call on Him, or praise Him, or magnify Him whom they do not know, and in whom they do not believe? how can they know or believe in Him of whom they have not heard? how can they hear of Him without a preacher? and how can they preach except they be sent? To call on the dumb to speak, or the deaf to hear, or the blind to see, unless we have done all in our power to restore the faculty of speaking, hearing, or seeing, is surely to insult our neighbour. So in the present case. Unless we have done, and still continue to do, all in our power to convey to all people, all nations, the knowledge of the great Jehovah as manifested in the economy of redemption, to call on them to praise and magnify Him is to insult them, consciously or unconsciously to act under the mask of a veiled hypocrisy, and sing mockeries to our God.

There is another set of passages, as interpreted by an inspired apostle, still more direct and more forcible. When Paul and Barnabas preached in the synagogue at Antioch, in Pisidia, the Jews for the most part, as in other places, rejected the message of mercy: on their so doing Paul thus addressed them:—"It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves," or act as if you judged yourselves, "unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us, saying"—saying what? We might naturally expect the Saviour's parting command to be quoted, but no: what then? "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation to the ends of the earth." Now this passage is a prediction and promise in the 49th of Isaiah, given by the Father to Christ Himself, who alone was to be supremely a light to the Gentiles, and who alone could be for salvation to the ends of the earth. And yet the apostle quotes it as having all the force of an authoritative divine command for the regulation of his own conduct. How is this? The rationale of the application of it to himself is obvious. God, the Father, revealed His intention, His eternal purpose and design as to the illumination of the Gentiles and their salvation, through His Eternal Son, to the ends of the earth. In the fulness of time the Eternal Son came forth, not to be Himself the direct proclaimer of these glad tidings, but to be subject of them, the object of Gospel faith, and the purchaser of its redemption. He then, having obtained all power in earth and in heaven, appointed and commissioned His apostles, and through them, as representative men, the members of His Church in every age, to be His agents and instruments in diffusing the light and the life of saving knowledge to the ends of the earth. So that by the exegesis of the inspired apostle, every promise, prediction, or prophecy in the Old Testament relative to the ultimate spread and triumph of the everlasting gospel must thus be construed as a divinely authoritative injunction or command to put forth every possible effort in promoting it. Instead, therefore, of the parting command of the Saviour, to go into all the world and teach all nations, being a solitary command on the subject, it is but the last and grandest of a whole succession or galaxy of commands, beginning with the first germinant promise in paradise, which, like the Milky Way in the visible heavens, stretches across the shining firmament of revelation for four thousand years, as stars of divers magnitudes that have their setting in a brilliant pavement of spiritual star-dust.

Having such abundance of promises turned into commands sounding in our ears, woe be unto us if we neglect them, and turn our backs on the glorious enterprise which they enjoin. In that case, may not the words of Mordecai to Esther by way of accommodation be applied to us? Let us know, then, that by God's eternal and immutable purpose, enlargement, and deliverance shall ultimately come to all heathen nations; and that as God hath given the heathen to His Son for an inheritance, and the uttermost parts of the earth for His possession, so has He appointed and ordained that His believing people should be the agents and instruments in its visible realisation. If we then hold back; if, despising alike the promises and commands, we refuse to engage in the work, or persist in prosecuting it with coldness and indifference and half-heartedness, let us know that other Churches and nations, more faithful and zealous than we, will be summoned to the front and honoured with the triumphal crown of victory. But as for us in such case, what can we expect but that, in the retributive judgment of God, we and our fathers' house may be destroyed—our candlestick removed, its light extinguished, our

Church and nation, the city of our God, laid waste like that of faithless, guilty Judah and Jerusalem of old.

One cannot, however, contemplate such a possible catastrophe without a shudder. Oh, then, let us arise from the dust, shake off all apathy and lukewarmness, recall to mind the days of old, the years of the right hand of the Most High ! In spite of endless defections and backslidings, provocations and rebellions, let us remember the marvellous series of deliverances experienced by us, as a Church and nation, during the last three hundred years, so that, at this moment, we have proportionally more of gospel light and primitive apostolic gospel ordinances amongst us than any other nation under heaven. And, such being the case, who can tell whether we have not come to the kingdom—to our present commanding position of usefulness in the ecclesiastical and spiritual world—for such a time as this ? Let us then arise and enter into solemn league and covenant with our God, swearing, as it were, by Him that liveth for ever and ever that we shall not henceforth make light of the paramount duty of evangelising the nations, which has been ordained in the Eternal Council, and has constituted the leading theme of promise and prophecy and command from the fall in Paradise to the ascension from the Mount of Olives—that we shall not presume henceforth to treat that which the great Head of the Church has made of primary importance as if it were but a secondary or tertiary or sub-tertiary object, that may be tacked on as an appendage or supplement of the fag end of all other duties ; a work that may be discharged with apathy or indifference, or not at all, as people list. Instead of impiously daring any longer to put that first which the great Head of the Church has put last, and that last which He has put first, let us arise and resolve that the cause which is still nearest and dearest to His heart shall speedily arise to its proper ascendant, its divinely-appointed zenith position in the firmament of educational and ecclesiastical action and power. Let us by all suitable means inculcate its nature and importance on the minds of our children. Let it find a place in their ordinary class-books and works of geography. Let us have a missionary map of the world, representing the different religions and superstitions by distinctive colours, hung up in all our Sabbath-schools and week-day schools, ay, and why not behind every pulpit in the land, encircled with the words, “ Go ye into all the world, teach all nations, and preach the gospel to every creature,” that old and young may be taught impressively how small a portion of the world has yet been evangelised, and be constantly reminded of their bounden obligation to engage in it. Let us arise and resolve to leave no means untried, till the absorbing theme be made to pervade the thoughts, the feelings, the desires, the plans and purposes of all our Church members ; give a hue and complexion of unearthly grandeur to the development of their character ; enter into the staple and core of their most exhilarating social converse ; cause the hosannas of the heavenly host to mingle with their private, domestic, and public devotions ; run like a golden thread through the texture and framework of our pulpit ministrations, as it assuredly runs through the whole texture and framework of the Bible itself, from Genesis to Revelation ; introduce a mellowing, sanctifying, elevating, soul-invigorating element into the discussions and deliberations of our Kirk-sessions, Presbyteries, Synods, and General Assemblies. Then, indeed, would the Free Church of Scotland rise up to her proper height, and might, and strength, in the name of Jehovah ; make it to be felt, not by idle words and worthless professions, but by burning and shining deeds, alike in heaven, earth, and hell, that she was resolutely and determinedly in earnest ; and by her fruits of conquest and spoils of victory, cause the whole world vividly to realise the meaning, the true scriptural meaning of her own glorious creed, that Jesus Christ is not only Supreme Head of the Church, but also King and Governor among the nations. “ Fly abroad, then, thou mighty gospel,” may every one present here this night jubilantly exclaim, and accompany the utterance with the fervent prayer that the burning aspirations of the heart may be speedily turned into living practices :—

“ Fly abroad, thou mighty gospel,
Win and conquer, never cease ;
May thy lasting wide dominions
Multiply and still increase ;
Sway thy sceptre, sway thy sceptre,
Saviour, all the world around.”

Dr. MOODY STUART, after some introductory remarks, moved—"The General Assembly approve of the report, record their thanks to the committee, and especially to the convener. The Assembly greatly rejoices in the measure of success that God has been pleased to vouchsafe to the labours of the missionaries of the Church in India and Africa, and pray that that success may be granted there in larger and ever larger measure. The General Assembly express here, what has been universally felt throughout the Church in all her borders, their profound sorrow at the loss which has been sustained in the removal by death of Dr. Wilson, of Bombay. They thankfully acknowledge that it is of God's great goodness that so good a gift has been so long continued to them, and with mournful submission they can say, 'The Lord gave, the Lord hath taken away; blessed be the name of the Lord.' The General Assembly gratefully acknowledge the good hand of God upon their missionaries who proceeded a year ago to the mission of the Lake Nyassa, and heartily commend them, and those who a few days ago proceeded to join them, to the blessing and care of that God through whose care the sun shall not smite them by day nor the moon by night, with the earnest prayer that their new mission in that interesting region may be the means of civilising the people and abolishing the slave trade, and gathering in the people for the Lord, who shall be for His glory in the day of His power as dewdrops from the womb of the morning. In view of the great difficulties that the committee have experienced in securing the services of missionaries for the foreign field, and specially in view of the importance of strengthening the mission at Madras, and enabling missionaries there to extend the operations of the institution, according to the scheme already approved of for converting it into a Christian college for Southern India, they earnestly appeal to the theological students, probationers, and younger ministers of the Church, and entreat them earnestly to consider whether the interests of the Church do not constitute a loud call to consecrate themselves to its most important and most noble work? Having taken into consideration the overture regarding special prayer for missions on the 30th November, they recommend, in terms of that overture, that ministers, office-bearers, and members engage in their several localities towards the end of November in earnestly supplicating the Divine blessing on the cause of foreign missions."

Sheriff CAMPBELL seconded the motion, and in doing so referred to the approaching departure of Dr. Smith to the Lake Nyanza, and to the case of a young student who had taken his degree at Oxford, and who, on coming home, had resolved to become a missionary of the Cross.

Dr. MURRAY MITCHELL spoke as follows:—Moderator, although it is fitting that I, as secretary of the Foreign Missions, should say something on this occasion, it is equally fitting that my remarks should be compressed into the smallest possible space. For one thing, I am not physically able to say much; as I have just arrived by afternoon train from London, after three days of hard work in that city. But apart altogether from that, at this hour of the evening I shall be truly sorry to encroach on the time which will most suitably be occupied by the honoured friends who have kindly consented still to speak.

My chief, almost my sole duty, is to mention that I had the privilege of seeing the new band of labourers who proceed as a reinforcement to our Mission at Lake Nyassa, sail on Saturday last. Mr. Cowan, of Beeslack, who is convener of the Edinburgh committee for raising funds for Livingstonia, also proceeded to London for the same purpose. Dr. Black and I met both Mr. Cowan and an indefatigably kind friend, Captain Wilson of the Royal Navy, on several occasions; and we spent hours together going over every item that seemed of the slightest consequence to the success and comfort of the expedition. Mr. Cowan and I, indeed, accompanied the party down the river as far as Gravesend, in order to make sure that nothing had been overlooked. All the arrangements seemed entirely satisfactory; and our friends, when we finally bade them farewell at Gravesend, were full of heart and hope. They went forth, I venture to say, in a spirit of simple devotedness and faith, rejoicing that the Lord had been pleased to send them "far hence unto the Gentiles." Mr. Cowan and I gazed with the deepest interest on their steamer, the "Windsor Castle," as she left us. A magnificent vessel she looked, as she proudly bore away, carrying the messengers of peace to far-off Africa, amid a flood of sunshine that reminded me of the cloudless splendour of a day in India, and emblematic, I trust, of

the light of God's countenance, which has rested hitherto on everything connected with the Livingstonia Mission, and which, we trust and pray, may so continue to rest throughout all time to come. The new band of missionaries consists of Dr. William Black, a man admirably qualified for the important post to which he has been appointed, and of three missionary artisans. One of these is from Caithness, another from Cromarty, and the third from Hamilton—so that we may say all parts of Scotland have had a share in the movement.

In the same vessel proceeded the mission party sent out by the Established Church. We had much pleasing intercourse with Dr. Macrae of Hawick, Convener of the Sub-Committee appointed in connection with their African Mission. I doubt not all in this House rejoice to believe that the two Scottish Missions may render each other most valuable aid on the shores of that distant lake; and this is the fervent hope of all the members of the two Missions. Yonder, in Central Africa, there is no fear of their jostling each other; there is room for both, and need of both, and of a twentyfold larger number. We have often tried to look into the future, and speak of the time when that great inland sea shall be girded all round with Christian settlements. It is but the feeble commencement of that great work that we now behold; but let us not despise the day of small things—let us rejoice and give thanks that Scotland has sent forth these two bands as pioneers; and let the fervid genius of our country be seen in the energy with which we prosecute the noble enterprise so happily begun!

Sir, it was not till I was on board the "Windsor Castle" that I learned from Dr. Macrae that Dr. Macklin, the medical head of the mission of the Established Church, is a Free Churchman, and the son of a respected elder in one of our Glasgow congregations. Connect this with the fact, that Dr. Smith, the medical head of the expedition which the Church Missionary Society is sending to Victoria Nyanza, is also a member of the Free Church, and the son of one of our respected ministers, and the notable circumstance comes to light, that Scotland, and the Free Church of Scotland, are unmistakably taking the lead in bringing the potent agency of medical missions to bear on Central Africa. And, sir, I think, we may cherish the delightful hope, that the spirit of missionary zeal is steadily rising among the medical profession in our land. For example, just the other day, when the scholarship lately held by Dr. Black, which was founded, let us not forget, by the generosity of Dr. Joshua Paterson, when it fell vacant, no fewer than four competitors for its possession appeared—each of them fully knowing that the holder of the scholarship pledges himself to become a medical missionary. Sir, of the high position which the sons of Caledonia hold in medical science, we are all justly proud; but our land seems on the point of winning for herself a fresher, fairer wreath than any which yet adorns her brow, in connection with her medical schools, when many of her young medical men, educated up to the highest requirement of their noble profession, shall seek to go forth on a mission of mercy to the nations, bearing in their hands a twofold blessing—healing to the bodies, and healing to the souls of men. What has led to this feeling? The contagion of a great example, I believe, has done it—the example of that prince of medical missionaries, David Livingstone—the example, yes, and still more the prayers of Livingstone. Which of us can ever forget that most touching scene when his native attendants entered the hut and found him dead—dead on his knees—dead in the attitude of prayer, his last sigh having, doubtless, ascended as a supplication to heaven that the Lord would have mercy upon Africa, and send forth the needed labourers. And now, sir, I trust there will be a holy rivalry between our theological and medical students in connection with missions to the heathen. We have hitherto assumed that our theological students were to have the honour of leading in the holy enterprise of evangelising the nations. So be it, then! We shall look for an outburst of evangelistic zeal and noble consecration among the divinity students, that they may keep ahead of their brethren who are coming forward with ever-growing ardour as medical missionaries.

Sir, I wish I had time to mention one or two of the proofs which we have had, that in connection with the Lake Nyassa Mission, the heart of Scotland has been very deeply stirred. I heard from Dr. Black many striking, and some affecting, incidents, that fully demonstrate this. The evidences of interest in the Mission were countless. The presents which he received for the Mission were also numerous: some from persons in comfortable circumstances, but others from people who cannot be well

off; not a few from servants or from children. One story I really must tell. Up came a little boy—very poor and ragged—who had heard Dr. Black speak of Lake Nyassa, and drawing from his pocket, and holding up what he called “a glass bool,” he cried, “Hae, mon, if this is o’ ony use tae ye.” Poor little man, he did what he could; that “glass bool” was probably the most precious of his possessions; but he gave it willingly, and Dr. Black received it gratefully. Another boy, in better circumstances, profiting, I suppose, by the hint, came with his pockets full of similar “bools”—his clothes seemed all pockets, and every pocket was overflowing. All were emptied into a great handkerchief; and the sum total was eighty-six! “Thank you, my boy,” said Dr. Black. “And what am I to do with such a heap of ‘bools’?” The boy’s answer was ready—“Coax the African boys with them, and make them come to school.”

Sir, I must conclude. Yet, in a sentence or so, let me still mention one most important circumstance. I heard it from Captain Wilson, who learned it from Mr. Horace Waller, who has all along helped us in our work for Lake Nyassa. It was communicated to him by Bishop Steere, the head of the English Universities’ Mission, who lately made a most perilous journey overland from Zanzibar to Mataka, a place nearly opposite the middle of Lake Nyassa. What Dr. Steere communicates is this,—that the great chief of that region, and also his people, are in a state of expectancy, restless, dissatisfied, tired of their old superstitions, and ready to accept of any higher teaching regarding God, from whatever quarter it may come, ready to become Mohammedans or Christians, just as Mohammedans or Christians may first instruct them. Moderator, what a solemn, what an awful responsibility is thus laid on the Church of Christ! The Mohammedans in Constantinople are speaking of sending men to spread their faith in Central Africa. What! shall they outstrip us in missionary zeal? Shall we allow Islam to pre-occupy that lovely region; Islam, with all its appalling power of hardening the human heart, and so postpone indefinitely the triumphs of the Cross? Sir, we know “there is a tide in the affairs of men,” and we must take it now; the golden opportunity now presented, if allowed to pass, may be lost for ever, or at least for generations. We see among African explorers of our day a large degree of indomitable energy and high heroic daring. While African explorers manifest such lofty qualities, shall the missionaries of the Cross be wanting in enthusiasm, and perseverance, and self-sacrifice? Sir, it must not be. The heroic element must not fade from Christian hearts, or fail to sustain our Christian enterprises. On, then, on, in the name of Christ, in the strength of Christ, to the work of Christ; and ere long the last slave-dealer shall have vanished from Central Africa! Africa shall claim to be free, as her sisters, Europe and America, are free; and Ethiopia—yea, all that mighty continent—shall stretch out her hands unto God, not only in supplication, but in fervent thanksgiving, when He who came to give liberty to the captive has freed her not only from the yoke of the Arab enslaver, but from the still worse fetters with which Satan has bound her soul throughout the night of desolation which has endured for ages. For “the morning cometh,” which no night shall follow. And then, even of Africa it shall be said—“The Lord shall be unto her an everlasting light, and the days of her mourning shall be ended.”

Major MALAN, who had visited the missions of the Church in South Africa, stated the great pleasure he had derived from meeting the missionaries and seeing their work. When he last visited the aged Ross at Pirie, he asked the old man, who had laboured for Christ among the Kaffirs for more than fifty years, to pray before they parted. He could only hear a few words, but those were, “Keep us watchful and faithful.” He did not believe there was a better Sunday-school in Scotland than that at Pirie. Dr. Moody Stuart had spoken of Lovedale, he would therefore only express his sincere affection for Dr. Stuart and his fellow-labourers at that excellent institution. He had spoken with Dr. Stuart about the Lake Nyassa Mission, and they had concluded that to render the communication more speedy and perfect a steam launch for work between the sea and the falls was necessary. Its cost would be about £500. He had no doubt many present would give this sum for such a purpose. Having spoken of the other missionaries and their stations, Major Malan added that after fifteen years’ deep and prayerful interest in foreign missions, and two years’ practical experience in the field, he plainly saw that all the Churches had departed from God’s Word and the pattern given them in the Acts of the Apostles.

in carrying out their foreign missions. If this Hall were filled with ministers of all the Churches, he would ask them "*Where is the waiting prayer of the Church of Antioch?*" "Would the Holy Ghost who sent out Paul and Barnabas, the leading men of that Church, tell them to go to the colleges for probationers and inexperienced young men to be the ambassadors of Christ to the heathen?" However well trained the men sent out might be, if they had not years and experience, the clever, wise, and astute heathen chiefs of Africa and India would not pay much attention to them. The Church, if it wished to succeed, must send out experienced ambassadors. There was a great deal of nonsense talked about men who gave £100 or £1000 to the Church. It was shameful the way in which the Church of Christ worshipped the donors of these gifts. There was not a man who gave £100 who could not give £1000, nor a man who gave 1s. but could afford to give 10s. With the exception of the poorest of the poor, there was not a man who gave £1 but could give £10. Instead of talking of liberality, he would say ten thousand shames to the Church of Christ that it had not done more.

Dr. VALENTINE, medical missionary of the United Presbyterian Church in Rajpootana, was the next speaker. Referring first to the removal of Dr. Wilson, of Bombay, he said that the United Presbyterian Church and other Churches would be glad to unite with the Free Church in a memorial to Dr. Wilson, who had helped all Indian missions. After giving some interesting details of the work of the Medical Mission in Rajpootana, Dr. Valentine proceeded to vindicate the cause of missions in India by pointing out the improvements that had been effected through the agency of missionaries in India. The Bible had been translated into seventeen or eighteen different languages, schools were now scattered up and down through India, millions of religious tracts were in circulation, and at the end of last year it was calculated that there were no less than 4000 native Christians in India. In view of the past they had much reason to take courage for the future. But although the car of Juggernaut had ceased to roll, yet there were millions upon millions in India still who had not heard the name of Christ; and was it possible that they who prized the privileges of the gospel should hear of these things and not awake up as one man and come to the help of the Lord against the mighty?

The Rev. G. MILNE RAE, from Madras, stated that, in and around that city with its 400,000 inhabitants, there were in connection with the Free Church Mission about twenty schools, with an attendance of 3000 pupils. Of these 3000 pupils about 1000 were girls; and the only remark he would here make on the subject of Female Education was this, that the measure of success which had been attained was due to the success attained in the education of young men.

It had long been the case that the central institution was as full as it could hold; and the growth of the college, which was begun in 1865, was very remarkable. At the end of that year the number of students was 14; in 1870 it was 60; in 1875 it was 153; and according to news brought by last mail it had risen to 180. The number of students had thus risen very rapidly; would that the Church had supplied professors in anything like adequate proportion!

The Hindoos are not to be compared to the tribes of Australia or New Zealand or even Africa; they are, like the people of the great empire of China, a highly civilised people. In point of mere intellectual ability, they will stand a not unfavourable comparison with the people of our own land. But while in mere intellectual ability they stand high, on the moral side of their nature they are weak and shallow. There are many causes that have tended to produce this paralysis of conscience. The effect of Pantheism, and of many social institutions among them, has been to deaden the idea of individual, personal responsibility, which is so necessary to the growth and maintenance of strong character.

The work of the institution is permeated with the leaven of Christian truth, and many of those who have been educated in it have more acquaintance with the religion of Christ than they have with their own; not a few of them have more sympathy with it, too.

Mr. SOMERVILLE said—I sympathise with the remark of our convener, that a visitor to India for one winter is not capable of forming a perfect opinion. What I now say is founded on my experience during nearly five and a half months' stay in that country in the winter of 1874-75, and may be taken in connection with the fact that in a few months I shall have entered on the fortieth year of my ministry.

I should like to have referred to the noble character and spirit of our missionaries, and to the very great kindness which I received from them all. I witnessed with astonishment those magnificent institutions connected with our missions, where so many of the youth of India receive daily Christian instruction along with a thorough education—institutions which have done so much to diffuse the knowledge of the English language, and doubtless have had influence, along with kindred institutions, in bringing about the Government scheme of education, an education, however, which is without religion. I wish to speak a little on the subject of direct preaching of the gospel to the non-Christian natives, as the matter fell under my own observation. Besides addressing large audiences in Calcutta, Bombay, and Madras, I found, to my great surprise, that I was able to obtain numerous assemblages of non-Christian natives throughout India who could listen to me with intelligence, though I spoke to them in the English language. I had no fewer than twenty-nine opportunities of addressing them; in Calcutta seven times, and besides, in Bombay and Madras, in Allahabad, Lucknow, Cawnpore, Agra, Delhi, Meerut, Amballa, Umritsur, Lahore, Mooltan, Jubbulpore, Poona, and in Central India, at Nagpore. My audiences were composed not merely of young men, as our excellent Foreign Mission Report says, but of solicitors, lawyers, judges, merchants, and men of position, and others. On these occasions my hearers were not treated to a literary essay, or merely learned discourse, but to the gospel of salvation, declared with all the simplicity and force I could employ. I found, from their remarks made at the time, that I was thoroughly understood; indeed, they sometimes asked me to address them a second time, so that I had an appeal made to me, like that of the "man of Macedonia," from these people themselves to "come over and help" them; and when I did so, it was only to announce anew the gospel of Christ with as much plainness as before. Judging from my own experience, I have to express my conviction that the time for direct and wide preaching of the gospel in India is not merely coming, but has come. Indeed, I solemnly feel that preaching power is, by the grace of God, to be the great means to awaken India. What we want for this purpose is men of God, men of burning enthusiasm, pronounced in evangelical doctrine, capable of bringing home to the heart the great love of God in Christ; men well instructed in the evidences of Christianity, with a knowledge of general literature; lively, graphic, and pictorial in style; men of tact and common-sense, of good manners, and with a ringing voice. Let us send out such men to speak directly to the conscience of the natives of India, and I do not doubt that they will get a response from the hearts of the people. While advocating the maintenance and full equipment of our educational institutions, I would seriously ask whether, in harmony with views which I have seen expressed in their printed statements, our Foreign Mission Committee might not now graft on our institutions at Madras, Calcutta, Bombay, and Nagpore a branch whereby a European missionary might be established at each place, whose sole business should be to act partly as pastor and partly as evangelist in the locality, but not to labour in the educational institutions? In addition to this, I think that the time has come for the appointment of one or more travelling evangelists, possessed of the requisite gifts, to be sent over the country, each accompanied by a native preacher, to spend two or three weeks in each place, making use of such expedients for securing attention as good sense will dictate. But it may be asked, Where are we to get the men? I have heard much lamentation made over the lack of labourers willing to devote themselves to missions; but let it only be known that we want qualified preachers for the direct proclamation of the gospel to the natives, and I believe we shall find some of the finest spirits in our divinity halls willing to accept of the mission, and to devote themselves to the foreign field. Why should the General Assembly not even invite and call such men of experience from among its ministers as it might judge suited to conduct mission enterprise abroad? There may be those who do not go because they are not asked. Men like to be asked. When I was asked to go to India, I went; and now, when I am asked to go to Canada, I go. I believe that brethren in such circumstances would feel it a very solemn matter to refuse. Let us cherish large expectations, take hold of the promises, and believe in the power of the gospel and of the grace of God. Only 280 years after Christ's ascension the Roman empire declared itself Christian. India's millions may speedily be gathered in. Come out, young men, to the mighty field. Three young men in the fiery furnace shook all the realm of Babylon! Come out,

old men—there's stuff in you yet. One old man in the lions' den shook all the world !

Mr. KIDSTON of Ferniegair (elder), rose and said—Moderator,—Having been returned for a number of years back to this Assembly by the Presbytery of South Africa, I claim the indulgence of the House to make a few observations on our great and important Indian and African Mission schemes, which have been already so well advocated this evening.

The attention of the Church has been drawn to the contemplation of these great fields of missionary labour in a remarkable manner on recent occasions.

For example, the visit of His Royal Highness the Heir-Apparent to India marks a new epoch in the history of that ancient, mysterious, and magnificent country. No contrast could be more striking than the reflections suggested by the history of the days of Clive and Hastings, and the many pleasant associations of which the visit of the Heir-Apparent will be always reminiscent.

The urbanity, the frank and genial courtesy of His Royal Highness, has been promptly and freely accepted, and has been reciprocated with such a display of loyalty and respect on the part of the native Princes towards their future ruler as the most sanguine well-wishers of both countries scarcely could have expected, and is a happy omen for the future.

We think it is imperative that Britain should embrace every opportunity of binding her Indian subjects closer to her by ties both of interest and sympathy.

The cordial interchange of good-will and respect to which the Prince's visit has given rise, is due, no doubt, to the gradual introduction of an enlarged policy, the exercise of a milder and more benignant sway, with increased facilities for obtaining justice, which have grown up and been established under the rule of successive Governments. Every true-hearted Christian philanthropist in this House will re-echo the sentiments of Lord Lytton in the Throne Room of Government House, Calcutta, the other day, in his prayer "that a power higher than any earthly government, would inspire the counsels of the rulers of India, the authority of the Sovereign, and the well-being of the millions committed to their care."

In regard to Africa, we all know the labours of Dr. Livingstone in bringing to Britain and the civilised parts of the world a knowledge of Eastern and Central Africa.

Dr. Livingstone had lived among the tribes of Africa, and knowing well their wrongs and the depth of their misery, as well as their capabilities of advancement and elevation, he began and continued a great cry to his fellow-countrymen at home for assistance.

Expeditions in response to this cry from the Free Church, and other Churches, have gone to Lake Nyassa, one of the great lakes of Eastern and Central Africa,—a lake; as those whom I address know, of large extent, bordered by well-watered and fertile lands, and by countries which made human habitation delightful, with one "foul plague spot," the incursions and atrocities of the Arab slavers. The present expeditions to Africa carry with them a definite message, and with the view of communicating it, they would doubtless set themselves to acquire the native language, and gather the natives round them, and instruct them in schools, and otherwise; all their arrangements were to be used as instruments of righteousness, in carrying out the maxim of the illustrious Livingstone, "The end of the geographical feat should be the beginning of the missionary enterprise."

In regard to India, the death of the Rev. Dr. Wilson, of Bombay, who for forty-six years had been one of our most devoted missionaries in India, and also one of the most able and finished Oriental scholars of whom Britain could boast, has left a blank which will not easily be filled up, which we all feel keenly. Dr. Wilson had a peculiar combination of moral and intellectual qualities, which raised him to a position of prominence in the East, which neither the mere missionary, nor the mere scholar, would ever have attained. We feel his death to be a heavy bereavement. And the more so because we feel most acutely the want of additional labourers in India, the pressure of the work is so great both in Southern and Western India; and nearly the same thing must be said regarding Bombay. Some are in our straits inclined to say, "Let down the standard, and send men with less academical and theological training." This, sir, I think, we cannot do with our ordained men; al-

though we have to mourn over the shame that when the Lord is inquiring, "Who will go for Me?" that none such are saying, "Here am I; send me!"

Again, sir, there is an urgent need, as stated by Dr. Duff to-night, for pure and Christian literature for India. There was a conference at Allahabad to consider what could be done to supply this want.

There is great need also of honourable women not a few to visit the Zenanas. I am sure we all read with interest the visit of the Prince of Wales to a Zenana. Not only were the Baboo's family present, but 150 other ladies. The Prince promised to relate the particulars of the meeting to the Queen, his royal mother, Queen of England, now Empress of India, whenever he reached England. The visit was a great success, and should do something towards breaking down the cruel custom which imprisons for life the Hindu ladies, and treats them as unfit to be seen.

The winter mission to India of the Anglo-Indian Christian Union had this last winter the valuable services of the Rev. A. N. Somerville of Glasgow, who had in his recent visit numerous gatherings with his countrymen, as well as with native youths who are acquainted with English. His visit was invigorating among Christian workers of all classes, and it is confidently hoped that this important effort will be followed up by other evangelists.

In regard to preaching to the heathen, though in our mission schools the gospel is preached to thousands of heathen youth in a way most likely to reach their hearts and produce permanent results, yet, being fully alive to the importance of using all possible means and appliances, we have to report that in the out-stations missionaries and other agents are now preaching the gospel systematically to the adult population.

Sir Bartle Frere says, less than forty years ago there was not a thoughtful politician or statesman who did not feel that the preaching of the gospel was attended with political danger, of which no man could measure the intensity, or possible results. Now, how are things changed! Now, the people themselves feel that the gospel is the greatest of all boons that Britain can confer upon India. The Scriptures have been translated into almost every language of that vast Empire. The Brahmin caste and the Hindu priesthood have lost much of their former influence. The foundation of time-honoured systems of idolatry have been sapped, and the minds of the people are awaking from a long night of slumber to an attitude of inquiry never known before.

In regard to our missions in Africa, the death of the Rev. William Govan, formerly of Lovedale, should not pass unnoticed. I knew him well, he was a man of sterling piety, and remarkable for laborious and indefatigable perseverance. He was a fellow-member with myself in a missionary Sabbath-school society in Glasgow a good many years ago, and even then had his thoughts turned to Africa as a field of labour. But, sir, I would like to draw the attention of the Assembly to a late number of the *Kaffir Express*, which contains an interesting account of a public meeting with the Fingoes, in the Transkei territory, on the occasion of a visit which Dr. Stewart, after his return from Scotland, paid to Captain Blyth, the resident British agent in Fingoland. The special object in view was the commencement of the branch of the Lovedale Institution, proposed by the Fingoes of that territory, and towards the erection of which they themselves had contributed £1500. Major Malan, whom we are delighted to have with us to-night, was present on that occasion. Dr. Stewart explained that he had gone to Scotland to further the said Institution, and how, when there, he had been led, in God's providence, to propose the "Lake Nyassa Mission," and was unavoidably detained in the arduous work of aiding in its equipment. He then intimated to them that the erection of the "Institution" would now be proceeded with, four men having come from Scotland to build.

The head-men requested time to consult as to their reply. Then Mazanuna said: "We thank Dr. Stewart; we are glad to see him. We think we have no cause to be dissatisfied about the delay on our building, as you have brought to us £1500 more than we gave. We are also very glad that since Dr. Stewart went home, he has been able to send the light of God's Word to other black people. These people are, like ourselves, in darkness, and we are all very glad that the light has been sent to them. We are glad to hear that our own work will go on."

Veltman followed with these words: "We are glad to know that our work will now go on. Captain Blyth had said that Dr. Stewart had not gone away for good."

He has now come back. We shall be glad to help him all we can in carrying on this work. The people are wishing to have their children taught."

Dema, another head-man, concluded by saying: "The British is a good government. We are glad to learn that the Word of God is going to Lake Nyassa. We hope that the British Government will go there too, and give these poor people the blessings which we enjoy."

With regard to Nyassa, it seems that the Shirè Valley is now densely populated. The fugitives from the hill-country, finding themselves safe from the Portuguese slave-hunters, at the Makololo settlement, have built numerous villages around them at Chibesa, and Mr. Young and his party have met with an enthusiastic greeting.

The lower Shirè seems thickly inhabited for forty miles; all are eager to be taught, and they love and reverence the very name of England.

The Church Missionary Society are now earnestly engaged in considering various plans for carrying out their projected mission in Central Africa, and the London Missionary Society are establishing a mission at Ujiji.

I would like to bring under the notice of the House also that results of no small importance, both in a geographical and philanthropic point of view, have been achieved by Lieutenant Cameron's journey across the equatorial region of Africa, who has walked 3000 miles right across Central Africa, a walk extending over more than two years in time.

It was at first thought that his discoveries, however interesting, would not add greatly to our previous knowledge of that region; but this view is now shown to be mistaken. Cameron has made the circuit of Lake Tanganyika; he has traced the course of the "Congo" for hundreds of miles, and has discovered a new kingdom, in the interior of the continent of Africa, the influence of which is paramount throughout a vast extent of country. What is of greater moment is the information which he has received on the subject of the slave-trade, the chief instigators and originators of that barbarous traffic, and the cruelties with which it is conducted. We have it now, moreover, demonstrated, that by far the greater part of the African continent, in the equatorial districts more especially, is a naturally fertile country, capable of extensive cultivation, and the whole easily accessible by water communication from the western coast. These facts are cheering in the estimation of all who desire that Africa should be reclaimed from the barbarous condition in which so long it has been sunk—that it should be penetrated and imbued with the civilisation and the Christianity of the more enlightened portions of the world.

It will not, sir, fail to strike the thoughtful Christian, through the mass of testimony which has come to us, within these few years, that the Lord has in very deed "visited Africa." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." I would like to note on this occasion that the publication of the revised edition of the New Testament in Kaffir is an event the importance of which cannot be too highly valued in the history of a Church. It is equally important that we have the notice of sixty-two publications of various missionary bodies in Efik, which is the language, as some of you may know, of the tribes at Calabar on the west coast.

It has been said, sir, that Africans, who show so great an aptitude in the elementary stages of education, become fossilised at a certain point, and are apparently incapable of further development. That Africans often reach a maximum, and that rather a low one, is an undoubted fact. But that it is a necessary fact may be disproved by examples to the contrary. There is no physical or mental defect in the African to occasion it. It is partly due to the want of favourable conditions and opportunities: still more it is owing to a moral paralysis. Men of all races have the same moral constitution, and whenever any one ceases to maintain a good conscience, and gives way to vicious indulgences, all progress comes to an end; and this unfortunately is the rule with Africans.

Our missionaries in Africa do not report any marked spiritual changes during the year, but tell us of a steady growth in Christianity in a good many,—the expressed desire of many others to give their lives to Christ's service, together with the wonderful opening up of Africa, in many ways, in the providence of God, lead us to expect greater progress in the future. We must still continue to believe that God has some purpose of mercy for the African race. We do not rest this belief on

the philosophy of history, but on the Divine Word: "Ethiopia shall soon stretch forth her hands to God!" With these encouragements,

"Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted,
The Lamp of life deny?"

Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

THE PRINCIPLES OF THE CHURCH.

Notice was given on behalf of Mr Nixon, Montrose, that when the overtures on the principles of the Church came before the Assembly he would move as follows:—
"Whereas in the terms of the formula, and of the Act XII., 1846, prescribing it, this Church holds and binds all her office-bearers to hold 'the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right' of 1842, 'and in the Protest' of 1843, and also 'the same scriptural principles as to the duty of nations and their rulers, in reference to true religion and the Church of Christ, for which she has hitherto contended;' and whereas these distinctive principles of the Church are being misrepresented in various quarters; and whereas they are laid down with great clearness and force in a series of authoritative deliverances at and subsequent to the Disruption; and whereas these principles are imperishable and always obligatory, being taken from the 'Word which endureth for ever,' this Assembly re-declare these principles as thus set forth in the said deliverances. Further, while acknowledging the duty of adapting the form in which these principles are embodied, and the application of them to the varying circumstances of the Church and nation from age to age, and having in view the relations of this Church to other Churches around, and more especially considering that nothing has occurred in the condition of the Established Church requiring or warranting any change of these relations, the Assembly resolve that it is the duty of this Church to continue standing on her Disruption platform, and to prosecute her own work as a Church more zealously than ever, while in sympathy with all that is good in other Churches, and in readiness for all fellowship and union with them in the truth."

The Assembly adjourned at 11.15, to meet next day at 10.30.

TUESDAY, MAY 23.

The General Assembly of the Free Church met again to-day at 10.30 A.M.—Dr M'Lauchlan, Moderator.

THE PRINCIPLES OF THE CHURCH.

Overtures from the Synods of Aberdeen, Fife, Galloway, Merse and Teviotdale, Sutherland and Caithness, and Ross, and from the Presbyteries of Aberdeen, Ayr, Dunse and Chirnside, Edinburgh, Glasgow, Jedburgh, Kelso, Kincardine O'Neil, Kirkcaldy, Linlithgow, and Stirling, were submitted on the subject of the principles of the Church. The first of them (that from Synod of Aberdeen) was read:—
"Whereas erroneous representations are being assiduously made in various quarters fitted to mislead members of the Free Church regarding the grounds of the Disruption, the present condition of the Establishment, and the differences between it and the Free Church, it is humbly overtured by the Free Synod of Aberdeen to the ensuing General Assembly to take such steps as to their wisdom may seem meet for making it known throughout the Church that the principle of spiritual independence is as important now as in 1843, that the Erastianism of the Establishment remains unaltered, and that the recent legislation on the question of patronage, while open to grave objections in itself, leaves wholly untouched the grounds of this

Church's protest against the constitution and continued State support of the existing Establishment."

Dr. BEGG proposed the following motion with reference to the overtures on the principles of the Church:—

"The General Assembly, having considered the overtures now before the House, think it right to declare, and do hereby declare, the importance of maintaining and defending the scriptural principles of this Church, as set forth ever since the Reformation, and as specially embodied in the Westminster Standards, and in the authoritative documents of the Disruption; particularly as bearing upon the sole Headship of Christ in and over the Church, and her duties, rights, and liberties, including those both of office-bearers and people, as flowing exclusively from this source; as also the Headship of Christ over the nations, and the consequent duties of nations and their rulers as such to acknowledge this authority, and to promote, in a lawful way, the best interests of true religion and the Church of Christ. The Assembly regard it as especially important at the present time that this Church, including all her office-bearers and people, should hold fast and hold forth these principles, and seek to secure their full recognition; that thus the glory of God may be advanced, and all the true Presbyterians of Scotland be ultimately reunited on a sound basis, to the end that by the Divine blessing they may go forth with renewed and combined energy against the errors and ungodliness of the land, and the heathenism of the world."

Before proceeding (Dr Begg said) to make a statement in connection with the motion, I beg to read a letter which I have just received from our venerable friend, Dr. Wood, who was under the necessity of attending a distant funeral from which he could not be absent, and who regrets on that account that he cannot be with us to-day:—

"MY DEAR DR. BEGG,—I have been called home to Dumfries this evening for a piece of special duty to-morrow, and regret exceedingly that I cannot be present at the discussion on the principles of the Free Church.

"These principles, it humbly appears to me, are mainly two—anti-Erastianism and anti-Voluntaryism. These two principles our Disruption documents and Disruption speeches put prominently forward. As an anti-Erastian and anti-Voluntary Church we have greatly prospered. We have exercised no small influence in the religious world; we have given an impulse to Christian liberality in other Churches as well as in our own. Our influence has had an effect on the extreme views of the Voluntaries; and there are not wanting tokens that we have let in some light into Erastian Churches.

"In these circumstances, it seems to me to be our duty and our policy to go on as we have been doing—holding fast and holding forth, quietly and firmly, our two great principles—yielding nothing of these principles, whilst ready to co-operate with all who love the Lord Jesus in every good work. The legislation that has taken place does not in the least touch the Erastianism which compelled our separation from the Establishment, though some feeble Free Churchmen seem to think that it does. But let us not be frightened by two or three such leaving us. If we steadily maintain our principles, and with peaceful energy labour in the work that the Master lays so abundantly to our hand, we shall do more to influence other denominations for good than we shall ever be able to do by any controversy with them in which we may engage. By steady adherence to principle and friendly co-operation, I believe we shall best promote union in the truth.

"That the Master may direct you all to-morrow is the earnest prayer of yours, very sincerely,

(Signed)

"JAMES JULIUS WOOD."

Mr. CHARLES COWAN, interrupting—Before Dr. Begg proceeds, I want to know what the meaning of the word "Voluntary" is. (Cries of "Order.")

Dr. BEGG—If you will have a little patience, I think I can give you that information. I am quite astonished that an elder of this Church should be ignorant on such a subject. Moderator—Of course, brethren are aware that there are very few ministers of our Church who have, for so long a period, been permitted by God to take any part in its deliberations, as the person who now addresses you, and in addressing this House at present, I am extremely anxious, without giving any offence, to state with the utmost frankness what my deliberate opinions are at the present moment in regard to the position and duty of our Church. It is admitted

on all hands, by those who have studied our history, that our constitution professes to be that of the Church of Scotland, dating back as far as the time of Knox. We did not profess to establish a new Church in 1843. We professed simply to maintain the principles of the Church of Scotland from the commencement, and to be the Church of Scotland free and protesting. It is of much importance, in my opinion, to keep in view this general truth, because it may help to prevent us from shifting away either on the right hand or on the left from our original position. As Dr. Wood has just said in that letter, our principles as a Church are two—our distinctive principles. These are the Headship of Christ over the Church—namely, that He is sole and exclusive author of that Church, and solely and exclusively entitled to rule therein, and that the Church is not entitled to take instructions from any other quarter than from her sole Lord and Master. That is one of our principles. The other principle is that the same Lord is Head over all things to the Church, in particular Head over nations, and that there is a consequent responsibility resting upon nations to acknowledge that authority, and to use their influence for the advancement of true religion and of the Church of Christ. Now, in regard to the first of these principles, I think we sometimes in the present day hear a representation of it that does not convey the exact meaning which we were in the habit of attaching to the Headship of Christ over the Church in former times—the exact meaning which I think the Headship of Christ as revealed in the Word of God signifies. We speak of the Headship of Christ over the Church simply as involving spiritual independence. Now, of course, the Church is spiritually independent in the question of spiritual duty to any earthly authority, the Church of Christ is directly dependent upon her great Head; but the same right of spiritual independence includes also the duty of listening to the authority of Christ in the management of the Church, and in everything concerning the Church. I sometimes in the present day observe that men who speak of the independence of the Church and the Headship of Christ over it—in regard to its government, for example, do not regard that Headship in the same light in regard to doctrine, or in regard to worship, or in regard to many things that concern the proper maintenance and regulation of the Church of Jesus. Now, in former days, as in Scripture the Headship of Christ over the Church was understood to include all these applications. The Headship of Christ over the Church has a very extensive meaning in Scripture; in fact, it is just what Christ Himself said when He gave His apostles commission, the only commission we have still as ministers of Christ, “teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even to the end of the world.” This I take to be the proper understanding of the definition of the Headship of Christ over the Church, and if any of you will turn to a book which I regret to see is getting out of print, but which was highly esteemed in former times, and received the express approbation of the General Assembly of the Free Church in 1847—I mean the Free Church Catechism, originally prepared by the lamented Mr. Andrew Gray—you will find in that the Headship of Christ branched out to the heads of existence, ordinances, knowledge, influence, authority, and all these proved by Scripture texts. That was the idea of the Headship of Christ over the Church as understood at the commencement of our separate existence, and it differs considerably from the vague idea of spiritual independence sometimes maintained at present. When we turn to the other doctrine of the Headship of Christ over the nations, there are various important things to be considered, and which I do not wonder our younger ministers are not perhaps so apt to regard as of such vital importance as some of us may do. Why, what is the history of the struggle in which the Free Church originated? It began with a struggle in behalf of the Headship of Christ over the nations; it began with opposition to Voluntaryism. For the sake of our venerable friend (Mr. Cowan) on the other side, I shall tell you what was universally understood in those days by Voluntaryism, and what is still its true peculiarity, for at the very commencement of my ministry I was drawn into that struggle. Voluntaryism is a negation, and nothing more than a negation—a denial of the duty of rulers and nations as such in their corporate capacity, to acknowledge and maintain the cause of Christ. That is Voluntaryism. It is totally different from that with which it is sometimes confounded—voluntary benevolence. We are all in favour of voluntary benevolence. The more the better; but we were then, as now, in the habit of maintaining that nations could be volun-

tarily benevolent as well as individuals. We were in the habit of maintaining not only that nations could do this, but that they were bound to do it. "The nation and kingdom that will not serve thee—that is the Church—shall perish; those nations shall be utterly wasted." We had a special struggle on the subject before the Disruption. When we looked back over that struggle in 1843 and subsequently, we regarded the circumstance as providential that this Church was first brought through a training in regard to the duty of nations to honour and maintain the cause of Christ. And then it was brought through another struggle, which taught it emphatically the co-ordinate truth, viz., the paramount and exclusive authority of Christ as Head of the Church. There are two things to notice in connection with this moreover. When we speak of the separate matter of the spiritual independence of the Church as the distinctive principle of our Church, it is not true. It is not a distinctive principle of our Church in the sense in which that statement is made. There is not a Dissenting Church in the world that deserves the name of an evangelical Church that does not hold the Headship of Christ over the Church. What is distinctive in regard to our Church is that we hold the twofold truth—the Headship of Christ over the Church and over all things to the Church. We could have had all the liberty for which some now contend without a struggle at all, and, in point of fact, there ought to have been no ten years' conflict, if we had been prepared to acquiesce in the mere fact that we might maintain the Headship of Christ over the Church, denying, at the same time, the propriety of any relation to the State; but we maintained the twofold truth, and in the maintenance of the twofold truth our distinctive peculiarities come out. We desire to be free to serve Christ according to His Word, but we desire at the same time to have the countenance and support of the State, because the State is bound to serve the same great Master. We maintain that we were entitled to it by all the deeds which our ancestors had wrung out, at such a price of labour and sacrifice, but beyond that we maintain on grounds of Scripture that the State should support and countenance the Church without tyrannising over it. We hold that the Church was entitled on the one hand to acknowledge her Divine King and Head alone, and on the other hand that all men and all rulers are equally bound to maintain and promote the cause of the Lord Jesus Christ; and it is in that combination, and only in that combination, that our distinctive position as a Church is found. I defy any man to give a decent explanation of our peculiar position and history, except in connection with that explanation. It is in this that our distinctive peculiarity as a Free Church consists. Now, when we look back over that second struggle out of which at length the Disruption emerged, it is important to study even in that the origin of that Disruption. When we obtained a majority in that old Assembly in 1884, we were determined that on no account should we be guilty of intruding ministers upon reclaiming congregations, and I have no hesitation in saying if the whole course had to be gone over again that would be the consistent course of duty. When people speak now of repealing the Veto and similar things, when people speak of Queen Anne's Act as the law of the land to which we should have given respect, I say that Queen Anne's Act never deserved any respect from the people of Scotland. It was illegal, and a violation of the Treaty of Union from the first. In particular, the Church was never entitled by her own constitution and the law of Christ, to intrude a minister upon a reclaiming congregation. There were men, and I was one of them, who, at a very early period of the struggle, maintained that we should strike, not only at the abuses of Church power, but that we should strike at the Act of Queen Anne. We were reckoned young and inexperienced men, and I am certain now that there was a political influence at work of a very mischievous kind. We were overruled, and the Church in passing the Veto, instead of proceeding to prosecute her opposition to Queen Anne's Act, allowed that opposition to die out, and our leading men only discovered before the crash of the Disruption the necessity of petitioning Parliament to abolish that Act itself, as the true origin of all our difficulties in connection with the settlement of ministers. When we look at the subsequent history, we see many things that are peculiarly instructive. When we were called by a solemn sense of duty to abandon our manse and our temporal advantages in connection with the Established Church, not knowing what the result might be, we supposed that a great mischief would result to Scotland. Well, I believe myself that, looking back over the history now, that immense good has resulted to Scotland from

that event, however at that time painful to us. What the ultimate result may be of course we cannot possibly tell, but those of us who had anticipations of evil had those anticipations very decidedly negatived by the wonderful arrangements of Providence; and therefore I believe that it was in kindness to Scotland that the Disruption was allowed to occur. Dr. Begg proceeded to sketch the state of Scotland at that time, in which he showed that the people in some districts were even afraid to come out to hear explanations of the principles of himself and Dr. Guthrie. Proceeding, he said he came from a part of the land in which evangelical preaching was general, and in which the power of the Established Church for good was manifest; but (said he) I was ordained in a part of the country which had been blighted by a long reign of Moderatism, and where the blind were leading the blind—many of the ministers themselves ignorant of divine truth, and some of them otherwise not conducting themselves in accordance with the Word of God. While in a district in Aberdeenshire addressing the people, who drank in everything said with the greatest avidity, we waited to get some private information. I asked a man what kind of a minister he had here, "Oh," said the man, "he is a prime judge of nowt." I asked another man what kind of a minister he had, and he replied, "We may have a mahogany kirk; I am sure we hae but a timber minister." I say the Disruption did very much for Scotland what the Canadian transition from winter to summer does for that country. It broke up, by the wonderful arrangements of God's providence, that great frost-work extending, to some extent, from Galloway to John O'Groat's House, although here and there were portions which were undoubtedly as the garden of the Lord. But by the wonderful arrangement of the Disruption—upon which we must now look back with admiration—I have no doubt multitudes have heard the gospel preached in connection with the Free Church, who, humanly speaking, would never have heard it at all. In looking at the changes which have more recently taken place, I confess that I differ to some extent from some of my respected friends on the subject. I do not think that our difficulties have been removed. Understand that—I am not a bit more prepared to go back to the Established Church than ever I was, and I have no personal wish to be again in the Established Church. I was born in a manse, and hold strongly the Establishment principle, but I have most rigidly maintained the principles of the Free Church. But yet at the same time I cannot say conscientiously what some seem disposed to say that the recent abolition of the Act of Queen Anne has not made any substantial difference in the position of matters in reference to the Established Church. On the contrary, I have an impression that if the Established Church itself had accepted that boon in a right spirit, and were prepared to follow it up in a right spirit, and to get such other changes as I believe the Government might be disposed to give, it would have made, and it might still make, a very different state of things. The reason why I say so is this—that the real difficulty in the way of our securing our spiritual independence at the time of the Disruption was no doubt mainly owing to the existence of the Act of Queen Anne. In the circular calling the Convocation that Act was expressly pointed to as the leading ground of difference. In the resolutions of the Convocation they said that the claims to jurisdiction in spiritual matters on the part of the civil courts were based chiefly, if not wholly, on the Act of Queen Anne restoring patronage, and they said the courts of the Church and members thereof were liable to be coerced by the civil courts in the exercise of their spiritual functions, and in particular in the admission to the office of the holy ministry and the constitution of the pastoral relation, and that they were subject to be compelled to intrude on reclaiming congregations, entirely in consequence of that statute. In calling the Convocation together, they repeated substantially the same statement, that they might present to Parliament the alternative of modifying—for even then they were not prepared unanimously to speak of the abolition of the Act of Queen Anne—that the Act must be modified—otherwise it would be impossible for them to remain in the Established Church. Now the Act of Queen Anne has been swept away, and all the obligations and decisions resting upon it. I know that some people say that this has made no change at all. I cannot sympathise with that extreme view certainly. I hear moreover some people say that that Act, in the very composition of it, was Erastian, because the State professed to give the Church power, whilst, in point of fact, the State merely reversed one of its own laws and restored to the Church the

power which it possessed from Christ, and which was secured in connection with the Revolution Settlement. It is true that there are other and very material differences still. I know that assumptions were made that were of course intolerable by the inferior courts; but what we have to do with mainly, in my opinion, in judging of such a question is to consider what the ultimate judgment was. The ultimate judgment did not affirm those assumptions. The ultimate judgment was simply that the Presbytery of Auchterarder, in refusing to receive and admit Mr. Young, was acting contrary to the provisions of certain statutes, and in particular the Act of Queen Anne. That was the judgment of the House of Lords. Of course, it was followed by the second judgment, inconsistent with the liberties of this Church as established at the Revolution, viz., to the effect that the Presbyteries might be subjected to pains, penalties, and fines, if they did not admit in the terms in which the civil court expected them to admit the presentee to Auchterarder. But all this may be held to fall with the Act of Queen Anne. The Stewarton case, however, made a very decided difference in my judgment, that is to say, the Stewarton case denied in its result the right of the Church to make Presbyterian ministers—in our only acceptation of the word—that is, men with power to rule as well as to teach in the Church. That was not appealed to the House of Lords, but very probably it would have been affirmed likewise had it been appealed. There are no doubt therefore vital differences still, and these differences have been greatly augmented by the internal state of the Established Church, but the differences are not exactly of the kind I think that are so strongly dwelt upon by some. I do not, for example, see anything that can justly be called a new principle of law involved in any decision, further than this, that the Act of Queen Anne itself was understood by our ancestors to be inconsistent with the principles of Presbyterianism, and they remonstrated against it for a period of eighty years, as contrary to the Treaty of Union, and inconsistent, as they maintained, and as we at length found, with the liberty of the Church. But if we could see that by any existing arrangement, or by any subsequent arrangement, the Church was fully reponed on the footing of the Revolution Settlement—and if the Church were fully reformed we might yet see brighter days in Scotland. I think that there is something in the Revolution Settlement more than many seem to imagine. It did what I suppose was never done before or since in a land. Certainly it was something that was never accomplished in England. It repealed the royal supremacy in matters ecclesiastical, and that is not sufficiently adverted to. The law of Scotland under the Revolution Settlement rescinds the very theory of royal supremacy in matters ecclesiastical that is maintained in England, and further admits the principle of spiritual liberty, by making the Confession of Faith an Act of Parliament, viz., that there is no other Head of the Church but the Lord Jesus Christ, and that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hand of Church officers, distinct from the civil magistrate. That is the constitution of Scotland, it was infringed upon, as our ancestors thought, by the illegal introduction of Queen Anne's Act, and if the Established Church were only set avowedly and fully back upon the Revolution Settlement, with perfect liberty, and if the Church would maintain a consistent Presbyterianism, I do not see an impossibility in the way of ultimately combining the Presbyterians of Scotland. But then I have not seen, I regret to say, in the Established Church, a disposition to accept of the abolition of the Act of Queen Anne in connection with such a declaration on their part; and, on the other hand, when I ventured to suggest that there might be a Royal Commission to inquire into the whole question, and to see whether the difficulties could be removed which had made division originally amongst the Presbyterians of Scotland, there was no response, at least no adequate response, to the proposal; and therefore it seems to me that practically, notwithstanding that something of a very effective kind has been done, enough has not been done to meet the case which caused the Disruption. Then, on the other hand, I have no hesitation in saying that there are indications within the Established Church itself which are not of a very satisfactory kind. I do not mean to condemn wholesale the men that are in the Established Church. Very much the reverse, for I know there are many most excellent men amongst them, and many have been lately removed by the hand of God who would have been an honour to any Church. On the other hand, there are men in that Church, I fear, who are dis-

posed to change its whole constitution. I have seen indications recently that a small party, which may ultimately become a great party, are disposed not only to go in the direction of Ritualism, but to adopt the whole theory of the Prelatical Church, and the Presbyterians of this country have great cause to dread an increase of that party, and to keep a sharp look-out lest we be dragged into the old struggle, out of which our ancestors escaped with so much sacrifice and suffering. In the meantime, my general view is that we should adhere to our own principles, be ready to do all the good we can, and to co-operate with all men on every side in the maintenance of everything honest, lovely, and of good report. But I do not wish our distinctive principles to be levelled against one party more than another. My feeling is that we are neither to go to what Davie Deans called the "right haund extremes nor the left haund defections;" but that we should stand upon our own principles and maintain our own ground, and I think in so doing we may possibly, by the blessing of God, attain a good and satisfactory result in the long-run. I do not anticipate now that there will be suddenly any very great change, and in fact, so far as the Free Church is concerned, we have nothing to desire. It would be on public and patriotic grounds, and I must say for myself that it is solely on public and patriotic grounds that I would ever think of any change. I have the utmost satisfaction in my present position. No man labours amongst a kinder or more considerate people than I do. I have never had cause to regret the Disruption for a single moment on personal grounds, although I made what at the time was a considerable sacrifice. But at the same time I look to the interests of the country, and while I should deprecate anything like the slightest bending of the neck of the Church to an Erastian yoke, I should just as much dislike on the other hand the Church falling away in the direction of a denial of the duty of nations to honour and acknowledge the Lord Jesus Christ, and to promote His cause. In the meantime we can co-operate with men on all sides. You have heard from time to time in this Assembly how you are co-operating to some extent already with the Established Church. You are co-operating with the Established Church in that grand African mission in which we all feel so deep an interest. Your brethren and theirs meet together in the colonies. I have seen them united together in Australia and in New Zealand. They have succeeded in effecting a union in Canada and the Lower Provinces, and in both these cases the union has inferred no compromise so far as I could see of the distinctive principles of our Church. Whether it be in the air of the colonies I cannot tell, but I saw men in the colonies preaching in churches and dwelling in houses on Government property, and receiving with the utmost satisfaction a Government *Regium Donum*, with whom I had debated at great length in this country, and who at that time regarded such a state of things as incredible and intolerable. There was a vast change in these men, and a similar change may take place here. I was glad also to find that, whilst we have not a single minister in Ceylon, there is a whole Presbytery of the Established Church in that splendid island. I was happy to discover that, though we have no ministers in Egypt, the Established Church had ministers in that interesting land; and I believe that just as our honoured friend Dr. Buchanan preached half-day about with a minister of the Established Church at Rome, it is quite possible to have co-operation, and to conceive a state of things, although it be not the present state of things, in which the Presbyterians of this country, which is the mother from which most Presbyterians have flowed to the ends of the earth, in which the Church might here also be ultimately united. We may not live to see it, but I for one will do nothing in the least degree to hinder it, though I shall stand to the death with any man in favour of the principles of the Free Church. Any one who thinks of how much requires to be done in this country must be ready to sympathise, I think, with these views. Look at our swarming thousands of neglected heathens, both in our cities and our mining districts. We have been enabled by the Divine blessing to do much to overtake that state of things; but I believe the territorial system is the only one in connection with which you can have the message of the gospel brought home to every man's house. If we could look forward to such a result as a union of Scottish Presbyterians on a sound basis, I believe we would secure the only arrangement that shall fully accomplish the result, and that by the same union a mighty impulse might be given to the cause of universal missions. In the meantime it is the sum and substance of my

motion that you should stand by your own principles, and stand by them in opposition to those that would lead you into Erastianism on the one hand, and also into the theory of a national denial of our duty to God and to His Christ—the state of things under which the Americans are at present struggling, and which has tended to bring down that whole commonwealth to circumstances of great danger and difficulty. If we stand against Voluntaryism on the one hand, and stand for the liberty of our Church, and our sole responsibility to Christ as her great Head, on the other, I believe we will do our present duty in regard to the principles of our Church, and do the most likely thing to bring about an ultimate union of all who are true-hearted in the maintenance of these principles. Now, in regard to Sir Henry Moncreiff's motion, there are one or two things which I would venture to remark. In the first place, in stating the principles of our Church under the first head, and speaking of the separate position which we occupy, that motion says—"In particular, of the doctrine of the sole subjection of the Church in spiritual things to Christ as her only Head, and to His Word as her only standard in carrying out the government which He has appointed in His Church, distinct from the civil magistrate." I have two things to object to in this. It is faulty, because it gives an imperfect view of our principles; it gives one principle—namely, the Headship of Christ over the Church—but does not give the other principle, of the Headship of Christ over the nations. While the language here is borrowed from our formula and questions, we are never to forget that our questions are prefaced by a statement that this Church still maintains the same principles for which she has always contended, concerning the duty of nations and their rulers to promote true religion and the cause of Christ. That preface has passed the Barrier Act twice over now, and is part and parcel of the principles of our Church. Therefore I say this motion is an imperfect and one-sided statement in regard to the principles of our Church. But it is an imperfect statement also in regard to the application even of the one principle which it has avowed. It says—"In carrying out the government which He has appointed in His Church, distinct from the civil magistrate." That is only part of the Headship of Christ over the Church. It reaches far farther—to doctrine and worship as well as to government; and we are at the present moment, I am persuaded, in as great danger of having the principle of the Headship of Christ over the Church compromised in reference to doctrine and in reference to worship as we ever were in danger of having it compromised in regard to government. My impression is, that within ten years, if we live to see it, you will see the Headship of Christ over the Church applied again to other matters—contended for in regard to other and more important matters—than the mere government of the Church. Therefore I hold, that in both respects it is an imperfect statement of the Free Church principles. His motion further states—"Nothing has taken place, by recent legislation or otherwise, to alter the conviction that the principle contrary to said doctrine, affirmed by the decisions in the second Aucterarder and Stewarton cases, and enforced by other decisions and acts of the civil court, confirmed by solemn appeal made to them by all the branches of the Legislature in 1843, and unequivocally accepted by the existing Established Church." Well, of course, I maintain that the Established Church, in 1843, accepted a result of this struggle which we could not accept, but I do not admit that there was any new principle in connection with these decisions. There was an erroneous form of decision, and there was an assumption on the part of the civil courts, both here and in London, which we hold to be inconsistent with the Revolution Settlement, and especially with the abolition of the royal supremacy and that portion of our Confession of Faith which maintained that the Lord Jesus is alone King and Head of the Church. We certainly do not, however, affirm that, in the decision given in 1843, there was any change in the legislation. It was merely proceeding on legislation which had existed, although improperly, for 130 years, and which legislation had been protested against as inconsistent with the constitution of the kingdom and the rights of the people of Scotland in all time. It was no principle of law, but simply a mode of interpretation of law and enforcement of law, which certainly was new, and, as we think it, illegal. But there was no change in the legislation. The legislation remained exactly as it was, and remained until the abolition of Lord Aberdeen's Bill and Queen Anne's Act. Lord Aberdeen's Bill introduced a new form of legislation, because it regulated the

settlement of ministers, and in that way, whilst professing to make things better, it certainly made them worse. But even that was no general principle. It simply was a mistake in regard to the legislation. Reference is made here to the second Auchterarder and Stewarton cases. I have already given my view of the Stewarton case, although, in looking over the Chapel Act again, I admit it was pretty strongly worded, and might seem to give some colour to the judgment. But the judgment I believe to have been an erroneous judgment, and inconsistent with the liberty of the Church. At all events, I held at the time the judgment in the Stewarton case to be as good a reason for leaving the Established Church as the judgment in the second Auchterarder case, and I could not look to the Established Church as free until the substance of that judgment is reversed. Observe this: "Confirmed by solemn appeal made to them by all the branches of the Legislature in 1843." We held that the silence of the Legislature was in a sense a confirmation. That is to say, we told the Legislature distinctly that if the law of Queen Anne, and the judgment of course resting upon it, was not altered, we could not continue in the Established Church. But there was no legislation consequent upon that—no formal Act of the Legislature in connection with that. The State simply did nothing. It simply let the matter alone, and left us in a position in which we had no alternative but to leave the Established Church. Therefore it seems to me that this form of phraseology is scarcely warranted by the circumstances; it is unfortunately warranted as far as the Established Church itself is concerned, but not warranted in so far as the Legislature is concerned; and had the recent Patronage Act been wisely followed up on all sides the best results might have followed. But what I have chiefly to object to in Sir Henry Moncreiff's motion is its conclusion. Like a lady's letter, the pith and sting of it is in the postscript. "The General Assembly resolve to appoint a committee to take action as they may see expedient, in the spirit of their declarations, with a view to directing and stirring the minds of our members and adherents toward the truths and duties committed to them through their attachment to Free Church principles, and to guard our congregations against misleading influences. And they instruct said committee to consider the expediency of issuing any statement or statements of a popular kind fitted to promote these ends." That is a very wide roving commission. In the first place, I would like to know what kind of statement they mean to issue before I would sanction any such extensive powers on the part of any committee. We have abundance of Free Church documents already. We have all the documents of the Disruption, the admirable address prepared for the Convocation by Dr. James Buchanan; we have Mr. Andrew Gray's Catechism, which is quietly being allowed to go out of print. (A Voice—"No, I've a copy.") So have I. But that does not prove that it is not going out of print. To give a committee power to set forth the principles of the Free Church as they may see it to be expedient, and to do anything in the way of stirring up the minds of the members and adherents, and to issue a statement or statements of a popular kind, is a commission I for one would never delegate to any committee of this Church. You speak of misleading influences. My impression is that you yourselves to a large extent have been instrumental in creating them. ("No.") Yes; just as you have seemed to make light of one principle of the Church, namely, the Headship of Christ over the nations, and of the duty of nations—in proportion as you seem to give countenance to the assertion that this Church may be lapsing over to Voluntaryism, you will have been creating alarm. I am not vindicating what has been done in the Established Church. It would have been a more wise and dignified course to endeavour to come to an understanding with the whole Church than simply to attempt to pick off individual members. I do not approve of what individual members of our Church have done, and as little do I approve of the immense noise made about it, as if the whole Church were going over. That view is simply preposterous. The Established Church has lost far more than she has gained by some recent proceedings, but still I know that there are many people throughout the country who, if they have an idea that you are going to drive them into Voluntaryism, will refuse to be so driven. That is one of the misleading influences when we see eminent ministers of our Church standing upon platforms with Voluntaries and moving disestablishment resolutions, and doing things for which men were deposed before the Disruption. Yes, Bailie Craig, of Kilmarnock, was deposed for simply presiding at a Voluntary meeting. I know you are not professing abstract Voluntaryism, but when you speak of misleading, I say

it is a word most applicable to much done on the one side as well as on the other. Very likely you will get this authority in spite of us. But remember this—I do not wish to utter any threat; far from it—if you try to get the people of Scotland to misunderstand the principles of the Free Church, there are men who will enlighten them in regard to her true principles, and reckon it a duty to vindicate the position they occupy and for which they have suffered. I hope the General Assembly will pause before they adopt this course. Let us stand by our principles, and seek to unite with all men in a right spirit in the maintenance of those principles, and in the advancement of everything that is honest and lovely and of good report, and as our ancestors and ourselves left that church of St Andrews and went down to Tanfield Hall, to lay the foundation, not for a permanent separation, but for the establishment of those principles on which alone you can ever have a proper union of the Presbyterians of Scotland, I say stand by these principles, and earn the noble eulogy—“They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of the paths to dwell in.”

Mr. FERGUSON of Kinmundy said—I have been asked by Dr. Begg to second the motion he has submitted to the House on the principles of the Church, and I have the greatest freedom and comfort in doing so. I cannot conceive in what point it is inconsistent with Sir Henry Moncreiff's motion which follows it, or what point of principle there is in Sir Henry's motion that is not covered by this. It is clear and unmistakable on the spiritual independence of the Church maintaining “the sole Headship of Christ in and over it,” as the sole fountain from which “her duties, rights, and liberties, including those both of office-bearers and people,” “exclusively flow.” The principle so enunciated is precisely identical with that laid down in the first section of Sir Henry's motion, only in a somewhat different form.

Then the other great principle which we hold alongside of this, is also clearly set forth. The Headship of Christ over the nations, and their duties as such, as nations presided over by their rulers, acknowledging this authority, and seeking to promote it in a lawful way. I of course admit in the very words of Sir Henry's motion, that “the whole condition of the nation, the State, and the relations of religious parties, and the progress of the events in the history of the land,” are such, at the present time, as to make it useless to expect such a recognition and promotion of the Church's aim, or can be accepted by any Church holding the principle of spiritual independence, but that lamentable state of things does not relieve the nation or State as such from its responsibility, or us from avoiding and discharging it. And there is the more need for this being clearly and fully done at the present time, because of the growing tendency to dissociate religion in every aspect of it from public affairs, ignoring it in the election of legislators, eliminating it from the education of youth, and repudiating its claims and influence in all the departments of State action.

Sad it is that it should be so, therefore I say again that there is the greater need for a clear and ringing and unmistakable declaration of adherence to that fundamental principle which we, as claiming to be the true representation of the National Church of Scotland, are bound to hold. It is the want of this in Sir Henry's motion, which makes me prefer Dr. Begg's to his.

It may be said that in the circumstances of the present time I make too much of this. Well, Moderator, this may be partly the result of my early training, for as one of the little body of Original Seceders, and the heir of more than a hundred years of unbroken Secederism, and suffering all the disabilities of such a position, I have all my life believed in and accepted the Establishment principle, as it was called, as a vital scriptural truth, and one worth witnessing for, at the cost of the loss of much that the human heart thinks good and longs after. Though I am not actually a Covenanter myself, I have witnessed more than once that very solemn act, of swearing and signing adherence to the old covenanted Reformation, one of the essential principles of which even this doctrine so pooh-poohed now-a-days in some quarters, that *status quâ status*, are bound to be Christian, and own allegiance to Christ as their supreme Lord paramount, to whom even the Queen of England and Empress of India is bound to bow.

I do not now say that this principle can only be manifested by State establishments and State endowments—that is a detail, not a principle—and that is not the question before us now. The question is national duty—national obligation—and

on this vital point the other motion is silent. I do not say that it is not there, for it may be covered by the plural word "truths," in the second line; but I desiderate its more distinct expression, and as I have said, the want of it makes me prefer Dr. Begg's motion to Sir Henry's, for Dr. Begg's clearly and distinctly declares it.

An influential member of this House remarked to me that Dr. Begg's motion meant nothing, and Sir Henry's meant something. I think Dr. Begg's means *all* that Sir Henry's means and something more, as I have tried to show—and I think they would make a very perfect motion if they were amalgamated. Dr. Begg's motion may be accepted as a grand declaration, at the outset, of the binary principle of spiritual independence and national obligation, with its closing declaration of our belief in that ultimate oneness for which our Saviour prayed, and whose prayer we may accept as a promise for its fulfilment, and then Sir Henry's motion may well follow as the corollary of the former. In this way the declaration would go forth to the world that we are clinging to the old principles, and marching under the old blue banner of the Covenant. Times were not far off, he said, when the advancing tide of infidelity, Popery, and other evils might compel Christ's followers to another national covenant, binding themselves together so that the world might see that they were at one in these great matters.

Sir HENRY MONCREIFF then submitted the following motion:—"The General Assembly having considered the overtures, find—1. That it is the duty of this Church to cherish in the minds of her faithful people a lively sense of the importance of the truths for which, in assuming and maintaining her separate position, she has been called to contend; and, in particular, of the doctrine of the sole subjection of the Church in spiritual things to Christ as her only Head, and to His Word as her only standard in carrying out the government which He has appointed in His Church, distinct from the civil magistrate. 2. That nothing has taken place by recent legislation or otherwise to alter the conviction that the principle contrary to said doctrine, affirmed by the decisions in the second Auchterarder and Stewarton cases, enforced by other decisions and acts of the civil courts, confirmed on solemn appeal made to them by all the branches of the Legislature in 1843, and unequivocally accepted by the existing Established Church, is still maintained by the State in its ecclesiastical arrangements for Scotland. 3. That while this Church's position of separation from the State affords abundant opportunity—which she is bound to use—for exerting her influence towards the discharge by the State and the nation as such of the important duties that they owe to the truth and Church of Christ, the whole course of the Lord's dealings with her, and, in particular, His great goodness, on the one hand, manifested since the Disruption in 1843, the large fields of usefulness opened up, and the encouragement in temporal and spiritual things which she has had abundant reason to acknowledge; and the whole condition, on the other hand, of the nation, the State, and the relations of religious parties, and the progress of events in the history of the land, combine to admonish her not to be moved away from the ground assigned to her; but rather resolutely to hold it fast, and to call upon her people to give themselves with renewed liberality, diligence, and prayer to the work and service at home and abroad which the times require. Therefore, the General Assembly resolve to appoint a committee to take action, as they may see expedient, in the spirit of these declarations, with a view to directing and stirring the minds of our members and adherents toward the truths and duties committed to them through their attachment to Free Church principles, and to guard our congregations against misleading influences; and they instruct said committee to consider the expediency issuing any statement or statements of a popular kind fitted to promote these ends."

In moving the above resolution, Sir HENRY MONCREIFF said—My motion, I begin by saying, in my own judgment covers everything in Dr. Begg's motion except one thing, which I would not wish it to cover. On the other hand, it appears to me that Dr. Begg's motion—excellent enough in itself, looking only to its terms—does not cover what my motion has in it, and what is specially important in relation to the overtures now upon your table. Look at these overtures, and you will see that the main drift of them is to ask you to fix attention upon that principle of our Church, which parties opposed to our Church are to a large extent endeavouring to persuade people has either already been granted by:

the Legislature or is utterly extravagant. That is no reason why we should overlook other important principles. But I would like to make this remark, that the use of the expression "our distinctive principles" is fitted to mislead. We ought rather to speak of our Scriptural principles when we speak comprehensively of them, because it would be difficult to say that they are absolutely out and out distinctively ours. Dr. Begg speaks of the duty of nations and their rulers to the Church and its Head as a distinctive principle of ours. But the duty of nations and rulers is not distinctive, because it is held by the Established Church. And I think it would not be difficult to show that it is held in the main essence of it, as was shown by Dr. Cunningham in 1861, by a great number of other Churches besides the Established Church and ours. Let it be observed also that this use of the words "distinctive principles" in the manner in which they are sometimes used is fitted to make us forget some things. Why, it might have been said at the time of the Disruption that the distinctive principles for which we were contending and suffering were two—one non-intrusion, the other spiritual independence. No doubt we did hold the other principle about the duties of nations and their rulers, which was a sort of fundamental principle lying behind all the others, but which did not come into special prominence at the time of the Disruption. The two things which were specially prominent then, and about which we had any controversy with the Legislature, were the principle of non-intrusion and the principle of spiritual independence. What we have practically to deal with just now is not the principle of non-intrusion, because it may be said—I will not say to what extent, but certainly to some extent, that makes it not worth while to deny it—that the principle of non-intrusion has been so far granted to the Established Church. No doubt we have not been recognised in the granting of the principle to them; and it is never to be forgotten that part of our claim is that we truly represent the Church of 1842, and any arrangement made by the State towards rectifying the condition of matters to which the Church was brought in 1842 must be an arrangement which recognises our position. It has been said that it is a mere piece of pride for us to complain about not being consulted. That is an entire mistake. If the thing had been done in the right way we would not have cared about not being consulted. But our not being consulted is proof that it was no intention of the Legislature to do what would satisfy us as a Church, or to recognise our position and our claim. Now, the objection to Dr. Begg's motion is not that it means nothing at all in any connection, but that in relation to these overtures it means nothing. It does not meet these overtures, and therefore it is fitted rather to spread a hazy atmosphere round the subject, not making manifest enough the ground for still maintaining our position. I have said that there is one thing in Dr. Begg's motion that my motion does not cover—at least in that motion as explained by Dr. Begg. The idea that anything whatever has been done by recent legislation towards meeting our claim, or that there was no principle established in law at the time of the Disruption in opposition to the principle of law which alone could protect what we contended for. Certainly my motion does not cover that. I take Dr. Begg's motion as explained by himself, and I take the liberty of saying that it would be well if all in the Church would consider more carefully how needful it is for those who are capable of judging of such a question to take into account the close connection between the question of what was done in 1848 by the courts of law and the Legislature, and the question of what our vital principle is. These two things are not identical, but they are very closely connected, and you require to look at the close connection between them to understand the position in which matters were then, and the position in which matters are now. With respect to the question of there being no principle of law established at the time of the Disruption, I would just remind you of what my motion specially refers to, namely:—In the first of the resolutions it specially refers to "the duty of this Church to cherish in the minds of her faithful people a lively sense of the importance of the principles for which, in assuming and maintaining her separate position, she has been called to contend; and, in particular, of the doctrine of the sole subjection of the Church in spiritual things to Christ as her only Head, and to His Word as her only standard in carrying out the Government which He has appointed in His Church, distinct from the civil magistrate." I have not only been told that I ought to have introduced here the principle of the Headship of Christ over the nations, but that I ought to have introduced the idea of the Headship

of Christ over the Church leading to obedience to Christ as regards worship, and many other things. I rather think that if I had followed the advice—had it been given to me beforehand—I should have overloaded this motion tremendously, and have drawn attention away from what the overtures draw attention to. Everything in its place and time. I have no objection, when the subject of disestablishment comes up, to join Dr. Begg or any one else in a reasonable statement of the duties of nations and rulers as such, if we have not enough of it here. And I am perfectly ready to join Dr. Begg when he comes forward with a declaration in regard to the manner in which, in obedience to the great Head of the Church, we ought to regulate our worship and other things, but I am not ready to adopt all these in a motion specially drawn up for a particular purpose. Why was the word “particular” put in, but just to guard ourselves against thinking this the only thing. There is non-intrusion, and there are other things; but we wish in particular to fix attention upon a point which is the main one in my motion. My second resolution says: “That nothing has taken place by recent legislation or otherwise to alter the conviction that the principle contrary to said doctrine, affirmed by decisions in the second Auchterarder and Stewarton cases, is still maintained by the State.” I wish you to bear in mind that whilst we contended for the Scriptural truth that the Church cannot, in faithfulness to her Great Head, agree to obey civil courts in any spiritual matter committed to her, as she believes conscientiously, through the Word of her Great Head—a principle of an absolute and commanding kind, not to be compromised by any agreement with the State or in any manner of way—she had reason to be persuaded that this principle, conscientiously held by her ancestors, had been protected by the State and the law under which she found herself. The protection lay in this, that whilst, when the Church went in opposition to what might seem to be the meaning of any statute or principle of law, the civil courts would decide all temporal matters and all questions about the civil results of what the Church might do according to their own judgment, they would never think of such a thing as issuing an interdict to the Church courts in the discharge of what were confessedly the functions of the Church in ordinary circumstances, and would not even, for the purpose of correcting an error on the part of the Church, think of interdicting or commanding the Church in the exercise of her acknowledged functions. The Church held that they were protected by that principle of law, but both in the courts of Scotland and those in London that principle of law was repudiated. Sir Henry Moncreiff went on to show by quotations from the speeches of the majority of the judges of the Court of Session, that they would not recognise the Church’s idea of spiritual independence at all. These judges maintained that the Church was mistaken, and the minority of the Court were mistaken, in holding that that principle had been the principle of the law of Scotland, or that it was a principle to be acted upon at that time. The court held the same thing as the court holds now, that when in the judgment of the court the matter is simply an ecclesiastical matter, and there has been no irregularity of action implying opposition to the law, then the civil court will not meddle with the action of the Church. But when, under the semblance of a performance of ecclesiastical functions, the Church made a practical encroachment, in the opinion of the court, upon the civil right protected by civil statute, the court could give redress. That is to say, they maintained the principle that if there was a statute about the particular matter, there was no such protection for the Church’s spiritual action, even in relation to that statute, as the Church all along understood she had. That may lead you to consider that when the civil court admit that there may be some ecclesiastical jurisdiction which may not be interfered with, it does not mean that no circumstances would entitle the court to interfere with it. It merely means that so long as in their judgment you are not doing anything outrageous or that strikes them as an enormous stretching of power, or that implies your being entitled to defeat the purposes of the statute, they will not interfere with you. We maintained the opposite principle, but they refused it. Some people say that any wrong principle involved in the matter is simply a principle embodied in the Act of Queen Anne. It was not because of anything in that Act that the court would not admit our principle of protection. It was because the court would not admit our interpretation of the old Acts. If our interpretation had been admitted, it must have been applied to the mode of enforcing the Act of Queen Anne, and the Auchterarder case

would have been decided in our favour. The judges held that we were bound to submit to the jurisdiction of the Court in the interpretation of the old Acts. They maintained that the principle contended for by us was one that could not possibly work, that it would lead to absolute anarchy, or at least to absolute predominance and tyranny on the part of the Church; that the absolute independence we contended for was absurd. They set aside all the arguments we maintained about the independence. They entirely shut out the view which we say was the only one that could protect our spiritual independence. Sir Henry also referred to the second Auchterarder case, in which he said that the House of Lords simply ignored our whole argument on the old Acts, and held that any statute must be enforced against us in the ordinary manner of enforcing statutes. He pointed out that during the interval between the second Auchterarder decision and the Stewarton decision, both the leading men of the Church and lawyers and judges might fairly enough look upon the question as still an open one, whether the adverse principle of law would be applied to any other subject except that of Patronage. Thus it was reasonable for the Church to exhaust the means for ascertaining how far the rejection of the old principle, as she thought it, would be carried, before she assumed its full application to be settled. And it was reasonable also for Lord Jeffrey and other judges, to count the question of further application to be open, while giving their own opinions on the Stewarton case. But when, after a most elaborate consideration of it in opinions by all the Judges of the Court of Session, that court had, by a decisive majority, come to the conclusion that the Church's whole argument upon spiritual independence would not stand inquiry. They held that argument, he said, as one that, however strongly he maintained it, had no real foundation in the history of the legislation in connection with the Church of Scotland. And, having come to that conclusion, they settled by that case the question of our principle, so far as the court of law was competent to settle it. The principle of law contended for by us was repudiated not only in reference to patronage, but with respect to every other matter in which we might come into conflict with the State. They held that whenever there was any semblance of a conflict the civil courts must prevail. They at the same time maintained, however, that it was impossible for a conflict properly so-called to take place between the Church courts and the civil. Our doctrine was that the old law had made the Church courts co-ordinate with the civil courts in such questions. They maintained that there could be nothing of the kind; that it lay with the civil courts to determine whether a particular matter was sufficiently ecclesiastical or not to be left entirely to the Church. And they maintained, even in cases that were ecclesiastical, that unless these things had been very specially by statute given to the Church, the civil court might interfere; and they held further, that even in such ecclesiastical cases as were ordinarily committed to the Church, if the Church in the exercise of her ecclesiastical functions were to do things in opposition to what the civil court held to be the meaning of the law, the civil court was entitled to interfere with them; and moreover, they held this tremendous doctrine in regard to our position, namely, that as a Church we had no power but what was given to us directly by the Legislature. Our doctrine and the doctrine of the judges in the minority was this, that at the Reformation and after it, the Legislature of Scotland did not create a Church, but recognised it after it had maintained its independence for years. That was the doctrine we maintained, which was recognised by the State, the State giving the Church general power over the preaching of the Word and things of that kind. The meaning was not that the Church then was restricted to things distinctly mentioned in the Act of Parliament, but had jurisdiction *jure divino*. The *jure divino* was in the Act, and yet in the Stewarton case the judges scouted the idea of *jure divino* at all as applying to the case, and said that the Church was simply a creature of the State. You say that there is no legislation introducing a new principle; but may not a principle that we regard as new be introduced by the decisions of a court of law as well as by legislation? We maintained that the decisions were wrong, and that the principle was new. The Legislature and the courts of law did not allow it was new, because they held they were right in their decision. I cannot understand how it can be maintained that it was otherwise than new according to the old principle of law, and the interpretation of it according to the old law of Scotland. Sometimes when a case has been decided incidentally by a single decision of the

Court of Session, when the point has not been much argued or thought of, in a similar case arising years afterwards, the judgment of the Court of Session might be reversed; but when a deliberate judgment of the Court of Session rests upon the opinions of nearly the whole of the judges carefully given, as in the Stewarton judgment, that would be regarded as a thoroughly established precedent. The judgment of the Court of Session on this case was regarded as law even by our legislators; for an Act about *Quoad Sacra* charges was passed soon after the Disruption which proceeded on the assumption of the Stewarton decision being a final and fixed one. Dr. Begg says we may go back to the Revolution Settlement and find in it the Royal supremacy abolished. We maintained that in the courts of law. But they repudiated that argument, and said that though it abolished the Royal supremacy, so that it did not mean the same thing as in England, it did not abolish the supremacy of the law as we understood it. Just as our principle was repudiated in other respects, so was the argument in regard to the Royal supremacy repudiated. We maintain that when it is said Christ has appointed a government in the Church distinct from the civil magistrate, the meaning is *absolutely distinct*—not merely from the civil courts, but from the civil magistrate and the power of the State. And we must go to the Word of God to show what is meant by government distinct from the civil magistrate. We believe that just as our ancestors had to tell the civil magistrate what were the things they held *jure divino*, had we been asked, we should have told the Government what were the things that we held to be *jure divino*, and which we were bound to hold entirely distinct from any control of the civil courts. People talk about the difficulty of determining what is ecclesiastical and what is civil. There may sometimes be some difficulty about that, but it is not the main question. The main question, you will find, if you look to the discussion in Parliament in 1843, was whether, even with regard to these functions that are admitted to belong to the Church, we have an absolute independence of government, and whether when, in the exercise of these very functions, we are acting in a manner that seems extravagant to the civil courts, these courts may not come in and interfere with us. Sir Robert Peel in the Parliamentary discussion asked how it could be said that the Church had any sphere which the State had not? maintaining that the Church had no sphere into which the State might not come. You say there was no legislation establishing this. We say the decision of the civil courts was law, except on one of two suppositions. It would not be so if there was a co-ordinate jurisdiction on the part of the Church. The decision would not be absolute law if that co-ordinate jurisdiction were allowed, for then it would have been necessary to decide between the two courts. The other supposition is that of legislative interference. The decision was law unless there was legislative interference. We asked the Legislature to interpose, but it said, "No; we will not give you what you want: that is contrary to British principles of law"—which meant that it was contrary to English principles of law, and therefore they set aside what we demanded, although we were supported by a large majority of the Scotch members of the House of Commons. The English members rejected our claim. That was said in 1843. What did the Established Church do after that? They admitted that all which the civil courts had declared to be law was law—that what Parliament had said was law, was law. Perhaps they could not help it. I do not say anything in regard to the sinfulness of what was done by the Assembly then, because most of the men who composed it are gone. I do not charge the existing Established Church with any personal responsibility in regard to what took place then; but, in point of law, the Established Church is to be held as acquiescing in what was then settled. They went in not only with what was actually done, but with the principle on which it was done, and they affirmed that principle of which I complain. Such is the view I take upon the subject, and I think it is of immense importance that it should not be lost sight of, and further observe that our principle of law is the only thing by which, were we an Established Church, we could be protected in the exercise of that spiritual independence to the full extent that we now claim. And, of course, if we hold it to be a principle given to us by the Great Head of the Church, we must think it of great importance to look well at the only way in which we can, in connection with the State, be protected. I am not going to say that this applies only to the case of our being connected with the State in the way of Establishment. I think that even had we no Establishment it would still be a most important thing

to contend for. The Government of the country should recognise the Church of Christ and its spiritual independence, and the right of all bodies conscientiously maintaining that principle as Churches to enjoy it. I come to the third resolution, which is one that Dr. Begg has not adverted to. Mr. Ferguson says that the matter of the obligation of the nation and its rulers to the Great Head of the Church is not in my motion. At the commencement of this third resolution I say, "While this Church's position of separation from the State affords abundant opportunity for exerting her influence towards the discharge by the State and the nation as such of the duties that they owe to the truth and Church of Christ," and so on. Could we state it more strongly as a general principle? We do it the more strongly that we are not an Established Church. Even as a Free Church we have abundant opportunity of doing our part to get the State to discharge its duty and its responsibilities. What more can we say or do in our present position, if we are not free to be connected with the State, when we exert all our influence to get the State to discharge all its duties to the Church of Christ and the truth? Then I go on to say, "The whole course of the Lord's dealings with her, and in particular His great goodness on the one hand, manifested since the Disruption in 1843, the large fields of usefulness opened up, and the encouragement in temporal and spiritual things which she has had abundant reason to acknowledge, and the whole condition, on the other hand, of the nation, the State, and the relations of religious parties, and the progress of events in the history of the land, combine to admonish her not to be moved away from the ground assigned to her, but rather resolutely to hold it fast, and to call upon her people to give themselves, with renewed liberality, diligence, and prayer, to the work and service at home and abroad which the times require." If it be true that there is a principle of law against the possibility of our being connected with the State, and if you have no reasonable prospect of having that altered in existing circumstances, is it not the best thing we can do to take advantage of all opportunities God has given us in Providence, and not lead our people to imagine that we are getting tired of these principles or holding them loosely? Dr. Begg objects to what he calls the postscript of my motion. Can we discharge our duties to those who sent up the overtures if we do not do something of the kind indicated in this postscript? It is a great pity that there should be any difference as to stating our principles; but it is a very vital thing to state them in a way fitted to secure allegiance to them. I think we should not be in any tremendous alarm about what has happened. But when generations are growing up that did not see the Disruption, I have always thought it of immense importance to take advantage of every opportunity of bringing into clear light what our principles are that they may be understood, and that people may not get into confusion about them. Though I would not like to force a subject when there is no opportunity, at present, instead of being alarmed, I take advantage of what has occurred for the declaration which I should have been at any time disposed to make. In regard to the committee, I think you will not appoint a committee you cannot trust. I take it for granted that you will appoint a committee you can trust, and I think you can appoint a committee under this motion that will not do anything that those who approve of the motion may not agree with. A great deal has been said about people being alarmed at disestablishment meetings. I do not agree with the views of those who have been on platforms at these disestablishment meetings. I take a different line. At the same time, I am quite persuaded that under this motion nothing will be done except what the motion refers to. It is in the spirit of its declarations, and in that spirit only, that any committee you appoint will act.

Mr. WILSON, Eddington Mains (elder), seconded the motion. He said that after the Disruption the Established Church had found it expedient to "keep a quiet sough," but the policy and tactics of that Church for the last few years amounted to a clear act of aggression upon the Free Church. Dr. Begg now seemed to speak more gently of the Established Church than he once did. But they must be careful, for though the name of "moderate" had become obsolete, the thing was still there. If his information was correct, he believed it to be a fact that the ministry of the Established Church of this day were as moderate as they were forty years ago. Their friends over the way thought a good deal of Dr. Begg's motion, he was told. Some had expressed themselves in favour of it. Dr. Begg's motion seemed to him like

attempting to drive off an assailant with blank cartridge, while Sir Henry Moncreiff's had put shot in the gun.

Mr. NIXON moved the following motion, which, he thought, combined the excellencies of both Dr. Begg's and Sir Henry Moncreiff's, and was, therefore, preferable to both :—

"Whereas in the terms of the formula, and of the Act XII., 1846, prescribing it, this Church holds and binds all her office-bearers to hold 'the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right' of 1842, 'and in the Protest' of 1843, and also 'the same scriptural principles as to the duty of nations and their rulers, in reference to true religion and the Church of Christ, for which she has hitherto contended;' and whereas these distinctive principles of the Church are being misrepresented in various quarters; and whereas they are laid down with great clearness and force in a series of authoritative deliverances at and subsequent to the Disruption; and whereas these principles are imperishable and always obligatory, being taken from the 'Word which endureth for ever,' this Assembly redeclare these principles as thus set forth in the said deliverances. Further, while acknowledging the duty of adapting the form in which these principles are embodied, and the application of them to the varying circumstances of the Church and nation from age to age, and having in view the relations of this Church to other Churches around, and more especially considering that nothing has occurred in the condition of the Established Church requiring or warranting any change of these relations, the Assembly resolve that it is the duty of this Church to continue standing on her Disruption platform, and to prosecute her own work as a Church more zealously than ever, while in sympathy with all that is good in other Churches, and in readiness for all fellowship and union with them in the truth."

Mr. NIXON proceeded to say—Although the late Act abolishing patronage had been passed at the Disruption, probably it would not by itself have kept us in or brought us back; for we were then smarting under the inroads of the civil courts across nearly the entire line of our Church's jurisdiction. And probably nothing would have contented us except a legislative measure which fully and formally recognised our rights, and which was manifestly designed to save us from a repetition of similar wrongs. Ought this Act to satisfy us now? I, for one, have never said, and cannot now say, that without further legislation it ought.

No doubt, in supporting the motion which I made in the General Assembly of 1874, I gave all honour to the author of the measure, as having done what he designed to be a Christian, patriotic act. I gave willing credit to others connected with the passing of it for having been actuated by a similar spirit. And I ventured to declare that if it were followed up, as it ought to be, by further measures of legislation and of practical administration, it might be the beginning of good unutterable to our national Presbyterianism and to Scotland.

At the same time, from the first I condemned all legislative action that ignored the sounder portions of our Presbyterian people who had so suffered from the evils that were now at length being acknowledged, and professedly about to be removed. I condemned also the absence of any proper formal recognition of the jurisdiction of the Church. And I certainly never meant to admit the sufficiency of any State enactments which did not abolish all power in the Court of Teinds to interfere with the Church's right of multiplying by her own authority alone, such fully-equipped charges *quoad sacra*, as she found to be needful.

Even were the proper jurisdiction of the Established Church legally declared, other vital changes in her condition would be needful to make way for union with her. A due right of control and the actual exercise of an effective supervision over her teachers of theology, and over the theology taught, the preaching of sound doctrine and the silencing of deadly errors in her pulpits, a growing and more manifestly general earnestness in her ministry, the evident exercise of a healthful discipline over her members, and the determination to maintain a simple spiritual system of gospel worship in her congregations—these, and other evidences of a return to sound Reformation principles, and of the revival of evangelical religion throughout her borders, would, in my view, be indispensable pre-requisites to any proposals of union. These were the characteristics of that revival of religion in the Established Church half a century ago that raised the Evangelical party to their place of power

and influence before, at, and after the Disruption ; and nothing short of such a revival in the Establishment would, so long as we continue what we are, induce any intelligent right-hearted Free Churchman to entertain the idea of a union with it.

Other conditions would to my mind be absolutely needful. They must give up their efforts to break down our ministers one by one, and learn to deal with us as a Church occupying in the country at least as important a position as their own. Further, as of some thirteen hundred thousands of pounds that Presbyterian Scotland annually contributes for the gospel, about eleven hundred thousands come from Christian liberality, and only three hundred thousand at most come from national resources, no scheme of union ought to be tolerated that did not put the freewill offerings of the people in the foreground, and make arrangements for its continuance and increase, and that, while stoutly contending for the continued appropriation of existing endowments to the cause of Christ did not so far as possible readjust their allocation, so as most effectually to meet the spiritual wants of the more necessitous of the population. I confess that even were all these healthful changes going on in the state and prospects of the Establishment, I could not contemplate a union with it without much anxiety, when I remember what we had to suffer in it before, and when I also think of the vigorous reformation that still would have to be carried forward, and that would tax the utmost wisdom, energy, and patience of the largest possible evangelical party within it successfully to accomplish.

The Established Church, in its constitution, and perhaps still more in its actings, is very far from the condition required to awaken the prospect or desire of a union with it. Wrong as it was for the Legislature to ignore us and others in its late actings, it was worse on the part of the leaders of the Established Church to follow up these actings as they have done. Had they done their duty, they would at once have resolved never to rest until on terms honourable to each section of the ancient Church of Scotland, while conservative of its principles and immunities, justice was done to Scottish Presbyterianism. But what have they done? And what are they doing? They make no stand against deadly error in their pulpits. They make way for a flood of innovations in their public worship. They proclaim that our Disruption was a mistake—that we ought never to have left our alliance with the State—that our Disruption platform is untenable—that we should take their advice, and come down from it to occupy with them a lower platform—that their liberty is a State gift—that they would lose it again rather than their State provision—that the civil court has, and ought to have, the sole power to decide all questions of jurisdiction for the Church, as well as for itself.

In this state of mind, however good the Church constitution, they would corrupt it by their practice. No great good can be expected from them to the country while such counsels prevail. They seem to hold their rights from Cæsar rather than from Christ, and in that case, of course, would part with them rather than with their worldly status at Cæsar's bidding. If this is and continues true, what ground have they for faith in Christ? What warrant to look for His blessing, or their exercise of their rights? Their people, too, accustomed to regard their right of election merely as a State-given boon, will be tempted to use it in a secular spirit. Candidates for popular favour will be tempted to adapt themselves to popular feeling, and instructors so obtained will descend to the level on which they find their hearers. The absence of the conscientious claim and determination to hold these rights as office-bearers and members of the Church from Christ alone will thus make way for a depressing deadening influence to reign throughout their courts and congregations, and to render itself manifest in corresponding fruits.

The office-bearers and members of our Church generally have, I am convinced, an instinctive belief in and sympathy with these views, and will, if rightly dealt with, act accordingly. Our friends in the Establishment will not find much acceptance with our people, so long as they cry down the Disruption of 1843. In fact, if they desire a reconstruction of Scottish Presbyterianism, they must just come to occupy substantially that very platform as the only scriptural ground on which a Church can stand and be faithful to her Head. When they are brought to that state of mind they will confess the wrong which they have done to great Scripture truths, and seek in a more becoming way fellowship with those by whom these truths are held. They may, unhappily, pursue a different course. They may seek to strengthen themselves by what has been aptly termed a "mouse-

trap and bird-lime policy." They may mistake numbers for strength, and popularity with the ignorant and thoughtless for principle; but in that case they only deceive themselves with an outward show of prosperity which veils over a state of spiritual weakness and of moral degradation that shall have an ill ending both for themselves and for the country. Our people have a tolerably distinct perception of these things, and, if wisely and faithfully dealt with, will act accordingly.

In guarding office-bearers and members of our Church, however, against possible tendencies towards the Established Church in its present condition, you must take care not to attempt applying a remedy which many will deem worse than the disease. You must not, while protecting and presenting prominently the doctrine of the Church's jurisdiction, cast overboard or cover up from view the Church's peculiarly distinctive doctrine of national obligation to Christ. The first of these doctrines, apart from the second, is not the distinctive doctrine of our Church. In holding the one doctrine and discarding the other, there is no distinction between our Church and all the Churches, all the divisions and subdivisions of religionists in Britain. Our peculiarly distinctive doctrine is that, while holding in all its integrity the spiritual freedom of the Church to serve Christ according to His Word, we hold, in harmonious combination with that principle, the duty of the civil magistrate to own the presence of the Church as Christ's Church in the land, and, as occasion permits and requires, to aid her in her Christian services.

In the Claim of Right, Declaration, and Protest which, in May 1842, the year before the Disruption, the General Assembly (by the majority which we constituted) adopted and presented to the British Legislature, there occur such expressions as the following:—"At the risk of suffering the loss of the public advantages of an Establishment, they will refuse to intrude ministers," &c. "Their submission" to the above loss "shall not be deemed an acquiescence therein, but it shall be free to the members of this Church or their successors at any time hereafter, when there shall be a prospect of obtaining justice, to claim the restitution of all such civil rights and privileges, and temporal benefits and endowments, as for the present they may be compelled to yield up, in order to preserve to their office-bearers the free exercise of their spiritual government and discipline, and to their people the liberties of which, respectively, it has been attempted, so contrary to law and justice, to deprive them." "And finally, the General Assembly invite the office-bearers and members of this Church to unite in supplication to Almighty God . . . that in His own good time He would restore to them these benefits, the fruits of the struggles and sufferings of their fathers in times past in the same cause; and thereafter give them grace to employ them more effectually than hitherto they have done for the manifestation of His glory."

In the Protest of May 1843, we say, with reference to the Claim, Declaration, and Protest of the previous year, May 1842, "The Claim, Declaration, and Protest of the General Assembly which convened at Edinburgh in 1842 shall be holden as setting forth the TRUE CONSTITUTION OF THE SAID CHURCH."

On 30th May 1843 the General Assembly, in approving of the report of the Committee on Interim Supply of Ordinances, "enjoin the several Presbyteries to record the Protest taken on the 18th of May, together with the Deed of Demission, at the beginning of the Presbytery books, as the ground and warrant of their proceedings, leaving a sufficient space for receiving the signatures of the present or future members of Presbyteries, as well as the elders within their bounds."

The Glasgow Assembly, six months thereafter, that is on October 24, 1843, in their Act anent synodical arrangements, "appoint that the Synods shall order to be recorded in the minutes of their first diet the Protest of the 18th of May last, the Act of Separation, and Deed of Demission subsequently agreed upon and executed."

On the day of the Disruption, Dr. Welsh, in his sermon, said—"In regard to the duty of the State to afford countenance and support to institutions of a scriptural form of worship, we are all at one." On the same day Dr. Chalmers, from the Moderator's chair, said among other things—"Beware of compromising the authority of Christ over the kings and governments of earth, and the counterpart duty of these governments to uphold religion in the world. . . . We are the advocates for a national recognition and national support of religion—and we are not Voluntaries."

Next day Dr. Candlish said—"I trust we shall be enabled to maintain uncompromised our principle of a religious establishment. I trust we shall resist every notion or proposal of an incorporating union with any Church that differs from us on that point."

The Act, 1846, c. 12, adopting the formula, declares "that the Church firmly maintains the same scriptural principles as to the duty of nations and their rulers to true religion and the Church for which she has hitherto contended."

In Act VIII., 1850, all Presbyteries are enjoined to ascertain that members applying for admission to the Free Church from other denominations understand and maintain these principles. With reference to which principles, one of the questions to be answered is—"Is the applicant well acquainted with events and controversies which led to the Disruption between this Church and the State in 1843? and are the Presbytery satisfied of his adherence to the principles maintained by the Church at that period?"

In 1851 the General Assembly issued a lengthened "Act and Declaration anent the Publication of our Church's Subordinate Standards," &c., in which occur such words as these—"She has always strenuously advocated the doctrine taught in holy Scripture, that nations and rulers are bound to own the truth of God, and to advance the kingdom of His Son;" and that "she holds still, and will continue to hold," firmly to the last, "this duty of rulers."

In 1853, the tenth year from the Disruption, the General Assembly came to a strong deliverance to this effect:—(1) That this Church maintain, unaltered and uncompromised, the principles set forth in the Claim, Declaration, and Protest of 1842 and the Protest of 1843, relative to the lawfulness and obligation of a scriptural alliance between the Church of Christ and the State, &c.; (2) That while it is free to the members of this Church, or their successors, at any time when there shall be a prospect of obtaining justice, to claim restitution of such rights and privileges, and temporal benefits and endowments, which they were compelled to yield up, there is not any present call to take any such step, &c.; (3) That it is the duty of the Church all the more on this account to adopt measures for keeping before the minds of the people, and especially the rising generation, the principles which this Church holds, and the position which she occupies as the Free Protestant Church of Scotland; (4) That a committee be appointed to diffuse information as to our principles and position, &c. In proposing this motion, Dr. Candlish said—"For my part, so far from having any inclination to accommodate our principles and practice to the principles and practice of the other non-established Churches in Scotland, I confess that to my mind, and I believe that to the minds of many, the Voluntary principle, as it is called, has come out since the Disruption as an infinitely worse thing than we ever thought."

Again, in 1857, Mr. Wilson, of Dundee, in submitting a report on the principles of the Free Church, says—"Your committee have addressed a circular to all the Presbyteries of the Church, setting forth the importance of keeping prominently before the members of the Free Church the nature and value of her distinctive principles, as a testimony against Erastianism on the one hand, and Voluntaryism on the other." In that document it is said—"Your committee are persuaded that these principles have lost none of their vitality and power, and that the maintenance of them is now, perhaps more than ever, important to the wellbeing of the Church and kingdom."

In 1859 the General Assembly resolved—"That on the Sabbath immediately before each meeting of the General Assembly, or on such other Sabbaths as the General Assembly may appoint, every minister shall direct the special attention of his people to the facts and principles of the Disruption in 1843."

In 1860, the General Assembly framed "a Declaratory Act anent the trial of students and licensing of probationers," &c. In that Act it is provided, *inter alia*, "that no Presbytery shall receive any student upon trials unless they are satisfied that he holds the principles of this Church, as to the independence of the Church, and the duties of nations and their rulers in reference to true religion and the Church of Christ." And, "for the better observance of this Act," the General Assembly ordained that a copy shall be transmitted to each Professor of Divinity in the Colleges of the Free Church, and that the said Professors shall read the same in their respective halls once at least during every session, &c.

At the beginning of 1860 there was laid on the table of the Commission a report of the Committee of Assembly on the Cardross case, of which the following is an extract:—"Now, it is important to observe that there were produced in the civil courts by the defenders (i.e., the Free Church), at the very outset of these actions, the foresaid several documents—(1), The Claim of Right; (2), the Protest; (3), the Deed of Demission; and (4), the Formula or vow signed by the pursuer. These several documents form what has been called by Mr. M'Millan 'the contract.' In reality *they form*, with the Confession of Faith and other standards to which the foresaid documents refer, **THE CONSTITUTION** of the Free Church of Scotland, to which its members and office-bearers are held to have given their adherence by the simple fact of becoming members of that Church."

There can be no just questioning of the position taken up by the Free Church in 1843, or of the care with which for many years thereafter she continued to declare it.

While no one having the slightest acquaintance with the proceedings of our Church at the Disruption, and for more than twenty years after it, can be ignorant of her distinctive principles being as I have represented them, the policy pursued for the last ten years, if really and successfully persisted in, will stamp a quite new character upon her, and turn her into a very different body from that of the Free Protestant Church of Scotland. I am far from saying or thinking that this is the design of all who have more or less helped on that policy. There is, for instance, our esteemed and honoured friend Sir Henry Moncreiff. Why, it does good to one to listen to the ring of such utterances as his repeated letters have lately sent over Scotland. But we have latterly had too often to abide the ring of vastly inferior metal in the utterances of some other parties. And the only explanation, or at least the readiest to be given is, that having for the most part come into official existence since the Disruption, they have failed to catch its spirit, and seem unhappily to think themselves called to be the prophets of a new system, under which it shall not be required, or, indeed, possibly much longer, to recognise the Church of 1843.

The statement was made some nine years ago that our Church must break with the past, and take up a new position for the future. Had that statement merely meant that the present Establishments of religion ought to be removed, and that no similar Establishments need expect or should be allowed to take their place, I for one am not prepared to say that I out and out disagree with the statement. For at the Disruption, and since it, my avowed opinion was, and has continued to be, that existing Establishments are doomed, and righteously doomed, considering both the corruptness of their constitution and the corruptness of their practices. But I utterly revolt from the statement so far as it throws discredit on either of the two principles by which our Church is known among the Churches and in the world. These principles are as imperishable and vital as the supremacy of Christ as King in Zion and King of kings. These principles were embodied in the forms given to them at the setting up of the Reformed Church of Scotland. In course of ages these forms have become corrupt, disfigured, offensive, desecrated, and perverted to other objects than those which they were, at first, and for a time, employed to protect and forward. And probably they are past mending, and ought to give way to forms more adapted to the existing exigencies of society, and to the corresponding duties of the Church. But the principles which these forms embodied are not worn out like the forms themselves. As Dr. Candlish, in his manse speech in 1855, said of them, "They are not principles belonging to any particular time and place, but applicable to every Church, wherever situated, and in whatever country and circumstances, and woe be to the Free Church if ever she be found even appearing to underrate the magnitude and importance of these principles. Most of all, woe to her, if it be so in a crisis like that which now appears to be impending over Christendom; for, if ever these principles were important in the history of the world, they are important now, and are likely to become more and more important as years run on." These things being so, I can understand and sympathise with Free Churchmen who deny the right of the present Establishment to occupy its present unjustly acquired, unjustly retained State-given position. But I cannot understand how any real Free Churchman is entitled to move for its overthrow without at the same time having and avowing a preferable plan for disposing of its resources so as to promote and secure

the more effectual maintenance nationally of religion in the country. I for one could not hold office in our Church, if ready to break her connection with the past, by dropping from her constitution or her testimony either of the grand principles committed to her trust. But, according to the pleadings and plans and proceedings of some parties within our Church, so far as I can see what is inevitably involved in them, we must now abandon our Claim of Rights, our Disruption platform, and our distinctive principles as a Church. Endowments, however properly conditioned, must, as a Church doctrine, be given up, and such as exist must be appropriated to other purposes. Establishment of religion, in every shape and form, must, in doctrine as well as practice, be given up. Legislative recognition of true religion, as such, must be given up. Covenanted obligations of this nation and its rulers to Christ, His truth, and His service must be wholly given up. Union must be sought after with other Churches which hold that the Legislature of this country should obliterate all references to religion from the laws, and henceforth deal exclusively with temporal things. It is demanded that whatever personal liberty of opinion and of individual action remains, we must seek after a union in which we must abandon, as a Church, our doctrines and our testimony in reference to national religious obligation, so that no such testimony shall be longer heard from us, though the civil government henceforth avowedly takes nothing to do with religion except to protest against all religions alike—though the Bible disappears from the statute book—though Protestantism disappears from the base of the Monarch's throne—though prayer disappears from all the civil courts of the country—though the teaching of the Bible disappears from all the national schools of the kingdom—though the Sabbath is left without any legal protection—and though all other religious manifestations by the civil government, as such, shall cease from the land.

It is further required that we have no Church constitution except what the majority in our Church courts is pleased at any time to declare the constitution to be. It is at the same time required that all the property gifted to our Church by her Disruption friends and others shall without question be thirled to whatever decisions are thus arrived at in this Supreme Court. In this way the independence claimed is coming to be a claim to do with our Church property as well as with our principles what a majority is pleased to determine. Fitting in with all this, it shall, it seems, continue to be for an open lamentation that the union lately aimed at was not accomplished, and the determination is avowed that even the Mutual Eligibility Act shall not, if some people get their will, be long permitted to stand in the way of such a union. And when any "advanced thinkers," as they like to be considered, rise up among us, it shall be their privilege to advocate even a looser and wider union still—an incorporating union, in fact, with any society which contains enough truth to produce what is deemed spiritual life among its members. It is also apparently being arranged that the banner of the Church, if it continues blue at all, and is not rather to be henceforth one of many colours, shall at all events cease to bear the motto displayed on it for centuries, and instead of reading for Christ's Crown and Covenant, shall drop the last half of the inscription, and henceforth read only for Christ's Crown.

The spiritual independence thus asserted does not necessarily and will not long actually amount to anything beyond the kind of spiritual independence equally claimed by the endless sects of religionists in this country, including Jumpers and Shakers, Unitarians, and Papists, Jews and Mohammedans. It is at best a claim to be let alone, left in freedom, by civil government to practise what religious rites we please under the general law of toleration. The position thus being taken up requires the civil magistrate in his laws to make no distinction between Christ and the many antichrists that are in the land. That is not the doctrine of our Free Church. The doctrines of our Church, which all her office-bearers have engaged and hold their offices under a solemn engagement to maintain, is that the Church is subject to Christ alone in spiritual things, and that the nation by its rulers is subject to Him alone in temporal things; that His Word binds all rulers to whom it comes, to own His Church as such wherever it exists within their territories, and so respect her jurisdiction as derived from Him, and as they would have His blessing, and promote the public order and wellbeing, to acknowledge the truth revealed concerning Him, and in their laws and administration to favour and assist the propagation of His gospel and the maintenance of gospel ordinances throughout the land which

they govern. These are the principles of our Disruption Church, the Free Protestant Church of Scotland. This is the only doctrine that can continue to identify us with the Free Church of 1843, and with what we then claimed still to be the Church of Scotland set up in 1560. Any other doctrine, such a doctrine as seems to be now thrust forward for acceptance, will make this Church, at best, but nine years old, the Church of 1867.

The plea for the overtures on this subject is the alleged danger caused by the handle being made of the late anti-Patronage Act. The danger in which this Church is of suffering from an over-favourable view of the position and prospects of the Established Church is overrated. If there is danger, we are ourselves the cause of it. By the very noise which we have been making over the country, we tempt many to think we begin to feel our weakness. Such undue alarms are thus enough to tempt some to leave us as rats are said to escape from what seems a sinking ship.

Then, by the manifest tendency of your proceedings to make our true distinctive principles disappear under the pitiful form of one of them which you are thrusting upon our Church in the room of them both, you are, in the conviction of many of the best friends of the Church, tempting her to prove unfaithful to glorious truths specially committed to her keeping. You are thus forcing them in their perplexity and fear to begin to despair of deliverance from within our Church, and to look beyond it, wondering whether from what has up till now been the most unlikely quarter deliverance may not after all one day come. And they are thus naturally led to mention any symptoms which they can discern of that being perhaps destined to prove the source of safety to the principles you are supposed to be preparing to abandon. And because in the most distant and indefinite and problematical manner two or three are led to give utterance to this last idea, even though they be as utterly opposed as ever to the present state of the Established Church, they are openly assailed in a manner offensive alike for its untruthfulness and its malignity. I refer more immediately to treatment of brethren in the North, and to the treatment of one of them in particular. That brother so held his peace for years that even intimate friends did not seem to know his sentiments. Meanwhile he preached the gospel incessantly far and wide till his injured constitution has repeatedly threatened to break up. Any time that he has interfered in this connection has been to prevent the fatal mischiefs by "unionist" folly. Yet when at length with his deep convictions of what is due to Christ, and what the Church has engaged him to hold as owing by the Church and nation to Christ, he was compelled to give utterance to those convictions, while his loyalty to our Church and to her Head is unimpeachable, he is reviled in your organ as the Highland Ahitophel, traitor to both the Church and to her Head, and as like the false prophet going from hill to hill to curse the people of God. Let that and similar treatment be repeated for a little, and you will lose the hearts of the vast body of your intelligent and earnest members in the North.

They greatly miscalculate who fancy that alienating to other purposes than the maintenance of the worship of God the national property consecrated to it, will simplify the course which they would have things to take in favour of a general union, and secure success to it. The men are impracticable and pernicious theorists, who professedly in the service of the gospel, would free the rulers of this land from positive and active duty to the Word and cause and Church of Christ, and secularise religious endowments, and labour to eradicate the traditions and instincts of our Scottish nationality, and dream of thus spreading religion, union, and peace throughout our borders. Instead of such men urging us to leave the Church, they had better consider what consistency requires at their own hands. I know what I should feel bound to do had I such opinions. But I want nobody within our Church to leave it. I only wish that all would really keep on the high and sacred platform assigned to us, standing there, and working there at our several posts of duty, and so present the true rallying ground for the unhappily divided Presbyterian population of our country. We must hold either that the rulers of this land are bound, in their laws and their administration, to pay homage to Christ, by owning and helping His Church in her Christian services, or we must hold that they are not. If we hold that they are not so bound, why don't we say so openly, distinctly, and resolutely, and so take our place among avowed and consistent Voluntaries? If we hold that it is their duty thus to offer homage to Christ, what right have we, who gave us the right to be silent toward them, about their duty? to conceal it from them? to

Speak to them as if it were not their duty? We have bound ourselves to proclaim to them and press on them their duty to "maintain piety, justice, and peace," and to see to it "that all the ordinances of God be duly settled, administered, and observed," and to warn them that the kingdom and nation that will not serve thee (the Church) shall perish, and that "that nation shall be utterly wasted." Are you proposing to speak thus to the rulers of the land? Are you not proposing to do the very opposite? Are you not proposing to tell them to withdraw all help from the Church, to secularise her property, and henceforth to treat all religions, true and false alike, by entirely separating legislation from religion altogether. In doing this you are strengthening the Established Church, and causing many to look out for some escape from the gulf of Voluntaryism, and to look out for a position on which their principles may still be preserved. And while we, as a Church, assume and maintain this attitude to the rulers of the land, and to their Lord and ours, what if He suddenly come to reckon with the rulers and with us! The truth at stake is a rock on which any Church that rushes will be broken to pieces, and which falling on a Church will grind it to powder.

It is evident from the sentiments expressed in the Synod of a sister Church that a union is still looked for between that Church and ours on the ground of our giving up as a Church our principles of national obligation to Christ. That is, the Free Church shall cease as a Church to hold that legislative recognition of true religion, as such, and national aid towards its propagation and maintenance are obligations which Christ, in His Word, lays on our rulers. We are to cease to hold that doctrine in order to our union with a Church which holds the opposite doctrine, which holds that civil rulers are not only not bound, but actually forbidden by Christ in His Word to legislate in favour of His truth, or to give any of the nation's resources to uphold it. In the proposed united Church, individual members may hold and express what views they please on the subject. But the united Church as a Church must refuse all State and all legislative sanction to the truth, and practically act only on the "Voluntary" principle by which our own distinctive principles are subverted and set aside. This is the degrading anti-scriptural position proposed for us. The proposal of it is simply a proposal that we abandon our platform as the Free Protestant Church of Scotland. Now, if any among us are bent on such a union, why don't they go over themselves into such a union, and let our Church alone? Let our ministers in rural parishes and in other districts bear for a time, as I know they are called to bear, the irksome, irritating presence and proceedings of Established ministers, whose position is as offensive as their conduct is pernicious. And, if meanwhile we shall self-denyingly, zealously, and prayerfully persevere in the work which lies to us as a Church to do, we shall serve the cause of Christ, and secure our own peace and wellbeing, and prepare the way for a better state of things in Scotland more effectually than by any ecclesiastical arrangements which expediency, at the expense of our principles, dictates, or by any political movements, to which a sense of injustice might naturally tempt.

Dr. THOMAS SMITH, in seconding Mr. Nixon's motion, disclaimed on the part of what was called the anti-union party, any intention to bolster-up the Established Church. He held that they were in danger of misstating the principles of the Free Church, and of leading others to misapprehend and misstate them, if they only said that it was given to them to maintain what they called the spiritual independence of the Church, without also stating that it was given to them to maintain the supremacy of the Lord Jesus Christ as Mediator over all the world. With regard to Sir Henry Moncreiff's remarks as to the position of the Established Church, he would have come to the same conclusion as Sir Henry had done by a much shorter mode; because, in his opinion, the Established Church had never sought spiritual independence, and if spiritual independence was given to it, he believed that it would not count it a boon, because it would not know what to do with it. He did not think it in accordance with Christian expediency, or with Presbyterian order and forms, to commit into the hands of any committee the irresponsible power of representing this Church in the eyes of its own people and of the world outside. He had no objection to a committee giving forth any statement of the principles of the Church; but he would most strenuously and uniformly protest against committing to any committee, large or small, the very doubtful privilege of standing forth before their own people, and before those outside themselves, in stating what the principles of

the Church were, or what the practice of the Church ought to be. He did not judge censoriously the conduct of any brothers who had seen it to be consistent with their views of duty to join the Established Church, although their view of their duty differed from his view of his duty, and was very different from what any intelligent minister of the Free Church of 1848 was likely to take of his duty in the matter.

Mr. SOMERVILLE, Glasgow, said—I feel obliged for the reception given me, but fear that I shall forfeit good opinion when I announce the proposal I have to make, and which I shall throw into the form of a motion. When I took up the motion of Dr. Begg, and, when I read it, I inwardly said, “I can agree with all that is in this motion.” When next I read the motion of Sir Henry Moncreiff, “Well,” I thought, “I approve of everything here.” And again, when I perused the motion of Mr. Nixon, I said to myself, “I could sign this motion also!” In fact, Moderator, I can agree with all the three. No doubt if I were constrained to make choice among them, I might have a preference for one; and it may be true that one of these may be more in harmony with the overtures before the Assembly than the others; yet, considering that if our principles can be conserved, it is of such paramount importance to maintain unity in our Church and good feeling among ourselves, with utmost deference I venture to make a proposal which, however unusual, may, if unity cannot otherwise be attained, prove yet expedient. The proposal is to this effect, that the General Assembly should adopt all the three motions; motions which are by no means irreconcilable to each other. I believe that such a unity as would be shown by our accepting of the three motions would be creditable to the Christian Church.

At the bidding of this Church I am about to cross the Atlantic, to greet in your name the General Assembly of the Presbyterian Church in Canada, where a union of Churches has lately taken place, of which Dr. Begg has to-day spoken with approval. Let me be able to assure the brethren, that over our own Assembly the beautiful dove has been hovering, whose name is “Peace among yourselves.”

On Thursday next a Union is to be formed between two Churches which have hitherto stood apart. Let the precursor of that Union be a fusion of elements in this House. Would it not be a happy thing for us, if in the prospect of receiving our brethren, we could be found standing lovingly hand in hand to give them welcome? Let us have the Christian magnanimity to lay aside our own feelings and to unite, since, in the providence of God, the motions are such as to admit, without inconsistency, of our doing so.

Mr. D. SHAW, Laggan, seconded the motion.

Dr. DUFF had listened with the utmost attention to all that had been said, but, like Mr. Somerville, he could not see any real or absolute difference in the sentiments of the motions. They differed from each other in the way of omission rather than commission. There was something in one which was not fully covered by anything corresponding in another. For his own part, so far as they went, he could have no great difficulty in subscribing to each one of them. The substantial identity of the motions was also rendered more obvious by the substantial identity of the arguments by which they were severally supported. It is true that, in the course of the discussion things had been said that were somewhat irrelevant; and some things of a kind that it were better had they been unsaid; so that he felt at times as if he were in the desert of Arabia in a blinding storm of sand. In the main, however, it was impossible not to see that all who spoke this day were of one heart and of one mind as to what were the great fundamental principles of the Free Church; and that they were ready, if need be, to maintain them as in the days of old. Such being the case, why should there be a division and a vote at all? If it should happen that the motions were put to the vote against each other, it would go forth to the world that there were indications of differences, essential differences, in the Assembly, respecting their own distinguishing principles which really did not exist. Such an impression would be injurious to their good name, their prestige, and their usefulness. Moreover, if the motions were put to the vote, the first would be sure to be carried; in which case, any committee appointed in terms of its concluding clause, could not fail to be one-sided; while any action on its part would be sure to be watched with jealousy and suspicion, and so re-awaken feelings which had better be allayed. But more than all this, it did not appear to him that any one of the motions precisely met the real object of the overtures which called them forth. Throughout the whole

of Scotland there was a strong craving among their people for some statement, no matter however brief or simple, but some clear, unambiguous statement or declaration of the distinctive principles of the Free Church. This, as he understood them, was what the overtures earnestly craved for. Some statement, therefore, an authoritative statement, should be drawn up and sent forth, whether in the form of a pastoral letter or otherwise, it did not signify. For this end he suggested that a committee, consisting of the movers and seconders of the three motions, with perhaps a dozen more, might be appointed to draft a statement in response to the earnest cravings of the overtures—a statement which might be submitted to a subsequent diet of this Assembly or to the august Commission. Anyhow, let them prove to the whole world that there were no intestine divisions among them—that they were not only of one heart but of one mind,—and it would be well worth waiting a few months, or even a twelvemonth, if only thereby a thorough unanimity could be secured.

Mr. COWAN (elder) suggested that all the three motions should be withdrawn, as the discussion would have greater effect if it went forth accompanied by a motion which would have the unanimous approval of the Assembly.

Mr. WHITE, Blairgowrie, said he preferred Sir Henry Moncreiff's motion to those of Dr. Begg and Mr. Nixon; but under the third head of Sir Henry's he would like a change to this effect being made:—"That while this Church holds, as it has ever held, by the necessity for a discharge by the State, and the nation as such, of the duties which they owe to the truth and the Church." It was very necessary, he thought, at the present time that they should keep themselves free from those who were acting distinctly as separationists between the Church and State. He was not prepared to throw himself into the arms of the abolitionists of the present time. Their Church, he held, was not prepared to make itself a mere political agency. It was necessary they should do something to show their people that they still stood distinctly upon the recognition on the part of the State of God's truth; that they would not sink this for anything whatever, and that whatever might be done in speaking against the State and the Establishment, whether in England or Scotland, it was by no means on their part for the purpose of destroying in the future the connection between Church and State.

Sir HENRY MONCREIFF did not know what other friends might think, but he thought it right to say this—he could have no possible objection to what the member who had spoken proposed to be positively added in the third resolution, but he was not quite prepared to say that he would omit all reference to the idea that they in their disestablished position had abundant opportunity for using influence upon the State. He was quite prepared to put, in so far as he understood it, what was said as to their still holding it to be the duty of the State.

Mr. SMITH, Sanquhar, thought the Assembly was drifting into confusion. They were called upon by the overtures to teach the people how they were to regard the abolition of patronage in the Establishment, and what attitude they were to take up towards the Establishment in consequence of the abolition of patronage. He thought if the Assembly carefully considered the various terms of the several motions upon the table, and also the speeches delivered in connection with them, they could not but come to the conclusion that Sir Henry Moncreiff's motion was the only one that distinctly and properly met the circumstances of the case. That motion distinctly stated that the abolition of patronage was in nowise any modification of the thorough Erastian character that was imposed on the Church of Scotland during the ten years' conflict, and therefore that the abolition of patronage now in the Establishment could not be any reason why this Assembly and their Church should regard with any degree of complacency at all the present Established Church. They would observe that Dr. Begg's motion was most carefully drawn in very general terms. And then the Assembly would further observe that Dr. Begg's motion carefully guarded against any explicit deliverance about the question of the abolition of patronage in the Established Church, and carefully guarded against instructing their people what attitude they should take in reference to the abolition of patronage. The abolition of patronage, as Sir Henry Moncreiff had distinctly shown, was no modification at all of the thorough Erastianism of the Established Church. People said in these days there were no collisions between Church courts and civil courts, and for the simple reason that both were very careful not to raise

questions that would cause collision. But though there had been no collisions between the civil courts and the Church courts, there had been on three separate occasions a distinct usurpation on the part of the Legislature of civil supremacy over the present Established Church. What did Lord Aberdeen's bill do but lay down a law to the Established Church how they were to admit and settle their ministers? What did Sir James Graham's bill do but lay down a law to the Established Church how they were to raise mission congregations to the platform of *quoad sacra* parish churches—and though, while the present Lord Advocate's bill abolished patronage in the Established Church, it not only did that which it would have been perfectly competent for the Legislature to do, but it went further, and laid down the law as to who in the Established Church were to be the electors of the ministers. So that upon these three separate occasions there had been a distinct usurpation by the Legislature of the country of civil supremacy over the present Established Church. That was reason enough why this Free Assembly and the whole Free Church should take up a distinct attitude that, instead of their contemplating anything like reunion with the present Established Church, they maintain the Protest of 1843 more strongly than ever. Then Dr. Begg's and Mr. Nixon's motions made a great deal about the Headship of Christ over the nations, and both of these gentlemen opposed Sir Henry Moncreiff's motion because it made nothing, as they said, of that distinctive principle of their Church. Everything, he said, in its time. That principle would come up when they enunciated their views upon the overtures regarding disestablishment. It was self-delusion, and the delusion of the people of the Free Church, to identify these two things which were perfectly different, viz., Church establishment and Church endowment, with the great general principle of the duty that rulers and nations lay under to the Christian Church.

Mr. CAMERON, Brodick, said that he could not agree to the motion of Sir Henry Moncreiff, but that he could support the motion of Dr. Begg, although he did not regard that motion as going far enough, since it pronounced no opinion in regard to the Patronage Act. He was as unalterably attached to the principles of the Disruption as any member of that House; but he considered that the difficulties, so far as principle was concerned, that stood in the way of the reconstruction of the Presbyterian Church of Scotland on a sound scriptural basis had been removed by the recent legislation in regard to patronage. His position was, first, that that legislation had removed, so far as the constitution of the present Establishment was concerned, all ground of difference between the Free Church and the Established Church; and, second, that had that legislation taken place, he would not say at the time of the meeting of Convocation in November 1842, when it was admitted that less than the Act of 1874 would have satisfied the Church; but also in the following spring, when, after the Stewarton decision, the Church made her appeal to the Legislature, the Disruption would not have taken place. He took up the second of these propositions first, because he was anxious to deal with the difficulty connected with the Stewarton case.

It was admitted that the Church would have been satisfied in November 1842 with the repeal of Queen Anne's Act. It cannot, indeed, be denied that she would have been satisfied with far less than the total repeal of that statute—that she would have been satisfied with even a modification of one clause of that statute, the clause which bound the Church to receive and admit any qualified minister whom the patron might be pleased to present.

Sir HENRY MONCREIFF.—Is that in the statute of Queen Anne?

Mr. CAMERON.—It is in the statute of 1592, and was substantially re-enacted by the statute of 1711; but the Act of 1874 repealed not only the statute of Anne, but also all previous legislation in the line of that statute; and, consequently, the law which, by binding and astringing the Church to take the presentee upon trials, and to receive him, if found qualified, made ordination a statutory duty, was not now part of the civil constitution of the Established Church. That was his reply to Sir Henry Moncreiff, and it fully met his remark. He then proceeded to say that although it was admitted that the repeal of the law of patronage would have satisfied the Church in November 1842, it was contended that it would not have satisfied her after the judgment in the Stewarton case in January 1843. He would pass over a good deal of what he was prepared to advance in answer to that position, and would restrict himself to the following:—

First,—When the General Assembly of 1842 adopted the Claim of Right, which was a claim not merely nor chiefly for non-intrusion, but for supreme and exclusive jurisdiction in spiritual things, she was already involved in the difficulties caused by the encroachments of the civil courts—including that of the Stewarton interdict—upon what she regarded as her rightful jurisdiction, which subsequently produced the Disruption. Accordingly, the Stewarton case occupied a leading place among the encroachments complained of in the Claim of Right, the interdict in that case having been granted long before 1842, although the decisions confirming the interdict was not given until January following. So deeply, indeed, was the Church at that time involved in those difficulties, that there were then only two alternatives before her—relief from the Legislature, or Disruption. Now, the legislation which she desired, and which she regarded as sufficient to extricate her from her difficulties not only in regard to the settlement of ministers, but also in regard to the encroachments upon her jurisdiction—including that of the Stewarton interdict—was the repeal of Queen Anne's Act, which was stated in the anti-patronage motion, adopted by the same General Assembly, to have been "the main cause of the difficulties in which the Church was then involved." If any one doubts that this was the relief which the Church then desired, let him take the trouble of reading the speech by which Dr. Cunningham supported his motion for the repeal of the law of patronage.

Secondly,—The principle of law which ruled the Stewarton decision was laid down and applied in other decisions before the time—November 1842—at which admittedly even less than the repeal of the law of patronage would have satisfied the Church. It was laid down as early as the first Auchterarder judgment, as had been repeatedly stated by the majority of the judges when deciding the Stewarton case. And it was now admitted, in express terms, by Sir Henry Moncreiff himself, in one of his letters to Mr. William Balfour, and also in the motion on the table of the House, that that principle of law, upon which he founds so much, was laid down in the second Auchterarder case, which was finally decided in the House of Lords months before the meeting of Convocation. Now his contention was that, if it could not be shown that a new principle of law was laid down and applied subsequent to the meeting of Convocation which was not laid down and applied previous to that time, the legislative measure which would have satisfied the Church then and prevented the Disruption would have satisfied her, so far as principle was concerned, after the Stewarton decision, in which no new law was laid down, but was only another instance of the application of a principle of law previously laid down and "settled."

But, thirdly,—He would state an argument, which he regarded as going to the very foundation of the matter of the Stewarton decision, and to which he maintained no reply was possible from the standpoint of the Establishment principle (which he supposed was still the Free Church standpoint), although an answer was frequently, but unsuccessfully, attempted from the standpoint of pure Voluntaryism. In fact, he did not admit that the Stewarton decision was, like the first and second Auchterarder decisions, an encroachment upon the Church's spiritual independence rightly understood. His argument was this: When a Church entered into alliance with the State, such as Establishment implied, the Church's independence, rightly understood, was not affected by the fact that she thereby tied herself up so as not to have liberty to make any change upon either her creed, jurisdiction, or worship, without the consent of the State, provided of course, that, in the event of the State not consenting to a change which the Church might deem necessary, the Church retained the power of severing the connection. This principle was clearly laid down in the words which he would now quote from the late Dr. Cunningham's article on "the Royal Supremacy in the Church of England":—"It is true, indeed, that there is no unwarrantable usurpation on the part of the civil power, when it gives the sanction of law, with a view to civil and legal effects, to what may have been agreed on between the parties, respecting the faith, government, and worship of the Church; and that there is no sacrifice of the Church's independence in her pledging herself to adhere to the faith, government, and worship which have been agreed upon, and which she believes to be scriptural, so as to be tied up from making any change without the consent of the State,—except, of course, in the way of falling back upon her original and essential independence, and renouncing any advantages she may have derived from her State connection." It was never maintained during the Disruption controversy that the independence of the Church was affected by her not having power to

change the creed to which the State had given the sanction of statute law without the State's consent. And precisely the same argument applied to the Church's jurisdiction, which included the constitution of her courts. The courts of the Established Church are courts of the State as well as courts of the Church. They have the sanction of statute-law, and they are invested by the State with certain civil functions, in consequence of which they possess a civil as well as spiritual jurisdiction. Therefore, the independence of the Church, rightly understood, was not affected by the fact that she had no power to make any such radical change upon the constitution of her courts as was implied in admitting the *quod sacra* ministers as constituent members of those courts, without even consulting the State—the other party to the alliance. The present arrangement for admitting *quod sacra* ministers into the courts of the Established Church may be a good one or it may be a bad one; but the principle of it, and that was all that was of importance to his argument, did not affect the Church's independence. The principle of his argument was identical with that contained in one of the reasons of dissent and complaint by Sir Henry Moncreiff in 1821 against the judgment of the Presbytery of Edinburgh, agreeing to erect a portion of the Parish of South Leith into a parish *quod sacra*; and it would scarcely be contended, he thought, that the leader of the evangelical party in the Church of Scotland at that time was maintaining an Erastian principle in opposition to Dr Inglis, the leader of the Moderate party, when he moved, "That the Presbytery should find it inexpedient and incompetent for them as a Presbytery to grant the prayer of the petition of the Governors of Heriot's Hospital, and recommend it to them, if they shall judge it proper, to apply to the Lords of the Commission for the Plantation of Kirks."

On these grounds it was as clear to him as anything could well be, that had the Act of 1874 been granted, when, subsequent to the Stewarton decision, the Church in the spring of 1843 brought her claim before the Legislature, the Disruption would have been unnecessary. In support of this position he could adduce the testimony of Sir Henry Moncreiff himself. He could also adduce the testimony of the late Dr Robert Buchanan who, after the Disruption, when commenting on Lord Aberdeen's Bill, admitted that, at the point in the progress of the controversy between the Church and the State at which the Church's claim was brought before the Legislature, a practical measure removing the ground of collision between the two jurisdictions would have settled the controversy consistent with the integrity of the Church. He could also adduce the testimony of a near relative of the gentleman (Mr. Welsh, of Broughton) who stood up in the body of the house to interrupt him. Dr. Guthrie, in his letter written in 1860 to the Duke of Argyll, stated that, were the Law of Patronage—the *origo malorum*, the root of all our secessions and disruptions in Scotland—abolished, he believed the great hindrance to reunion would be removed, and that the grand end of the Disruption would be accomplished.

He would now, secondly, take up his first proposition, that, so far as principle was concerned, the ground of difference between the Free Church and the Established Church had been removed by the recent legislation. On this head, his contention was that the Act of 1874 has had the effect of throwing the Established Church back upon the ancient constitution of the Church of Scotland as contained in the Acts of 1592 and 1690, and other ancient statutes. If that was denied, he would be obliged to Sir Henry Moncreiff or to any gentleman on the other side of the House who might yet speak, if he would point to any statute now forming part of the civil constitution of the Established Church upon which was based, either in whole or in part, any one of the decisions given against the Church before the Disruption which could be proved to have really encroached upon her spiritual liberties. If that could not be done, he held that it virtually settled the whole question; for if the constitution, as contained in the statutes, was satisfactory, if it sufficiently recognised and covered the Church's *jus divinum*, he held that no sound principle of general law—and only a sound principle was, apart from statute, of permanent obligation—could injuriously affect the Church's independence. When proceeding to speak to Sir Henry Moncreiff's principle of law, Mr Cameron was interrupted by being told that his time was exhausted, and he accordingly sat down without entering upon that part of his argument.

Mr. SMITH, Tarland, said it struck him that the speech to which they had just listened ought to have been delivered on the other side of the High Street—and if

the speaker did not see his way to deliver it there, he should have closed with a motion for the appointment of a committee to seek union with those over the way. It was quite manifest that the speech had not been made in support of any motion before the House; and was most certainly in support of a motion which was somewhere in Mr. Cameron's brain, but which had not been put upon the table of the Assembly. These discussions had arisen from a large number of overtures which had been brought forward. There had been great complaints sent up from Presbyteries in reference to certain misrepresentations which had been made in regard to the position of this Church to the Establishment, and the overtures complained likewise of the uncertain sound which had been sent forth from certain quarters within the Church concerning this matter. These Presbyteries asked the Assembly to do something to meet that; and whatever motion the House adopted they ought to deal honestly with the overtureists. Either let the House tell them that they did not consider it necessary to give them any assistance, or let them do something to help them. "Miserable comforters are ye all" the Presbyteries might well say, if the Assembly were to send down those miserable theoretical statements contained in the first and third motions which contain no practical matter. What was wanted was something practical to guide them. He believed they were all clear about the attitude they ought to occupy towards the Established Church; and he had no doubt that if Mr. Cameron were to propose a motion for the formation of a committee to bring about a union with the Established Church, he would find himself standing alone. No doubt they had got their tether lengthened a little; but that was the reward of their Erastianism. Replying to Mr. Nixon's statement that as a Free Churchman he could do nothing against the Established Church except he were prepared to reconstruct it, Mr. Smith said that reconstruction was an act for the Legislature. It reminded him of a story of two ministers, one an Established Churchman and the other a Free Churchman, who were travelling along a road together shortly after the Disruption. Two churches loomed in the distance, when the Established Churchman, pointing with his finger, said—"There's the Free Kirk, the Wee Kirk, the Kirk without a steeple;" to which the other responded—"There's the Auld Kirk, the Cauld Kirk, and the Kirk without a people." Mr. Nixon in his speech and also by his action at the Disruption, and by protesting ever since, had been doing all he could to make the Established Church "a kirk without a people"—and when he succeeded in doing that, he did not see what great principle of national homage to Christ he conserved by keeping up and maintaining her churches, manses, and glebes. While some were trying to make the people believe there was no difference between the Free Church and the Established, they had no reason to fear, except among weak-minded persons, any exodus from the Free Church into the Establishment. In many parts of the country there was no doubt that the Establishment was as bad, as regards religion and piety, as in the days of Moderatism. Some within its own pale were not aware of the difference between that Church and the Free Church as to the relation maintained toward the State. He accorded a meed of praise to Dr Wallace for the honest and candid way in which he maintained the Erastianism of the Establishment—and the candid way in which he brought before the Presbytery of Edinburgh and the Church courts the Free Church doctrine of spiritual independence, and he honoured him for the way in which he told them how he hated that doctrine, and how they ought to be called to sit down on the stool of repentance and profess obedience before any of them was admitted back again. Dr. Wallace understood the position, and honestly admitted the difference between the Churches, and he would in no way submit to receive Free Churchmen with their spiritual independence. With these facts before them, he did not see how the Assembly could have any difficulty in appointing a committee to send down to their people a statement as to what the real differences were between the two Churches. Dr. Begg had said that in the pre-Disruption struggle, when he (Dr. Begg) was young and inexperienced, he had been disposed to go farther, and adopt more radical measures than the leaders approved of. Dr. Begg still thought, now that he was older, that he had been right in his youthful zeal. Well, some of us now are prepared to go farther on the present subject; we think we are right, and Dr. Begg ought to sympathise with us.

Mr. SOMERVILLE, with the permission of the Assembly, amended his motion to read as follows:—

Mr. Somerville's motion, as finally modified, was as follows:—"The General Assembly having considered the overtures, as also the three motions that have been moved and seconded, and considering that the terms of these motions in themselves are such that, apart from the circumstances in which these motions had been brought forward, all Free Churchmen, without compromise of principles, could acquiesce in these terms; and considering that the position and unity of the Church herself were so important for the honour of Christ's cause, and prosperity of the Free Church in particular; resolve to remit to a joint-committee, composed of the movers and seconders of the motions, along with such other members of the Assembly as might be proposed, for the purpose of their preparing a declaration which might embody all the three motions, to be taken up at a future diet of Assembly, or at the meeting of Commission in August."

Sir HENRY MONCREIFF altered the first clause of the third part of his resolution to read as follows:—

"That while this Church's position of separation from the State affords abundant opportunity, which she is bound to use, for exerting her influence towards the State and the nation, and as such towards the important duties," &c.

Mr. MAIN, St. Mary's, Edinburgh, said that as he had not been a member of Assembly for six years, he was anxious to express his views. He could not support Dr. Begg's motion, because it did not emphasise sufficiently the spiritual independence of the Church, and because it did not meet the present necessity; it gave no answer to the overtures that had been sent up. He could not support Sir Henry Moncreiff's motion, because, although there was nothing in it with which he did not agree, yet he did not think it fully met the necessities of the case in regard to the statement of the duty of the State to the Church. It had been said, one thing at a time. True; but he thought this was the very time for giving a clear statement in regard to this very matter, because if they did not embody it now it was certain to lead to misapprehension. He also thought there was great danger in appointing a committee, as was proposed in Sir Henry Moncreiff's motion, and if a vote be taken now, it must of necessity be a one-sided committee, and fail of authority. He preferred the motion of Mr. Nixon; but he must say that a great deal of the latter part of his speech pained him very much. He must express his utter astonishment that any member of that House could stand up there and say that the recent legislation had done away with all the differences between them and the Established Church. It was utterly incomprehensible to him how a Free Church minister could say that. The State had abolished patronage; and in so far as it was an act of repeal, it was not Erastian. The yoke was imposed by the State, and the State alone could undo it; but everything depended on the way and manner in which it was done. If the State, in repealing that Act, had recognised the Church as a spiritual institution, and the election of their ministers as the right of the members of the Church, and had receded from a province they should never have entered, there would not only have been no Erastianism, but there would have been the statutory recognition of the spiritual independence of the Church. But of this there is not the slightest trace. They do not surrender the right to re-impose it if they choose—all rights are reserved—they do not leave it in the hands of the Church as a purely spiritual matter, and there was no acknowledgment of the wrong that had been done to the Church at a given period; in so far there was restitution, but it was without repentance. As to the statement that the abolition of patronage would have prevented the Disruption, that is to say nothing to the purpose, and that for this simple reason, that irrespective of the Patronage Act altogether, there is a large class of legal decisions which it does not touch, and which are still in force, and that claims of jurisdiction over the Church were advanced such as had never been advanced before, and these claims were based, not on the Act of Patronage at all, but on the endowment of the Church. The principle was laid down that State provision involved State control, so that to secure our liberty we disendowed ourselves, and became the Free Church of Scotland; and he maintained that this principle of the decisions of the law courts, which drove them out of the Church, still remained the principle under which the Establishment exists. He would have liked to have heard a little sterner statement as to the line of action of those of their ministers who were going over to the Establishment. It had been said that we were not to judge these men censoriously. Perfectly true, we had no right to judge of men censoriously, but we are bound to judge righteous

judgment; and he must say that if there were at that moment any man in their ministry, or within the pale of the Free Church, who had a hankering after the Establishment, and thought that the recent legislation had cut from beneath their feet the ground of separation, they ought not to wait till they had an opportunity of gaining by the change. It was intolerable that they should be living in such a state of things. It was not the number of men that went over, but it was the manner in which they went over. If ever men had a position given them by God, we were the men, a position in which God has greatly blessed us; and it would require a call as clear and strong—aye, far more clear and strong—to make him return to the Establishment as he had for leaving it in 1843.

Dr. RAINY—With reference to the proposals that have been made from quarters entitled to the highest respect to attempt to come to a unanimous finding on this motion, I feel very unwilling at all, or in any degree, to offer myself as an obstacle to any movement or indication of that kind. At the same time it does appear to me—and on these occasions it always appears to me—that the first duty is that the General Assembly should have an opportunity of expressing clearly whatever mind it really has arrived at. In these circumstances it appears to me that the question is, first of all, “Shall we say anything whatever, or come to any decision at all?” If it is the mind of the Assembly to say nothing, good and well. In that case we substantially indicate that we have nothing that we can with advantage say in present circumstances. But if we are to say anything, I agree with Mr. Main in thinking that it must be clear and unequivocal. I support the motion of Sir Henry Moncreiff; but all of us, I think, must have a strong feeling that if it should become necessary to vote to-day, our division will be of a very different character, and of a far less disagreeable character, than some of the divisions to which we have been accustomed in former years. Certainly any difference between Mr. Main and the supporters of Sir Henry Moncreiff’s motion is merely a difference as to the way of bringing out the matter. I certainly could not desire, on behalf of Sir Henry Moncreiff’s motion—except in those parts where he was criticising its terms—anything to be said more satisfactory or gratifying than the statement of Mr. Main. And I do not refer to Mr. Main alone. I think the discussion of this day worth having were it only for the purpose of bringing out so unequivocally some of the statements that have been made also by Mr. Nixon; and I think it is manifest that if the Assembly is pleased to accept Sir Henry Moncreiff’s motion, and in terms of that motion to appoint a committee, the effect of this discussion will be that the duty of that committee will certainly not be to promote disunion in the Church itself. Whatever that committee may feel themselves called upon to do—and I do not suppose that they will feel themselves called upon to be busybodies in every conceivable direction—it is becoming very clear, even from the tendency of some minds that have not arrived altogether at the point we have arrived at with reference to the stand the Church should take as a Church, always excepting the resolute and consistent mind of Mr. Cameron of Brodick, that this committee’s work will lie in the direction possibly of correcting misrepresentations coming from the Establishment, but as little as possible in any other direction. It will certainly be the duty of such a committee, after such a discussion as this, to hesitate if it cannot altogether avoid, expressing itself, as the Assembly itself does, in a way in which some brethren do not altogether approve, or at least to take care that what it says cannot be construed into an attack upon loyal and faithful brethren of the Free Church. With reference to the motions, setting aside Dr. Begg’s motion for the reason stated by Mr. Main, and looking at Mr. Nixon’s motion, I have to say first of all that in the very construction of it, even in a matter in which I quite agree with its substantial statements, it contrives to involve a judgment on this question, namely, how far the preamble of the Act of 1846 binds office-bearers of this Church in the same way and to the same effect as the formula itself. Now, that is a deep question at present under discussion between Sir Henry Moncreiff and Mr. John Mackenzie; and I do not, for my part, feel myself called upon to interpose with a sudden judgment between combatants so distinguished. And then again I do not think that Mr. Nixon’s motion sufficiently does justice—though the spirit of it points that way—to the point of the difference in principle between us and the Established Church, as we do in the second resolution. Then I think it is of importance that we should indicate clearly, as we do in the third resolution, the

grounds on which we set ourselves to our work in the position in which we are providentially placed, for the purpose and with the intention of making the most of that position, rejoicing in it, glorying in it, and seeking to carry forward the work committed to us without a thought of a backward glance, or of anything like schemes and negotiations for some improved position. I think the most important objection to Sir Henry Moncreiff's position was that suggested by Dr. Begg, dwelt upon with great energy by Mr. Nixon, and touched upon by Mr. Main, that it does not bring out with sufficient force or emphasis, or in the right place, the doctrine of our Church with respect to the duties and obligations of rulers and nations, as such, to the truth of Jesus Christ. There is no question, nor any temptation to make a question, with respect to that in itself; but I think it ought not to be difficult to satisfy the Assembly that the manner in which we bring these things into the motion is precisely that which is called for by the overtures, and by the position in which we are placed, and by the nature and obligation of the principles themselves. Observe that the question comes up by overtures that have respect to the relation in which we stand to the Established Church, and in which the Established Church stands to the State upon the one hand and to our principles upon the other. There is no question between us and the Established Church in regard to the obligations of States and nations as such. The one question on which we are called, then, to fix the attention of any of our people who may be in danger of being seduced or bewildered, or who may wish to have furnished to them means of defending themselves and their Church's position—the one thing is just the question on which we left the Established Church, and the principle which we have been maintaining in our separate position—it is that we are called upon to commend to the attention of our people. But when we go on to say—as we think it desirable we should—that we find ourselves providentially in a position which we are the furthest removed from conceiving there is the smallest probability of our ever changing, it is very natural that we should explain ourselves then. It is natural that we should point out that our value for that position is not connected with our being disposed to abandon the principle that States and nations owe duties to the Church of Christ, and ought to perform them. It is in connection with this we say among the advantages our position has it gives us abundant opportunities, which we are bound to use, to advocate that principle: we recognise this along with all the other advantages which this position offers to us. I think that is the right and reasonable way of bringing each principle into its place in our motion. I repeat, all this precisely suits the position we occupy in reference to this precise matter on which overtures come up, and about which we are called to take up our ground. With reference to some matters that have been referred to, I would like to say this—I am very far from ever having thought that a minister of our Church had necessarily ceased to hold Free Church principles because he may have formed what I regard as a mistaken or exaggerated opinion as to the manner in which the repeal of Queen Anne's Act had affected the position of the Churches. It is obviously clear that a man may, as I regard it, be quite wrong on that question and yet right in his view of the principle of spiritual independence itself. I quite grant that. On the other hand, I must say I would rather not see the Church take up that man's ground. I would rather see the Church take up a distinctly different position. I do not think that that man nor the Church, if it take up his position, could very well defend the position of this Church or could do the whole duty that is to be done in enlightening our people with respect to that matter; and I would rather be disposed, in reference to any brother in that position, to hope and expect that by degrees he would come to see the whole position as I regard it more clearly than he has come to do now. Why, at the time of the Disruption, I suppose, there were Free Churchmen who were left by mistake in the Church of Scotland, not because they were not Free Churchmen in their hearts, but because they failed to see how the legal decisions bore upon the principles they had in their hearts. I don't run down such men, but I could not regard them as occupying a position in which I would like to see my Church mixed up. Indeed, as regards those who lean to the exaggerated view of the operation of Queen Anne's Act, and who look on the repeal of it as so very important, they seem to me to walk into temptation. They are tempted, in making out their point, to accommodate the statement of our Free Church principles to the exigencies of their argument. They are tempted to abstain from such clear and full statements as to

what the Church's independency implies in the Established Church as are desirable when our principles are to be stated and defined. It is manifestly quite impossible in the time allowed me to go into the question—and it is hardly necessary that I should do so—as to the effect of the recent Act abolishing the Act of Queen Anne. I will say this in conclusion. I must say I feel it is of great importance that this Church at this time should look well to the true construction of the legislation and the decisions which brought the Disruption to pass. No doubt it is a point which seems to be going into the past, but the real reason why we cannot go altogether away from this point is just that what we have got to deal with is the concrete Establishment, and we must look at its position as that position actually came to pass. I am not satisfied that this Church should seem to concede that perhaps the Established Church now stands tolerably clear on the ground of spiritual independence; but that there are other reasons connected with theological professors, and I don't know what else, that are still a ground of separation. I regard that as little better than conceding or betraying the substantial reason of our separation, and that it is important, it is essential, if we speak at all, that we speak in the clear and unambiguous terms of Sir Henry Moncreiff's motion.

Mr. KIDSTON of Ferniegair (elder), said—That in the first place, he could not agree with the motion of Sir Henry Moncreiff for the following reasons.—Under his first head, he did not assert the doctrine of Christ's Headship over the nations. To make that matter plain, he quoted from his motion—(1.) “That it is the duty of this Church to cherish in the minds of her faithful people a lively sense of the importance of *the truths* for which, in assuming and maintaining her separate position, she has been called to contend.” That was the general statement. And then he went on to say, “And, in particular, of the sole subjection of the Church in spiritual things to Christ as her only Head.” Now he would ask Sir Henry Moncreiff, What were *the truths* he referred to in the first part of that statement? Did he mean what Dr. Chalmers said in the Chair of the Assembly?—“The Voluntaries mistake us if they conceive us to be Voluntaries. We hold by the duty of Government to give of their resources and their means for the maintenance of a Gospel ministry in the land. That is to say, though we quit the Establishment, we go on on the Establishment principle. We quit a vitiated Establishment, but would rejoice in returning to a pure one. To express it otherwise: **WE ARE THE ADVOCATES FOR A NATIONAL recognition AND NATIONAL SUPPORT OF RELIGION—AND WE ARE NOT VOLUNTARIES.**” He wished to know if that truth was among the truths alluded to in a vague manner in the former part of the first head of Sir Henry's motion? If so, what was the meaning of this vague, hazy, indefinite allusion? Why did he not say at once that the principles of the Free Church were opposed to Voluntarism on the one hand, and to Erastianism on the other? The second head is the old story about the new principle of law. He did not wish to be offensive, but this new principle of law of Sir Henry's was simply what was called a mare's nest. It arose from a confusion between legislative and judicial functions. In point of fact, during the whole period of the collision which issued in the Disruption, the State did nothing. In an ethical point of view, he did not exculpate the State, yet in a legislative sense it did no more than abstain from action. It was inexcusable for any to try to mislead the people by confounding spheres essentially distinct, and trying to make the legislative and the judicial functions identical. The State, as such, imposed no new conditions of establishment, though her declinature to act left no alternative to our clergy and people but to disrupt. But, as they all knew, the obnoxious law was now removed, and therefore the collision could not again occur. When the law was repealed, both the law and the judicial interpretation of it alike went to the Tomb of the Capulets. As to the third head, he could not comprehend it, it was an unintelligible muddle of contradictory things, and with all deference, he really doubted whether Sir Henry understood it himself. He agreed with Sir Henry that they were not yet ripe as a Church to unite with the reformed Establishment—that is, in other words, for the Free Church of Scotland to unite with the Church of Scotland free. For himself, he was not yet ready to join the Establishment. He did not like the small heterodox school who are allowed to remain in the Church of Scotland in opposition to her principles; but the abolition of the Law of Patronage will gradually increase the number of sound and evangelical men in the Church, and then he hoped that those heterodox individuals will be brought to the bar and expelled. Besides that,

It is necessary for him to remain in the Free Church to assist in keeping Sir Henry Moncreiff and Principal Rainy in order, and that the Courts of the Established Church might be warned to serve themselves heirs to their inheritance of liberty, and to enter on a new career with gratitude and humility. But he could not agree either with the last part of Sir Henry's motion, because he objected to a committee of the composition of which he was not informed, and the half of whom might be either concealed or avowed Voluntaries, being allowed to expend the funds of the Church in circulating a statement which he was never to see until it is published. Besides that, a committee who had abandoned an essential Free Church principle, were not the proper parties to explain Free Church principles to the people. The Rev. Andrew Gray of Perth published a Catechism which received the sanction of the Church, and explained Free Church principles. If the Committee would propose to circulate that Catechism he would have no objection. Sir Henry has objected that spiritual independence in the abstract has not been conceded. But the Confession of Faith sets forth the independence of the Church. I suppose Sir Henry alludes to co-ordinate jurisdiction, and I cannot agree to allow him to make such a new interpretation of the Confession on this head. What Sir Henry is aiming at seems to me to be an ultramontane independence, which I for one do not accept, and never desire to see granted to any Church, established or non-established, an independence of attained doctrine, of a Church's constitution, in short, both a dishonesty and a tyranny. I prefer, therefore, the motion of Dr. Begg. The principles of the Free Church rejected alike Voluntarism on the one hand, and Erastianism on the other, and if the friends opposite had attempted to force an incorporating union with the United Presbyterians, their eyes would soon have been opened to see what Free Church principles were. He had no sympathy with the cry for Disestablishment, and had to say that the efforts of the gentlemen opposite would have no more effect in accomplishing this object than if Sir Henry were to stand in the square before him, and, in the most dignified manner, to let off a pea-cracker, or if a U.P. cracker were to be let off in another place. He thought it was singularly inappropriate to attack the Scottish Establishment at the present juncture, when they knew that there were fifty thousand persons out of the pale of any Church in Edinburgh, and a hundred and forty thousand out of the pale of any Church in Glasgow. It seemed to him a strange thing that as the Church of Scotland gets freer and purer it should be *pro tanto* more the object of attack by Free Church people, just as it was a strange thing to see Free Churchmen opposing the abolition of Patronage in the Church of Scotland, and actually suggesting or approving Erastian amendments on the Bill, in order that they might complain afterwards that it was Erastian. I told some of our friends who were in London on this errand that they were not only chargeable with doing evil that good might come, but, in point of fact, with doing evil that evil might come. He had just another remark, in reference to the cry for Disestablishment. This cry, sir, is urged as a corollary to the Voluntary principle which confines the action of the State to temporal matters, which maintains, that when the Scripture declares that Government is an ordinance of God for good, this did not include the Highest good, a position which, in his opinion, is not warranted by a single text of Scripture, but which, on the contrary, every text condemns. He could not vote for Sir Henry Moncreiff's motion, but supported that of Dr. Begg.

Dr. BEGG, in reply, said it seemed to him that in any proper reply that could be made to the overtures, calling upon the Assembly to re-affirm the principles of the Church, there must be a distinct statement of what these principles were. Anything like a one-sided statement of the principles of the Church would certainly not meet the difficulties which men might have in different parts of the country. It did not seem to him that the alteration which had been made in Sir Henry Moncreiff's motion in the slightest degree removed the objection which he had to it, because it was not said that the Headship of Christ over the nations was maintained at all. It was said that something was to be done towards influencing the nation as such to perform the duties which they owed to the truth and Church of Christ. That was very good so far as it went, but it did not assert the nature and origin of that obligation, viz., that Christ was Head of the nations; and it was upon that ground that they were entitled and bound to admonish the rulers of the nation to act for Him and in advancement of His cause. In fact, they did not put what they said about the nation on the same footing at all with what they said in regard to the Headship

of Christ over the Church. It was all very well to say, "One thing at a time;" but he maintained that they could not give a fair representation of the principles of the Free Church in two sections. They must state them together, if they would state them at all; and that objection he had therefore decidedly still to Sir Henry Moncreiff's motion. It had been very strongly stated that both before the Disruption and since no acknowledgment had ever been made of the right of the Established Church *jure divino*, and that if there had been anything of that kind it had been extinguished in connection with the proceedings of the Disruption. This was an exaggerated view, although he admitted that matters were not yet right. He thought it could be proved in the clearest possible way that, apart altogether from what took place at the Disruption, the divine right of the Established Church had been held since by the civil courts. In 1849 there was a case before the civil court affecting this very question of jurisdiction, and the Lord Justice-Clerk (Hope) made the following statement:—"I take simply the fact that the Church of Scotland, as established by law, has adopted, and that statute has declared and proclaimed, that, according to the Word of God, as interpreted by the Church of Scotland, its church courts are invested with the right and duty of discipline for its members, and that such right flows from the divine institution of the Christian ministry, and of the Presbyteries which the Church of Scotland holds to be, although not of divine prescription, as the only form of church government, and as founded on and as agreeable to the Word of God." Lord Medwyn went on to make a similar statement:—"The Scottish Confession of Faith is declaratory of this distinction, and of the independence of the Church courts of the Established Church of Scotland, but the rule is not confined to these. I ascribe the right of independent Church government to a much higher source, and give it a much wider application." And a very honoured relative of his excellent friend, Sir Henry Moncreiff (Lord Moncreiff), had in 1870, made a precisely similar statement:—"Within their spiritual province, the Church courts are as supreme as we are within the civil, and as this is a matter relating to the discipline of the Church, and solely within the cognisance of the Church courts, I think we have no power whatever to interfere." It will not do therefore to affirm that the Established Church has not an admitted right, and that even *jure divino* in the matter of ordinary discipline. He stated in the former part of the day that he held that the Established Church had not been set yet absolutely free by all that had taken place; but, at the same time, they must not attempt to overstate the case, and get their statements contradicted. They must state their principles and their case fully but guardedly, and in such a form as that they could clearly prove their assertions. But his difficulty, after all, was more with the conclusion of Sir Henry Moncreiff's motion. He should have liked, as an individual, if the proposal of Mr. Somerville and Dr. Duff could have been adopted. They could have unanimously, as a General Assembly, adopted some declaration or address to the people of the Free Church which would meet the existing difficulties, and prevent even the appearance of division among themselves. Of course, the statement would require to be guardedly made; but he did not see why there should be the giving of such unlimited and extensive power to a committee which would consist of men on one side. (No, no.) Most undoubtedly that would be the case. He, for example, could not go on that committee as the matter stood, and there was no reason why such a power should be committed to any irresponsible committee. He did not see why a statement could not be prepared in connection with this General Assembly, or if that could not be, in time to be issued by the Commission in August. In concluding, Dr. Begg stated that he did not see why, because men left the Free Church and went to the Established Church, they should follow them with denunciations. He would allow them to go. And he did not see, on the other hand, why if a man left the Free Church and joined a Church which did not hold the principles of the Free Church on the Headship of Christ over nations, that they should follow them with laudation and great shouts of approbation. It seemed to him that they should first be consistent; state their principles as applicable on all sides, and warn the people that they must neither go to the right hand nor the left, but stand upon the ground which they had occupied with so much advantage since the Disruption.

Mr. SOMERVILLE said—As I see that it is the wish of the General Assembly to vote on the three motions, and as my motion has had some influence for good and so far has served its end, I beg, with the permission of my seconder and of the General Assembly, to withdraw my motion.

Sir Henry's motion was then put against Mr. Nixon's, when there voted with

Sir Henry Moncreiff,	.	.	.	418
Mr. Nixon,	.	.	.	68
				<hr/>
Majority,	.	.	.	345

Dr. Begg's motion was then put against Sir Henry Moncreiff's, with the following result:—

Sir Henry Moncreiff,	.	.	.	405
Dr. Begg,	.	.	.	78
				<hr/>
Majority,	.	.	.	332

Therefore, in terms of that motion, the General Assembly find—

1. That it is the duty of this Church to cherish in the minds of her faithful people a lively sense of the importance of the truths for which, in assuming and maintaining her separate position, she has been called to contend, and, in particular, of the doctrine of the sole subjection of the Church in spiritual things to Christ as her only Head, and to His Word as her only standard, in carrying out the government which He has appointed in His Church, distinct from the Civil Magistrate.

2. That nothing has taken place, by recent legislation or otherwise, to alter the conviction that the principle, contrary to said doctrine, affirmed by the decisions in the second Auchterarder and Stewarton cases, and enforced by other decisions and acts of the civil courts, confirmed by solemn appeal made to them by all the branches of the Legislature in 1843, and unequivocally accepted by the existing Established Church, is still maintained by the State in its ecclesiastical arrangements for Scotland.

3. That while this Church's position of separation from the State affords abundant opportunity which she is bound to use for exerting her influence toward the discharge by the State and the nation as such of the important duties which they owe to the truth and Church of Christ, the whole course of the Lord's dealings with her, and in particular, His great goodness on the one hand manifested since the Disruption in 1843, the large fields of usefulness opened up, and the encouragement in temporal and spiritual things which she has had abundant reason to acknowledge; and the whole condition, on the other hand, of the nation, the State, and the relations of religious parties, and the progress of events in the history of the land, combine to admonish her not to be moved away from the ground assigned to her, but rather resolutely to hold it fast and to call upon her people to give themselves with renewed liberality, diligence, and prayer, to the work and service at home and abroad which the times require.

Therefore the General Assembly resolve to appoint a committee to take action as they may see expedient, in the spirit of these declarations, with a view to directing and stirring the minds of our members and adherents toward the truths and duties committed to them through their attachment to Free Church principles, and to guard our congregations against misleading influences. And they instruct said committee to consider the expediency of issuing any statement or statements of a popular kind fitted to promote these ends.

From which judgment Dr. BEGG and others dissented, for the following reasons:—

1. Because the resolution contains no assertion of the Headship of Christ over nations, and thus gives an imperfect and distorted view of Free Church principles.

2. Because the power proposed to be given to the committee sanctioned by the resolution, is undefined and excessive, and may be dangerous to the peace and best interests of the Church.

To this dissent there adhered Thomas Smith, minister; William Nixon, minister; William Kidston, elder; Alexander Cameron, minister; J. Lang, elder; David McMeikan, minister; William Fraser, minister; William Sinclair, elder; William Moffat, minister; Angus Mackay, minister; Hugh McDougall, minister; James Whyte, elder; R. G. Webster.

The Assembly then adjourned, to meet again in the evening, at eight o'clock.

EVENING SEDERUNT.

The Assembly met again in the evening at eight o'clock—Dr M'Lauchlan, Moderator.

COLONIAL REPORT.

Mr ROBERT G. BALFOUR said—In laying on the table of the Assembly, as I have now the honour of doing for the second time, the annual Report of the Colonial Committee (Appendix VI.), I shall content myself with a very brief statement; for, thanks to the Pan-Presbyterian Council, which was to have been held here this summer, had not our American cousins interposed their veto, we are favoured on the present occasion with an unusual number of representatives from the Presbyterian Churches, both of our western and southern colonies. I feel, therefore, that it would be unbecoming in me to stand between them and the Assembly any longer than I can help.

I am happy to be able to report that our finances are in a sound and prosperous condition. Though the annual collection was almost precisely the same as last year's, and the amount arising from legacies and donations considerably smaller, yet we have begun the present financial year with a balance in our favour rather better than that of the previous year. And this is not due to our having made a smaller number of appointments. On the contrary, we have made more, 17 or 18 as against 12 or 13. Some of those appointed, however, have not yet started for their destinations, so that the expense of their passage and outfit will fall within the present year and reduce the balance in our hands. Besides, as we have often had occasion to say, if we could only get anything like the number of men to go that the colonies desire and need, the drain upon our resources would be such that our funds would be more than swallowed up. And we are not without hope that, owing partly to the exertions of the deputies from these churches during their visit to this country, and partly to the "short-service plan" approved of by last Assembly, and now cordially adopted by all the colonial churches, a larger number of our probationers may this year be found willing to respond to the urgent call to go and minister to their fellow-countrymen abroad.

A promising student of our Church said to me the other day, "I confess I never could feel much interest in the colonies as a mission field. I think they should provide for their own wants." I believe that this is a common feeling, though it is not often so frankly expressed, but it is one which a little knowledge of the facts of the case would at once remove. If the churches of Britain had pursued this line of policy towards the colonies, the probability is, that they would have lapsed almost entirely from the profession and practice of the Christian faith. The Church has a hard enough struggle to maintain with the world, as it is, in these young and enterprising communities, but if it had received no help and no encouragement from the parent churches at home, the case would have been infinitely worse. The fact is, that at the first settlement of a colony the people are generally too poor, too widely scattered, and too thoroughly engrossed in the work of turning the wilderness into a fruitful field, to be either able or willing to do much in the way of supporting the ordinances of religion. At that stage it is indispensable that the home Church deal with the colony as with the foreign mission field, sending out at its own expense ministers imbued with an evangelistic spirit, and full of self-denying zeal. At a late stage in the history of a colony there comes to be strongly felt a desire for a large supply of ministers of the right stamp, and, the initial difficulties of the settlers being now got over, there is no lack of money to defray the expense of bringing them from a distance, and of supporting them when they come. Still, the necessary supply cannot be produced in the colony, but must be imported from the mother country. Schools are very quickly planted even in remote and thinly-peopled districts; churches and mansees soon follow; but divinity halls are a much later growth. It is not easy for a young colony to withdraw some of their best preachers from the pulpit in order to put them in the professor's chair. And it is still more difficult, with so many lucrative openings for young men in every department of business, to induce a sufficient number to study for the ministry. In these circumstances the Church at home, though largely relieved from the necessity of rendering pecuniary help, must continue to send out ministers to supply the

vacancies that occur from year to year. And even when, as in Canada, there are well-appointed divinity halls attended by a large number of students, still we are pouring in our emigrants upon them so fast that they are quite unable, without our aid, to overtake the necessities of this ever-increasing population. It is a great Home Mission work that is set before them—greater, more difficult, and more urgent even than our own (and that is formidable enough), a work in which they may most reasonably look to us for help both in the shape of men and means, since it is the overflow from this country that creates the embarrassment which they are straining every nerve to overcome.

I trust I have said enough to show that necessity is still laid upon us to keep our brethren in the colonies who are doing so much, and doing it so nobly, to help themselves. It would be easy, did time permit, to show how wide is the field which these immense territories present—how loud the call to enter on it, if it is not to be lost, not only to Presbyterianism, but to our common Christianity, and how interesting and attractive is the work in that comparatively virgin soil, especially to young men with any spark of energy and enterprise—any measure of readiness to endure hardness as good soldiers of Jesus Christ.

And besides these considerations, which should be the chief inducements to a truly Christian man, there are the subordinate advantages in most of our colonies of a pure climate, the prospect of a speedy settlement, a sufficient income, and an hospitable, warm-hearted people, ready to receive a true minister of Christ with open arms, to listen with eager interest to his teaching, and to esteem him very highly in love for his work's sake. I admit that it is not any sort of man with the title "Reverend" to his name that the colonies will respect. I believe there is very little reverence felt by these free out-spoken people for a mere white neck-cloth. They want men of true piety and devotedness, with fair preaching gifts, and a reasonable measure of common sense. This at least they must have, and this, I believe, will, with the blessing of God, ensure success.

I think it will be admitted that I am not picturing the standard of qualification for the ministry in the colonies too high. Perhaps some of our colonial brethren here to-night may think that I am pitching it low enough. Surely there are not a few of our candidates for the ministry who possess, in some fair measure, these three essential requisites—piety, pulpit power, and common sense. Will none of them venture to make trial of their gifts in a field far more necessitous and far more promising than they are at all likely to find at home? Are none of them fired with the noble ambition of taking a place in that band of Christian patriots who shall be honoured to lay the word of the living God at the foundation of these great nations of the future? Or will they all "stand timorous on the brink, and fear to launch away"? Well, if there are any such timorous ones, whether their apprehensions arise from a modest estimate of their own powers, a doubt of their adaptation to the colonial field, or the shrinking which we all feel from entering upon a new and untried scene, we hope that they will look with a kindly eye upon the "short-service plan," as one well suited to meet their case. I need not explain it here. It was fully explained at last Assembly, and has been set before the students at their divinity halls during the year. Its object is simply to enable young men to proceed to the colonies to labour there for a period of two and a-half years by way of experiment, with the option of becoming pastors in the colonial churches if they get a call and if they like the field, or of returning, if they prefer it, not only without the loss of position and prestige, but with all the benefit to be derived from some knowledge of the world, and all the *edat* of having been selected by the Church for so important a mission and having honourably fulfilled it. The General Assembly sanctioned this plan a year ago. The Colonial Churches have given it their cordial approval, and we shall be much disappointed if some of our superior students, fresh from the Hall, do not avail themselves of this opportunity of seeing the great colonial field with their own eyes, and giving it a fair trial.

It is not necessary for me to say anything about the Colonies in detail, as most of them are ably represented here to-night. In South Africa there are two or three vacancies which we are very anxious to see soon and suitably supplied. Three ministers of our Church, of far more than average ability, have during the past year resigned their charges at home in order to accept of calls from congregations in the Colonies. Mr Macdonald, late of Nairn, who is now settled in Toorak, Melbourne;

Mr Beattie, late of Pitcairngreen, now minister of Chalmers' Church, Melbourne, and successor to Dr Cairns; and Mr Treadwell, late of Stevenston, who has been appointed to Wanganui, New Zealand. It has also been a source of much gratification to the committee to be able to appoint an esteemed minister of the Reformed Presbyterian Church—Mr Jackson of Girvan—to Belize, Honduras, to relieve our much respected father, Mr Arthur, who is constrained by age and infirmity to retire from that field where he has laboured so faithfully and so long. In New Zealand there is now every prospect of a union of the Presbyterianism of that Colony, not so thorough perhaps, as elsewhere, but still welcomed by the friends of union as an instalment of better things to come.

But the great event of the past year has been the union of the Presbyterian Churches in the Dominion of Canada, happily consummated in the month of June at Montreal. That large and energetic Church has a vast field, and a great future before it. The committee, desirous of marking their appreciation of the importance of the union and their sympathy with the United Church in their arduous Home Mission work, have doubled on this occasion their pecuniary help, and they have also appointed the Rev. A. N. Somerville, of Glasgow, to represent them at the General Assembly which is to meet at Toronto in the beginning of June. We rejoice to have secured for this purpose the services of one so well known and so much beloved, one who will do his work in no mere formal or perfunctory way, but will there, as recently in India, and thirty years ago, in the very same Canadian territory, avail himself of every opening to preach the everlasting gospel, to bring sinners to the Saviour, and to unite that Church to ours by the holiest and best of bonds. We are glad that the Assembly has already put its seal upon our choice, and given Mr. Somerville a wider commission than we could give him, and we are sure that fathers and brethren will not forget the appeal which he made to us to follow him with our sympathies and our prayers.

There is one matter of detail which I have to bring before the Assembly in closing. It is this—When my excellent friend, Mr. Hope, was appointed secretary to the Colonial and Continental Committee six years ago, there was some little hesitation felt by the Church about making such appointments, and the Assembly somewhat stringently tied up the hands of both committees as to the salary to be given. The appointment has proved eminently successful, and others of a similar kind have followed, in regard to which the same restriction has not been imposed. Now, the two committees, looking to the increased cost of living since the appointment was made, and the increased labour laid upon our Secretary, owing especially to the development of our Continental Scheme, and which he has to overtake with scarcely any help, have to request the Assembly to give them a little discretionary power in the way of making some small addition to the salary of their Secretary. All they would think of would be some five and twenty pounds from each committee. We can assure the Assembly that we are not disposed to be extravagant in the expenditure of our funds. We are as anxious as the Assembly can be to economise. We promise you that we shall not abuse our liberty if you untie our hands; but shall practise as strict an economy as is consistent with the efficient management of two of the largest and most important schemes of the Church.

In conclusion, the Committee have long desired to send out a deputy to the sister Churches in the Australasian colonies, but have not as yet been able to carry out their purpose. I have been much encouraged however by receiving a letter this day from a gentleman, who does not wish his name to be mentioned, stating that if the Rev. J. H. Wilson of the Barclay, or some such man, will go for a period of six months, he will become bound to supply the funds to pay his and Mrs. Wilson's passage to Victoria and back. This is a most munificent offer. A visit from such a man would do great good, and he himself, as a hard-working minister, would be much the better of the change. I trust that Mr. Wilson may be induced to give a favourable consideration to this proposal, and that his congregation will not throw any serious obstacle in the way.

The Rev. Dr. Greig, of Toronto; Mr. Jenkins, of Montreal; and Mr. Grant, of Halifax, appeared as the deputation from the Canadian Church.

Dr. GREIG congratulated the Assembly on the union which was to be consummated on Thursday between the Free Church of Scotland and that noble band of Reformed Presbyterians who had so long and so faithfully upheld the blue banner

of the Covenant. He proceeded to sketch the history of his Church, remarking that they looked upon the colleges as the sheet-anchor of the Church in Canada.

Dr. JENKINS, Montreal, believed that in forming the union in Canada they had sacrificed no principles, and that they acted truly to the Presbyterian Church in this country. The Churches in Canada used to fight a good deal, but they came to see that better work might be done than fighting with fellow Presbyterians. In Montreal, he was sorry to say, about three-fourths of the population were Roman Catholics, most of them descendants of French settlers. Perhaps the most dangerous element in Montreal was the Roman Catholic priesthood, but an important event took place lately in connection with the Roman Catholic Church. The services of a converted priest had been secured to labour in Montreal, and so successful had his mission been that the heads of five hundred families had publicly addressed to the Bishop through the newspapers their recantation of the Roman Catholic faith. He made a strong appeal for help, and promised good experienced ministers an excellent field if they would only go to Canada.

Rev. Mr. GRANT, Halifax, alluded to their position as a united Church. They had felt it to be madness to remain separate, and had consequently united, desiring a strong Protestant Church which would be in a position to cope with the Roman Catholic Church. He also spoke of the work which had been begun in the new province of Manitoba. He thanked the Assembly for sending their revered father, Mr. Somerville, of Glasgow, as the deputy of the Free Church, to their Church in Canada.

Dr. MACDONALD, from Melbourne, a deputy representing the Presbyterian Church of Victoria, then addressed the Assembly as follows:—Moderator, it has long been a day-dream of mine that I might have an opportunity of addressing the General Assembly of the Free Church of Scotland. I have been wishing this, not, I hope, from mere vanity, although it is a privilege in which any man might exult, but under a deep impression that I could do no better service to the Church of my adoption than to strengthen the interest already felt in her condition by the great assemblage now around me.

You were hearing much last night about the grand old world India, and you have been hearing to-night, so far as the proceedings have gone, about the great West—the Dominion of Canada. It falls to me now to ask your attention to a newer world than America—a region farther east than India and further south than Ethiopia. Far away, on the other side of the earth where several oceans meet, there is a group of islands, or rather many groups, a series of archipelagos, in which Broad Scotland "might be lost, and in which even the tight little island, amusingly called Great Britain," might be almost invisible to the naked eye. The peculiarity of that region is, that the land there is not in one great block like America or Africa, but in a multitude of islands, many of which are in a very great scale. Australia proper is almost as long as Europe. Our waters are great oceans, and our rivers are straits when compared to which, even the St. Lawrence is but a silver thread. There is yonder every variety of soil and climate—lands richer than Goshen, and deserts more awful than the wilderness of Sinai. This region from Western Australia to Fiji, and from New Guinea to New Zealand, is almost all in the possession of Britain, and is occupied by a white population approaching to three millions, 94 per cent. of whom are British subjects. We in Australasia are not a miscellaneous gathering—the outcasts of every nation under heaven, but emigrants either from the British Islands or native-born subjects of Queen Victoria, thoroughly British in language and sympathy. They are dogged workers, putting their new country in order. Bass's Straits, leading into Melbourne, are as well lighted by light-houses as the English Channel; and Melbourne itself is a great city, receiving last year from London £6,000,000 sterling for wool alone, and almost as much more for gold dust. Why, then, it may be asked, is any aid from Scotland asked for such a land? To which I reply that we do not ask for grants of money, but men—Christian ministers to follow your own sons and daughters, and help us to set up in that land Christian ordinances among them. Remember that there almost every one is bent on gold; and that although happily we have not yet a sunken class, we are on the high way to it, unless means be taken at once to arrest the downward career of many of our people. We have there drunkards—loafers, cheats, mammon-worshippers, debased women, forsaken children, useless young men sent away as a

riddance, and who will do nothing but beg. These are rapidly becoming a fallen class, though I must not be understood as suggesting that my fellow-colonists generally are of this class. In no country in the world are there truer Christians and happier families than in Australia, though, alas! the virus of moral evil is there too, and developing with awful rapidity. I must add that we in Australia have many special hindrances to the progress of Christian work. Distances in the interior are great. Infidelity is bold. We Presbyterians are only one-seventh of the population. Our families are scattered among people of all creeds and no creed, and yet God is giving the Church there much work to do.

There are eight distinct colonies in Australasia not yet confederated. In two of these, Western Australia and Fiji, there is not a single Presbyterian minister as yet. In the rest we have about 350 ministers, though unfortunately each colony has still its own separate Church. We hope, however, by and by to be one whole, like the Church in the Dominion of Canada which is now one, from Newfoundland in the Atlantic across the whole Continent, to Vancouver Island in the Pacific Ocean. We receive members from all the sections of the Presbyterian Church at home. We are a Pan-Presbyterian Church, and are thus rid of all the questions which breed mischief between neighbouring Presbyterian Churches with you.

I am here only as the representative of the Presbyterian Church of Victoria; and yet as there is no deputy here present from any of the other Presbyterian Churches in Australasia, I would like to say a word on behalf of the neighbouring colonies—Queensland, the vastest of all, the Jupiter of our constellation, with its broad lands and rising townships to be counted by the score; New Zealand, the most Scotch of all our colonies, with its mountains high as the Alps, and rivers greater than the Tweed or the Tay; New South Wales, with its great territory, into which population is pouring; South Australasia, stretching from ocean to ocean, and Little Tasmania, the gem of them all.

For Victoria much might be said civilly as well as ecclesiastically. It is about as large as Great Britain. Its sea-coast has the temperature of the northern shore of the Mediterranean Sea. Its population numbers about 850,000. Its land is fast becoming private estate. Mansions are rising in many localities. Life and property are as safe as in Scotland. More than one-tenth of the public revenue is at present spent on a system of free education. A thousand miles of railways are stretching in all directions from Melbourne. Institutions of every kind are growing solidly up. Food is cheap; fruits of all kind are abundant. Wages are good. Many of the working classes live in houses of their own; and the various denominations are labouring in friendly and honourable rivalry to supply religious ordinances to their adhering people.

The Presbyterian Church of Victoria has about 140 charges spread over the whole colony. Of these 120 have settled ministers, and the rest are supplied by preachers, missionaries, and students. Almost every congregation in the colony has its church and manse. We have about ten settlements every year, and we have a large outlying field. We offer work and maintenance to every true workman. I am far from saying that our Church is a paradise, though I know no more happy field of labour, and we are not without tokens of the Lord's presence any more than you are in Scotland. We, too, can tell of conversions, revival movements, Bible classes, Sabbath schools, and evangelistic work.

I must say also that, like all other true Churches, we are not only endeavouring to reach all our own people, but also seeking the good of those that are beyond. Vacant charges in the other colonies naturally look to us as the largest Presbyterian Church in the group. Tasmania has got half its members from us. We have no fewer than three missions to the heathen—one to the Chinese in Victoria, numbering about 20,000, another to the aborigines, and a third, along with other Presbyterian Churches, to the New Hebrides islands in the South Seas. Our mission to our own aborigines is specially interesting and successful. But a few years ago these poor people were the most degraded of human beings, suffering under the combined evils of their own barbarism and the vices of civilisation. They were actually dying out through neglect and disease. It was in these circumstances that our Church in the colony, feeling that it had a duty to perform to the original possessors of the country, whose lands had been seized, and who had been in one generation degraded far beneath the level of their own aboriginal condition, resolved

to establish a mission among them, and happily we were led at once to the right missionary, Mr. Hergenauer, a Moravian, who, with the consent of his Board, gave his valuable services to our Church.

The use of a block of land was got in Gipp's Land from the Government on the Avon river. Buildings were erected; about eighty people were got in from the wilds, and operations began. In their circumstances, and among a British people, it was found wise to let them forget their own language, which was found to be unutterably and suggestively vile. They were taught to provide their own food, and yet for several hours a day they attended school, learned to sing hymns, to write, to read their Bibles, and together to take part in social life and public worship. In due time it was found that a separate schoolmaster was needed, and the school soon succeeded so well that a Government salary was obtained for it, and it was subjected to the usual rules which regulate all State-aided schools. It has been regularly inspected and tried by official tests, with this remarkable result, that for three years running it got one hundred per cent. of passes—a fact which has a high ethnological as well as a missionary value, and which I recommend to the attention of those philosophers who are teaching that the aborigines of Australia are but one remove, if even that, from monkeys.

When I heard the strong appeals made last night for men of every great and good gift for the work of God among the heathen, backed as the appeal was by great influence and great funds, my heart almost failed me for the colonies; but on reconsideration, I am encouraged when I remember what God and the home Churches have done for us already. We do not indeed appeal to the present Churches to send us geniuses, but we insist that we get fair men, if we get any. We require young men in good health, and of fair gifts and culture. We require not weaklings, or fools, or selfish creatures, or crotchety characters, or scarecrows in white neckties, or men who have no strong connections of their own, or who amuse themselves by preaching doubts and objections to the Christian faith. We require men who are themselves believers, missionaries, evangelists, men of prayer, men of God. We specially require at present a few such young men to go into the Bush. We are anxious to put your short-service plan into operation, but chiefly for the interior.

I venture to press on this Assembly to remember anew the great commission, "Go ye into all the world," and the great promise, that "the uttermost parts of the earth" are Christ's. The great historical lesson cannot be forgotten here that the mother Church in Judea began at once to send the best of her preachers and apostles to the regions beyond, and that some even of the inspired writings were addressed to Jewish colonists—the dispersed—who had gone far from their native land. You, the Free Church, have done much for the colonies; and I ask you now to help those who are helping themselves. I appeal, in conclusion, to the young preachers before me, who may be tired of the Old World, with its conventionalities, its glaring wrongs and miseries, its abounding poverty and social evils, to come with me to a land where a man is a man if he is worth the name, and to join the band of brothers already there in planting, under the blue sky and more genial clime of Australia Felix, the old Blue Flag which in days of yore animated the martyr of our Church, and is now leading to more peaceful victories for religion and for God, both at home and abroad.

Mr. CHARLES WILSON, of the Presbyterian Church of Victoria, said that the cause of religion in Australia was much favoured by the spirit of union among the different denominations.

Dr. ADAM moved the adoption of the report and the Assembly's deliverance, which expressed pleasure that eighteen appointments had been made to the colonial Churches, recommended the subject of continental work to the consideration of probationers and younger ministers of the Church, and expressed satisfaction that the short-service plan, inaugurated by last Assembly, had met with the approval of the Churches in the colonies. He wished to bear his testimony to the fact that there was most perfect harmony between the home and foreign work of the Church. The short-service system, he thought, of sending out men who could return at the expiry of three years, was a hopeful experiment, as it might induce young men to go abroad who might not otherwise be inclined to leave this country.

Principal DOUGLAS seconded.

The MODERATOR thanked the deputies for their attendance and addresses, and the report was adopted.

The Assembly adjourned shortly before eleven o'clock, to meet again next day at ten.

WEDNESDAY, MAY 24.

The Assembly resumed this morning at ten o'clock—Rev. Dr. M'Lachlan, Moderator.

THE ENGLISH PRESBYTERIAN CHURCH.

After the minutes had been read,

Mr. W. BALFOUR said he was sorry he had to leave the Assembly yesterday before the deliverance was agreed to with reference to the deputation from the English Presbyterian Church. He desired now to state that he was not satisfied with the basis of union, and he felt he could not join in the vote of congratulation.

Sir HENRY MONCREIFF—I speak to order. Mr. Balfour can make any correction on the minutes, but he cannot speak on the merits.

Mr. BALFOUR attempted to make some further remarks, but the House would not hear him, and he sat down, saying that he only wished to clear himself.

THE EQUAL DIVIDEND PLATFORM.

The Assembly took up an overture from the Presbytery of Shetland, on the subject of ministers not on the equal dividend platform, which set forth that there were thirty-five ordained ministers with full charges not on the equal dividend platform who had less than £150 of annual income, twenty of whom had less than £130, nine less than £120, and six having only £103 a year; and craved the Assembly to devise means, either in connection with the surplus fund, or by special supplementary fund, or in such other way as to their wisdom might seem fit, by which every ordained minister in a regular charge should have an income of not less than £150 a year.

In connection with this overture the Assembly took up the Report of the Committee on the Equal Dividend Platform, which gave details as to certain cases, and recorded its deepening conviction of the necessity of adopting a rule in connection with the surplus fund plan, which should prevent any congregation from becoming burdensome, by means of the surplus, beyond a certain limited and reasonable amount—say of £100. The committee recommended that the following six charges should be admitted to the platform of the equal dividend, the first four unconditionally, and the last two to be under the provisions of Act 8, 1875:—Campale, Macdonald Church, Glasgow; West Church, Inverness; Cornock, Alford, Glenshiel. The effect of the limitation in the two last-named cases was to keep the ministers out of the surplus fund.

Mr. BRANDER, minister of Alford, addressed the Assembly in support of a petition from the deacons' court of his congregation, craving the Assembly to place the charge on the platform of the equal dividend unconditionally:

Dr. WILSON moved the approval of the report, which was seconded by Mr. MELDRUM.

Mr. FERGUSON, Kilmundy, moved that Alford congregation be admitted unconditionally to the platform of the equal dividend, which was seconded by Mr. ABERNETHY, elder.

A show of hands was taken between the two motions, which resulted in the adoption of Dr. Wilson's motion by a majority of 13, the numbers being—For Dr. Wilson's motion, 75; for Mr. Ferguson's motion, 62.

Mr. Mackay, of Glenshiel, and Mr. Gould and Mr. M'Pherson, of Lochalsh, appeared to plead that Glenshiel be admitted to the platform of the equal dividend unconditionally.

Mr. MACKAY having addressed the court on behalf of the claims of Glenshiel congregation,

Dr. WILSON moved the approval of the report, which was seconded by Mr. M'MICKING, elder.

Mr. FRASER, Rosskeen, moved that the congregation of Glenshiel be admitted unconditionally on the platform of the equal dividend, which was seconded by a Member.

On a show of hands being taken, Dr. Wilson's motion was carried by a majority of 94, the numbers being—For Dr. Wilson's motion, 136 ; for Mr. Fraser's motion, 42.

The Assembly next took up a petition from the deacons' court of Cockburnspath, praying that the church should be restored to the platform of the equal dividend unconditionally.

Mr. DEWAR, Cockburnspath, and Mr. MATTHEW addressed the Assembly in support of the petition.

Dr. WILSON moved that the prayer of the petition be refused, and that the congregation be placed on the platform of the equal dividend, under the provisions of Act 8, 1875.

Mr. M'MICKING, elder, seconded the motion, which was agreed to.

REPORT OF SUSTENTATION FUND COMMITTEE.

Dr. WILSON, Convener of the Sustentation Fund Committee, gave in the report of that committee (Appendix No. 1), and in doing so, said—Nine years have now passed since the General Assembly, on the recommendation of the Sustentation Fund Committee, resolved to modify the plan of distributing the fund to the effect that, after giving a minimum equal dividend of £150 to all ministers on the platform, the remainder of the fund, if there was any, should be distributed among a certain class of ministers, giving two shares each to those whose congregations contributed at the rate of 10s. and upwards per communicant to the fund, and one share each to those whose congregations contributed 7s. 6d., but less than 10s. per communicant to the fund. There were two classes of ministers who were excluded from participation in the benefit of the surplus fund—first, those whose congregations were giving less than £60 a year to the fund ; and, second, those whose congregations were contributing less than at the rate of 7s. 6d. per communicant. The reason for excluding the first class was, that it would, in the circumstances of the Free Church, be an unwise and unjustifiable expenditure of the fund to give more than the equal dividend for the maintenance of ordinances in places where either the population or the adherents of the Free Church was too small that they could not contribute at least £60 per year for the maintenance of a minister. A contribution from the general fund of at least £97 a year, in addition to the contribution of the congregation, was deemed as much as the Free Church was warranted in expending for the maintenance of such congregations. The reason for excluding the other class of ministers was different. The method of a surplus fund, to be divided according to the rate of the contributions of congregations, was designed to stimulate local effort, and in order to this, it was necessary to fix a limit somewhere, and to determine that when it was not reached the surplus fund should not be available. It was believed that the cases must be rare and exceptional in which congregations would not raise at least a contribution averaging 7s. 6d. per communicant, so as to entitle their ministers to the benefit of the surplus fund. Such was the character of the proposal made to the General Assembly in 1867, and which was accepted by them with a very gratifying measure of unanimity, and it is in accordance with it that the Sustentation Fund during the last nine years has been distributed, the only modification being that the equal dividend has been raised from £150 to £157, so as to afford a clear income to all ministers on the platform of £150 a year, after paying the rates of the Widows' and Orphans' Fund. The limitation thus imposed upon the amount of the equal dividend was not a novelty in the administration of the fund. It was rather a return to the plan originally devised and adopted. Both in 1843 and 1844 the plan proposed was a limited equal dividend, and a surplus to be divided otherwise. This proposal, indeed, never came into practical operation, just because the amount was never reached which fell to be appropriated to the limited equal dividend. But the plan was devised, and was unanimously accepted, and if in 1844 a sum had been realised more than sufficient to pay £150 to each

minister, the surplus would have been divided according to the regulations then in force. It was precisely under such limitations that the proposal of 1867 was made. The destination of the surplus was, indeed, different from what was originally proposed; but the principle of distribution was the same at the earlier and later date. In 1867 the equal dividend was £144; and it was quite within the range of possibility that then, as in 1844, there might have been no surplus, and that the whole fund would fall to be shared as equal dividend. It was not without very urgent reasons that the proposal was made in 1867 to revert to the original plan of distributing the Sustentation Fund. It had been found by a painful experience that the method of an unlimited equal dividend, without respect to the contributions of congregations, was producing results which threatened to be disastrous to the interests of the Free Church. The cost of living had very much increased, and the remuneration for all kinds of labour, skilled and unskilled, had increased in proportion, and the income of our ministers was remaining stationary, or rather was diminishing. For, while what they received in money had increased by about £20 from the time of the Disruption, in 1867 an income of £150 was not more than equivalent to an income of £100 in 1844. So early as the year 1854 this state of things was so sensibly felt that a combined and strenuous effort was then made to realise an increase on the Sustentation Fund of 25 per cent. An appeal was then made to all Presbyteries and congregations, which was so far successful, but which failed in accomplishing the object of realising a dividend for ministers of £150. That effort exhausted itself in 1856, and for more than ten years subsequently the Sustentation Fund Committee, in spite of all their endeavours, could not succeed in bringing it into such a state as to yield more than a dividend of £144. The experience of every succeeding year was affording additional proof that under the method of distribution then in operation the dividend had reached its maximum. Such were the circumstances in which the proposal of 1867 was made. The plan then adopted has been on its trial for nine years, and it is for the General Assembly to-day to determine whether it shall be departed from. To what results has it led? What has our experience been of its benefits or disadvantages? It is by the answer given to this question that it must stand or fall. For in the matter of Church finance, more perhaps than in any other matter, we must consent to be guided by the light of experience. While, therefore, I think that on general grounds of theoretic principle I could furnish an ample vindication of the existing plan of distribution, I am quite content that our adherence to, or departure from, it should be determined by the results of experience. These results are already in great measure fully before the Assembly. In preparation for what has to be determined to-day, the committee have during the past year been diligently and carefully inquiring into the practical operation of the plan, and have laid before the Church the nature and fruits of their inquiries. Their report was laid on the table of the Commission of Assembly in March last, and has besides been sent to the ministers and treasurers of the Sustentation Fund in the several congregations of the Free Church for their information. This very elaborate document, which I will venture to characterise as one of the most valuable which has ever been put into the hands of the Assembly, is entirely the work of Mr. Meldrum, the secretary of the committee—to whom for this, as for many other services, the Church is under a deep debt of obligation. Of course, the report only gives the results at the end of eight years' experience, and except for this circumstance I might have contented myself with simply referring to it, and especially to the remarks of Mr. Meldrum prefatory to the statistical tables appended. It is desirable, however, in so far as this is possible, that the Assembly should be presented with the facts as they stand at the present date, which are as follows. The comparison is between the years 1867 and 1876:—£39,359, 15s. 2d. has been added to income from congregations, being an increase of more than 30 per cent. The equal dividend to all ministers on the platform has been raised from £144 to £157, being an increase of £13 to each. The number of congregations giving less than £60 a year has been reduced from 162 to 58. The number of congregations contributing more than £150 has been increased from 205 to 324. The number of congregations whose ministers participate in the surplus fund is 678, and of these 553 draw the higher scale of £36; and 125 the lower scale of £18. The number of congregations on the platform whose ministers do not participate in the surplus fund is 158. In 1868 the num-

ber was very much larger. The number of charges on the platform in 1867 was 778, it is now 836. These facts are sufficiently expressive, and scarcely need to be commented on. They are of such a nature as amply to warrant the recommendation of the committee to adhere to the existing plan for the distribution of the fund. The facts, indeed, point so conclusively in that direction, that I can scarcely believe that any proposal to depart from that plan will be seriously entertained. If, indeed, any class of her ministers had suffered under the operation of the plan—if the income of the larger number of the ministers had been increased by diminishing the incomes of the smaller number who were in less favourable circumstances—there would have been good cause for so altering and modifying the plan as to avoid this injustice. But no such result has followed, or indeed could follow, from the prosecution of it. On the contrary, before there could be any surplus to be divided the plan made it imperative that an equal dividend of £150 to each minister on the platform must be secured. By a later Act of Assembly the equal dividend had been increased to £157. To obtain this limited equal dividend may be said to have been the primary object of the plan. And by means of it this object has been obtained—an object which the Church by other methods for more than a quarter of a century had been in vain endeavouring to reach. If we are to accept the logic of facts, we are surely warranted in saying that by having a limited equal dividend, by reverting in fact to the original plan for the distribution of the fund, we have accomplished what was quite impossible under the method of an unlimited equal dividend. No doubt it is quite true that if the whole revenue of the fund were equally divided among the ministers, there are a considerable number of them whose stipends would be larger than they are. But it must be remembered that the larger revenue which has increased the stipends of two-thirds of our ministers by £50 is due to the fact of there being a limited equal dividend and a surplus fund. This is what the history of the fund teaches us. Previous to the adoption of this plan the progress of the fund was arrested. The members of the Church who were the most sensible of the inadequacy of ministers' incomes, and the most willing to add to their contributions in order to increase them, found that their aim was thwarted, and that under the system of an unlimited equal dividend no better provision could be made for ministers. They were discouraged and paralysed by finding that it was so; that their increased contributions were mysteriously swallowed up, and that the dividend remained stationary. It was the adoption of the present plan which gave scope to their liberality. It gave them the opportunity of securing the end they were aiming at, and they have very largely availed themselves of it. Any one who will take the trouble of examining the tabular statements prepared by Mr. Meldrum will see what an impulse has been given to the liberality of our larger and wealthier congregations by the adoption of the present plan. In the 20 congregations alone which in 1867 were contributing £500 and upwards to the Sustentation Fund, there had been realised at the end of last year an increase of nearly £5000. And to the same cause is largely due the fact that, under the operation of the plan, the branch of revenue which goes under the name of legacies and donations has been almost doubled, because several of the more wealthy and liberal members of the Church, besides increasing their contributions, sent through the deacons' courts of the congregations, and directly to the general treasurer large donations to the fund. These facts, as well as many others which might be adduced, tend to show that the present plan of distribution is not justly liable to the charge which some have adduced against it, that it tends to promote a spirit of selfishness, instead of the brotherly kindness fostered by contributing to a fund from which the ministers received share and share alike. An examination of the tables submitted by the committee, will show that the larger portion of the increase realised has been by congregations, which required no increased contributions on their part to secure for their ministers the highest surplus. It is quite true, indeed, that the 162 congregations which, in 1867, were contributing less than £60 a year, are a class rapidly disappearing from the list, and it may be fairly enough alleged that this has resulted from a desire to bring the ministers within the scope of the surplus fund. It was a result which was anticipated when the plan was proposed, and in itself is very much to be desired. The stimulus which was brought to bear upon this class of congregations was all the greater that, if their contributions exceeded £60, by far the greater number of their ministers would obtain the larger surplus, because they would be at the rate of 10s. per member.

Even on the supposition that they have been actuated by such a motive, shall we hold that they are very much to blame? Is such a motive so unworthy as to be deserving of reproach? But may we not, with equal fairness, allege that the increased contributions of such congregations are due to the fact that the present plan, by the very character of its provisions, made them sensible that their contributions hitherto had been very inadequate, that they had been, in ignorance, acting unjustly by their brethren, and unduly leaning on their generosity. There was presented to them in it a definite aim. It was plainly placed before them that what the Church expected from all her congregations was an average minimum contribution of 10s. per communicant. I have no doubt that this has had a stimulating effect upon the congregations whose average contribution was less than this, and that the tendency is increasing from year to year to bring them up to this standard. The cases are very exceptional in which it is not attainable. It may be difficult to reach it in localities in which the standard of giving has hitherto been very low, and above all among people who look upon the Sustentation Fund as a tax, which, like all taxes, will be grudgingly paid. It would be a valuable service if some of our ministers would favour their congregations with some systematic thorough Bible teaching on the subject of giving to the cause of Christ. It is a subject to which a prominent place is given in the Scriptures, and the practice of Christian liberality is a great instrument for promoting the growth of the spiritual life. It is one of the most direct methods by which a Christian can manifest his love to the Saviour. And whenever contributions to the Sustentation Fund become an expression of love, they will not only be given cheerfully but more abundantly, and giving them will be felt to be one of the blessed privileges of the Christian life. It is a sort of giving which does not impoverish any man. It is the Divine method of securing a better temporal provision. I do not assert that under the present system of distribution there are no cases of inequality and of real and apparent hardship. It is impossible, under any general rule, that there should not be such cases. It may be possible that with the light of farther experience, to make some exceptional provision for such cases, as is already done in a somewhat imperfect way in the case of Shetland. But there are two things which must be kept in view in aiming at any such adjustment. First, that the way to obtain a better provision for ministers in such localities is not to revert to the principle of an unlimited equal dividend. Under that method these ministers were not so well provided for as they are now. Second, it must not be assumed that congregations in these localities have reached their maximum power of giving. It is by an increased rate of contribution on the part of congregations that such a large proportion of ministers have become sharers of the surplus fund. The fund, in fact, is created by the contributions of the members of the Church, and is increased according to the measure of their liberality. It is surely just, therefore, that congregations should receive the benefit, in the persons of their ministers, of their increased liberality, and it would be a discouragement and an injustice to such congregations that others should, without effort, reap the fruit of their industry. It is not in accordance with Scripture rule that some should be eased to the burdening of others, but rather that there should be an equality. It would be well, therefore, to understand that the basis of any arrangement with congregations whose ministers do not participate in the surplus fund must be, in common equity and in conformity with Scripture rule, an increased contribution on their part. I am very far from being insensible to the fact that in some localities there is a prevalence of deep poverty; but I am by no means persuaded that, as in the case of the Churches of Macedonia, this has abounded to the riches of their liberality. I have seen no reason to believe that "to their power, and beyond their power, they have been willing of themselves." There is much evidence to the contrary. It has been proved that, both in mission charges in our large towns and in the northern islands, it is within the power of congregations to contribute to the Sustentation Fund at the rate of even 10s. per communicant. I do not say that such a rate of contribution should be made a condition of their participation in a surplus fund. This might imply, and would certainly be a strain upon them which other congregations do not feel. All that I contend for is that in any distribution of the fund it should not be taken for granted that they are and have been giving up to the measure of their ability, and that we may not reasonably expect an increased contribution as a necessary step towards a more adequate maintenance

for their ministers. Considering the state of the fund at last General Assembly, it did not appear very extravagant to expect that at the close of the year now past we might have been in a position to declare a dividend of £200 to those ministers who partake of the higher surplus. But we ought not to be very much discouraged because we have not attained this point. We have passed through a year of great commercial depression, and that not in one branch of trade only, but affecting all departments of it. In such circumstances, it need not have surprised us if the Sustentation Fund had been somewhat diminished. It is at least encouraging that this has not been the case, and we may therefore entertain the sanguine hope that, with a revived trade, we shall easily attain the first object of the plan adopted nine years ago—at least with proper painstaking, for no advance is possible without this. The Sustentation Fund is not self-moving and self-acting. We have this additional spur to active endeavour, that we are no longer foremost among unendowed Churches in the scale of ministerial support. Others are shooting ahead of us—others to which we were once giving an example and furnishing a stimulus. The Presbyterian Church in England has already attained what we are now only still aiming at, and the United Presbyterian Church is providing for its ministers a larger average income than the ministers of the Free Church receive. I cannot believe that we shall be content to lag behind them, but that we shall be provoked to jealousy by the example of their liberality. In the anticipation of such a result there are two things to which I would earnestly invite the attention of the Assembly and of the Church—both of them precisely in the line of the plan adopted in 1867, the success of which strongly urges us to move in the same direction, at least to do nothing which will traverse the leading principles which characterise it. The first of these is indicated in the resolutions of the committee which were laid on the table of the Commission in March. The resolution to which I advert is in these terms:—"They recommend that in the event of the primary object contemplated in 1867 being accomplished by ministers who receive the larger surplus, having a stipend of £200 from the Sustentation Fund, the committee should be instructed by the Assembly to consider to what extent any sum still remaining to be divided shall be applied to increasing the amount of the equal dividend." I am the more anxious that careful attention should be directed to the resolution, because I have found that many, whose opinion in such a matter is worthy of great respect, entertain the idea that when the limit indicated has been reached the whole remainder should go to increase the equal dividend, and because I am persuaded that to follow such a course would be a fatal retrogression, and practically undo what we have been accomplishing during these past nine years. To make my meaning as plain as possible, I must advert to the principal characteristics of the plan adopted in 1867. There were (1) a limited equal dividend of £150; (2) additional payments according to the rate of congregational contributions; (3) the restricting these additional payments so as to exclude ministers of congregations contributing at a less rate than 7s. 6d. per member, and ministers of congregations contributing less than £60 a year; (4) the difference between the proposed maximum dividend and the minimum is £50. Now, my desire is that these characteristics should be carefully preserved. If they are, I see no reason to despair of raising the minimum dividend to £200, and the maximum to £300. If, on the other hand, the equal dividend is again to be made unlimited, and the maximum dividend to be restricted to £200, when this latter sum has been reached the stimulus is at once removed which has thus far carried us successfully forward, and whatever may be added to the fund will fall to be given as an equal dividend to all ministers, irrespective of the rate of their congregational contributions. This necessarily throws us back on the old system of distribution, under which it was found impossible to realise a dividend of £150. I see no reason why the maximum and minimum dividend might not advance somewhat *pari passu*, if our present system of distribution is adhered to—that is, by our having a limited equal dividend, and a surplus dividend according to the rate of the congregational contributions. The equal dividend was thus ten years ago increased from £150 to £157, and this was productive of no evil effects, for it was still limited. The effect of it simply was to postpone the attainment of the proposed maximum dividend of £200. When this has been obtained, it may be deemed desirable to fix the minimum dividend at a higher rate, say £160 for a period of three years (for I think it eminently useful to adhere to the plan of a triennial revision), and thus

allow the surplus fund to advance as now. The other matter to which I have to crave the attention of the Assembly is also strictly in the line of the present system of distribution. At the time it was adopted the ministers of congregations contributing less than £60 a year were excluded from participation in the surplus fund, because it was deemed an unwise expenditure of money to give more than the equal dividend for the maintenance of ordinances in such congregations. Now, what I desiderate is that the principle should be consistently carried out by fixing a maximum sum to be given to congregations beyond the amount of their own contributions. In the first place, let all ministers whose congregations are on the platform receive the equal dividend, but beyond this let it be ruled, in the second place, that in addition to this no minister shall receive in addition a larger sum in the way of surplus than say £100 above the amount of the contribution of his congregation. As the regulations now stand, a minister whose congregation gives £60 costs the general fund upwards of £180 if their rate of contribution is 10s. per member. The principle in conformity with which ministers whose congregations were giving less than £60 were excluded from the surplus, should surely be applied in such cases, not by excluding them from participating in the surplus fund, but limiting their participation of it to the effect that the maintenance of ordinances in such congregations shall not burden the fund to a larger amount than £100. The adoption of such a rule would be fair in itself, and would remove some of those inequalities which fret the spirits of some hard-working ministers in very large and very poor congregations. It would also greatly aid in removing special arrangements with particular congregations which complicate the distribution of the fund and perplex peoples' minds, and would tend to produce a simplicity and uniformity which does not seem to be otherwise attainable. I am anxious to say in regard to both of these matters, that I do not ask the Assembly for any deliverance upon either of them. My desire rather is, that they should become the subject of mature deliberation with a view to future action. I believe that much of the future prosperity of the fund will depend upon wise and considerate legislation regarding them. But the first of them is manifestly not pressing for immediate determination, and the second of them has not as yet received the deliberate consideration of the Sustentation Fund Committee, which, as will be observed from their resolutions, make no recommendation on the matter. It has been more than once, however, under consideration by the Platform Committee, who have recorded a very decided opinion upon it, which in two successive years they have laid on the table of the Assembly in their report. I shall not farther detain the Assembly. I have merely to add that the surplus which falls to be divided this year among ministers who receive two shares is £86, and to those who receive one share £18, being the same as last year. During the year, indeed, there has been a considerable increase on the gross amount of the fund, which might have yielded a higher surplus, except from two circumstances—in the first place, that the greater portion of the increase has been derived from congregations not on the platform, and of which the ministers of such congregations reap the entire benefit; and, in the second place, that a larger number of ministers this year receive the larger surplus. The total amount contributed to the Sustentation Fund this year is £166,447, 9s. 3d.; and the total amount contributed during the year by the Free Church for all objects has been £584,450, 14s. 9d.

Mr. MAIN moved the adoption of a deliverance approving of the report, thanking the committee and its convener, and declaring an equal dividend of £157, with a surplus of £86 to ministers of congregations on the platform of the equal dividend whose congregations had contributed at the rate of 10s. per member, and of £18 to those whose congregations had contributed at the rate of 7s. 6d. per member to the fund. The deliverance further proposed that the General Assembly approve of the triennial report, and “appoint the present plan of dividing the surplus fund to be continued for three years, reserving for further consideration the rules applicable to certain parts of the Highlands and Islands. They direct the Sustentation Fund Committee to confer with Presbyteries and ministers in these districts, and to report to the Commission in March any alterations on the existing regulations which appear to them to be advisable, empowering the Commission to direct that these alterations shall be made applicable to the division of the fund for 1876-77.” In supporting the motion, Mr. Main said that he rejoiced to be able to congratulate the committee and the House upon the increase that had been made to the contributions to the

Sustentation Fund for the year. It amounted to £2730, and though that might not be thought to be a very great increase on a revenue of £166,000, yet if they realised the great commercial depression of the past year, it was certainly a very striking fact, that not only had there been no diminution but an actual increase in the contributions for the year. It told them that the heart of the Free Church beats true, and that there was loyalty to the Sustentation Fund pervading, more or less, all her members, when, notwithstanding that commercial depression, such a report had been given in to the Assembly. For that result as a whole they were very much indebted to the devising and carrying out of the surplus fund. He rejoiced in the setting up of this plan of the surplus fund; for he felt thoroughly persuaded that it was fitted to do what was peculiarly needed, namely, to introduce something that would give a stimulus to all their congregations; for so long as the contributions were melted away in a general fund that was liable to be divided among congregations that were failing to do their duty, it was impossible to stimulate either individual or congregational liberality. But when after securing a minimum dividend, there was provision made for individual ministers being benefited by the contributions of their own congregations, immediately there was a stimulus given to congregational liberality. It told not merely on the wealthier congregations where it was perhaps most needed, but it had told also upon the smaller and poorer congregations. Without that he had no doubt that the number of congregations below £60 would have had no stimulus to rise above that sum. That plan had proved a great blessing to all the ministers on the equal dividend, for it had secured an average of £13 a year to each of them, and he was persuaded that but for the surplus fund that point never would have been reached. Years had been employed in toiling to reach it, and it was a total failure, all that they could reach being £143. But after this surplus fund was established, at one bound the dividend rose £7, and he rejoiced that they had also been able to add to the equal dividend the £7 for the Widows' Fund. He would rejoice if an endowment could be provided for the Widows' Fund in individual congregations (one generous friend had already done so for the congregation of Dunoon), and especially that some provision could be made for paying the Widows' Fund for all their Highland ministers. It would be seen that now 553 ministers got £193, 125 got £175, and there were only 158 that got nothing more than the equal dividend of £157. There was no doubt that the surplus fund plan had not done away with all inequalities. No plan could do so. But the committee had shown the utmost possible desire to consider by what means these inequalities could be best done away with. In regard to the Highlands, they were thoroughly disposed, and perfectly prepared, to do everything that was right and fitting for their Highland brethren. The special collection made to clear the debt upon the Highland churches, and the liberal response made to that appeal, showed that the Church generally had shown the utmost willingness to contribute. As their Highland friends were to be freed from this incubus of debt, they would have a stimulus given to them in the line of liberality to the Sustentation Fund; and he hoped that they might be able to rise at once to such an elevation as to bring the larger number of their ministers within the scope of the surplus fund. At all events, a special committee was to deal with the question of the Highlands and Islands, and he rejoiced that in the resolution he had submitted to the House, the Commission in March next was to be empowered to carry into effect the recommendations of that committee in next year's division. They were under a great debt of obligation to Mr. Meldrum for his admirable triennial report; and they were also under a great debt of obligation to Dr. Wilson for the clear statement he had that day given to the House, as well as for others he had made. In proportion as they receded from Disruption times, they were losing some of their liberal contributors who were with them at the Disruption, and others were not rising to take their place on the same scale of liberality, so that they must depend more for the maintenance of this fund upon a widespread liberality throughout the whole of the Church. The importance of this fund could scarcely be overrated, in whatever aspect they regarded it. It was for the maintenance of the gospel. The fund ought to be on such a footing that no pecuniary difficulty would be placed in the way of young men of ability and eloquence entering the Free Church ministry. They could never tempt such men, and he had no desire to do so; but when so many openings in all directions were making for young men, it was important that, when turning to the ministry, they should not be confronted at the outset with the prospect of pecuniary embarrassment all their days. Then, as to those now in the ministry, he

knew of nothing more vitally important than that they should be free from pecuniary anxiety, so that they might be able to devote their whole energy—mind, heart, and soul—free and unembarrassed to the work of the ministry. No man fretted and worried by pecuniary difficulties could be in a position for doing the work of the ministry as it ought to be done. He thought it would be well if many of their Free Church people would reconsider their scale of giving, because the very fact that in all other departments their expenditure had increased, formed a reason why the scale of giving for the gospel should also increase. The Sustentation Fund had been an astonishment to themselves, and it had taught a great lesson to the world. Many a cause might be dependent upon the manner in which this fund was maintained. He was thoroughly persuaded that, in proportion as they kept up that fund, they would not only maintain their ministry in a right way, but they would tell upon other questions and other lands in a way that perhaps by no other method they might have it in their power to do.

Mr. WOOD, elder, Edinburgh, in seconding the motion, stated that his experience as treasurer for a quarter of a century to a congregation neither large nor wealthy was so encouraging as to make him hopeful of the power and elasticity of this fund. In the year of the Disruption this congregation stood thirteenth, there being twelve congregations that gave more, but it gradually won its way until it occupied the second place, St. George's, Edinburgh, being the only congregation that stood before it. How was this attained? He had looked carefully into the matter, and found that the contributors, as their positions as professional men or tradesmen improved, had considered and reconsidered the claims of the fund, and had doubled, tripled, quadrupled, aye, and multiplied by ten times, their original subscriptions. He would like other congregations to follow this example, and that they would look more towards their contributions than they had done; and would ask themselves the question, were they occupying the position they ought in regard to this fund? Was it a right and proper thing that one congregation—he referred to St. George's, Edinburgh—should be contributing considerably more than twice the amount of any other congregation in the Church? He trusted that the advice of Dr. Wilson and Mr. Main would be taken to heart, and that ministers and elders would consider the matter, and that congregations would give more according to their means.

Mr. CHARLES COWAN was glad to see the great increase of the fund, and remarked that the result called for their gratitude that they were in such prosperous circumstances. He had ventured on the previous day to ask the meaning of the word "Voluntary" of Dr. Begg. He found it explained in the words of Holy Writ as a "cheerful giver," and this, he held, had been manifested by the contributions of this Church, which came from, probably, hundreds of thousands of such "Voluntaries" in all parts of Scotland. He did not know of any Church with such an immense revenue derived from the free-will offerings of the people as had been disclosed to them that day. He cordially concurred with the excellent advice tendered to them, and he trusted it would be disseminated throughout all the congregations of the Free Church, so that they might be induced to increase their contributions to what had been called by Dr. Chalmers "the sheet-anchor of the Free Church of Scotland." There were two classes of congregations in the Church, which he might aptly illustrate by a story related by Dr. Guthrie in one of the many valuable expositions that he gave. In referring to the practice in Scotland at country funerals where they were obliged to carry the remains, one of the bearers complained that it was a heavy lift, to which his neighbour replied, "I never lift, I lean." Some congregations thought it was not necessary to lift at all, as there was a great central fund, but if all their congregations were of the same opinion, that fund would soon become *nil*. He would recommend persons or congregations of this kind to read and meditate on the fable of the goose which laid the golden egg.

Dr. THOMAS SMITH proposed that the Assembly should not merely insert in the first clause of the motion that thanks be given to the conveners and the secretaries, but he would add a clause to the end of the motion, that in view of the very admirable report submitted to the Assembly, a special vote of thanks should be awarded to Mr. Meldrum for his labours. He did not know how others viewed it, but for himself he could say that it had fascinated him like a romance.

Mr. M'MICKING, elder, seconded the proposal. They had, he said, a good many reasons for congratulating themselves in connection with this report. They

had had congratulations on the liberality of their Church, well-deserved congratulations, but it was satisfactory to know that Scotland was not the only country in the world which contributed liberally to sustain gospel ordinances. There was a group of islands little spoken of and little known in Scotland—the Sandwich Islands, where the people were earthly, sensual, and devilish until the Congregational missionaries went from the United States to these islands to proclaim the gospel. Afterwards the missionaries told them of the obligation resting upon them, now that they had become Christianised, to sustain the gospel for themselves. The statistics of that Church were most interesting, as the result was that in 1870, 58 congregations, with no less than 14,800 church members, were maintaining their own ministers. And they did a great deal more than that, for they sent missionaries to the islands west from them, and to these missions they gave contributions that would startle some of the people in some parts of Scotland. The members contributed about two whole dollars, or about 8s. 6d. per member, for the maintenance of ordinances in 1870. If these Sandwich Islanders could contribute 8s. 6d. per member, he did not see why their Western and Northern Highlanders should not contribute at least in the same rate. But they did more than that, for there was a church built and opened at Yokohama last year, and the nucleus of that church in Japan was a contribution of 1000 dollars from these islanders. There was another poor country, Egypt, the basest of kingdoms, oppressed and down-trodden by its Mohammedan rulers, containing a Christian church—the Coptic—which had been much revived by the gospel being proclaimed in it by missionaries from America. Now they had eleven churches with 451 members; and further, they had an educational agency, not stopping short in merely teaching to read and write, but carrying them on to the higher education. They were at present training nine young men as preachers of the gospel. Mention was also made of one congregation of 105 members contributing twelve napoleons a month, equal to £10 a month, for their minister. Some congregations with similar membership of the Free Church might look the same sum in the face. These churches had a duty resting upon them of maintaining gospel ordinances, being self-governed, the American missionaries having left them free, even to making mistakes, which they did. But in regard to this there was a painful contrast in the report of the Foreign Missions Committee. The good and great Dr. Wilson, of Bombay, whose loss they lamented, had a native congregation at Bombay of which he was fond and proud, and did everything for it, instead of throwing the responsibility on the congregation of maintaining ordinances for themselves, and allowing them to manage matters for themselves. Well, the Foreign Mission report stated the result of that kind of management in a way that deserved attention. It was hoped by the committee “that in the course of time the members of the congregation would be drawn to the habit of regular contributions to the support of gospel ordinances, so that they might ere long be in a position to choose a native pastor for themselves.” He might say that if that congregation had been under the care of the American missionaries, or any missionaries who would impress upon them the duty of giving, they would not be in the state they were in now. Although they had been congratulating themselves on the surplus fund being no worse than last year, he was sorry to say they were behind their sister Church—the United Presbyterian. Their surplus this year was £40, bringing their ministers up to £197, 10s., and he was sure if they used means somewhat analogous to these of the United Presbyterians, by not allowing any congregation to get more than a fixed sum out of the fund in addition to their own contribution, he had no doubt they would attain the same sum, and probably exceed it.

Sheriff MAITLAND HERIOT wished to call the attention of the House to the fact that in St. George's and St. Andrew's congregations in Edinburgh, they collected the Sustentation Fund, not by means of collectors, but by means of the deacons. No doubt they were indebted to the collectors throughout the Church for their trouble, but it seemed to him that this fact had a great deal to do with the amount of the fund they raised. If other congregations were to do likewise, the fund in other places might be considerably larger than it is.

The addition of Dr. Thomas Smith to the motion was unanimously adopted.

The CLERK intimated that several overtures had been tabled regarding the surplus fund. Four of these—namely, from the Synod of Glenelg, the Presbytery of

Lochcarron, the Presbytery of Lorn, and the Presbytery of Abertarff—were against the present scheme ; and seven in favour of the present plan—from the Presbyteries of Auchterarder, Breadalbane, Dunfermline, Elgin, Linlithgow, Stirling, and Caithness. He read the overture from the Synod of Glenelg, which was as follows :—

“Whereas the surplus fund scheme is a departure from the principle on which the Sustentation Fund was founded ; whereas it has been proved that the surplus fund scheme injuriously affects the weaker and more remote congregations and their ministers, and is a species of class legislation inapplicable to the whole Church, and therefore un-Presbyterian ; whereas there is a determination announced, on the part of the Sustentation Fund Committee, to recommend to the Assembly to continue the scheme after this its third triennial period, notwithstanding that at its commencement it was proposed to be merely tentative ; and whereas the congregations who fail in their duty to the Sustentation Fund, ought to be specially dealt with by the Assembly's committee and the Presbytery of the bounds ; it is hereby overtured by the Free Synod of Glenelg to the ensuing General Assembly to revert to the equal dividend principle, with such regulations as they in their wisdom may deem necessary to guard against neglect of duty to the Sustentation Fund on the part of any of the congregations of the Church.”

Mr. CLARKE, of Minard, submitted an overture anent Act VII., 1872, from the Presbytery of Dunoon and Inveraray, requesting the General Assembly to make such arrangements as will admit ministers of intermediate charges as contribute an average rate of 7s. 6d. or 10s. per member, and an aggregate of £60 or upwards, to the full benefit of the surplus fund.

Mr. LEE, of Lybster, also submitted an overture from the Presbytery of Caithness, regarding the surplus fund, and requesting that for this Presbytery one-half of the adherents above eighteen years of age be taken instead of three-fifths above fourteen as at present, as equivalent to the communicants in the South. He would like the Assembly to authorise the committee to inquire into the whole state of the organisation of the Sustentation Fund in the Highland Presbyteries.

Dr. ELDER rose mainly to support the overture referred to by Mr. Clarke. There are a few congregations which occupy an intermediate position under the Act 1872, not receiving the full benefit of the equal dividend, and not sharing the benefit of the surplus. It is hoped that the Sustentation Fund Committee will be directed to consider whether such congregations might not be admitted to the benefit of this surplus in the event of their fulfilling the conditions prescribed in connection with that fund. But he begged also to express the satisfaction with which he had listened to the statement of his friend Mr. Lee of Lybster. He believed that Mr. Lee had touched on the two points which are of urgent importance in the portions of our Church to which he had referred, viz., the advocating from the pulpit of the claims of the Sustentation and other funds of our Church, and also the bringing forward of the young to take a greater interest in the Church's schemes and operations. He further expressed the hope that the result of the repeated conferences which they had had with brethren would have a soothing and stimulating effect upon the districts with which they were connected. He had a very deep sympathy with their Highland brethren, and he knew the hardships which the members and adherents of the Church in these districts had to endure. But he trusted that the facts brought out in the report would convince the brethren that they were anxious in every possible way to meet the peculiar circumstances of the Highland districts and to provide for them in the spirit of equity and kindness.

After some further remarks on the question of the manner of attestation of communion rolls, as required by the regulations as to the division of the surplus fund, by Mr. CUNNINGHAM, Kelso ; and also on the Act VI., 1874, regarding returns from congregations, by Professor RAINY, the following mode of obtaining statistics of membership was agreed to :—“That Presbyteries shall make the state of the membership in their several congregations the subject of careful inquiry at the end of every year. That they shall obtain from kirk-sessions an annual return as at 31st March, certified by the minister and kirk-session, showing—the number of members at the beginning of the year ; the number added during the year by admission or transference ; the number struck off by death, removal, the exercise of discipline, or any other cause ; the number remaining at the end of the year. That they shall transmit an abstract of such returns, along with the yearly Presbyterial return of

members and adherents appointed to be made in connection with the surplus fund plan, to the Sustentation Fund Committee, who shall tabulate the same, and report thereon to the General Assembly; and on transmitting the abstract of the congregational returns the Presbyteries shall make such remarks or explanations as appear to be called for. That schedules shall be supplied to kirk-sessions and Presbytery clerks for the purpose of making such returns."

The following provision for ministers in the Presbytery of Shetland was also adopted:—"Having considered the memorial from the Presbytery of Shetland praying for an increase of the stipends of those ministers in the Presbytery who are not on the platform of the equal dividend, the committee recommend to the General Assembly to make the following additional allowances to the ministers referred to, viz.:—1. An addition to the grant from the General Sustentation Fund to the ministers of Coningsburgh, Walls, Yell, Dunrosness, Fetlar, and Weisdale of £7, being the rate payable to the Widows' and Orphans' Fund. 2. A grant of £20 from the Supplementary Sustentation Fund to each of the ministers of these charges so long as he is not on the equal dividend platform, and the stipend he now receives is not augmented by endowment or otherwise; but declaring that such grant shall not begin to be paid until after each minister has served the charge for three years."

THE APPOINTMENTS TO THE ABERDEEN THEOLOGICAL HALL.

Dr. BEITH drew the attention of the Moderator to the fact that Dr. David Brown and the Rev. Mr. Salmond, who had been appointed to the vacancies in Aberdeen Theological Hall, were in the House.

Both gentlemen having been introduced,

The MODERATOR, in addressing Dr. Brown, said the Assembly had unanimously appointed him as Principal of the Theological Hall at Aberdeen, and he had now to ask if he would accept the office.

Dr. BROWN begged respectfully to accept the office to which the Assembly had done him the honour to appoint him, and he had only further to state that while health and strength were given to him, he would do his best to justify that appointment.

The MODERATOR then asked Mr. Salmond if he accepted the Chair of Systematic Theology in the same hall.

Mr. SALMOND said he accepted this appointment, and trusted, by the grace of God, to discharge the duties faithfully.

Dr. ELDER then engaged in prayer.

NOTICE OF MOTION.

Mr. BANNERMAN, Dalkeith, gave notice that when the Report on Temperance is taken up on Friday forenoon, he would move as follows:—"The General Assembly exhort all ministers, office-bearers, and members of the Church to give all due respect and encouragement to as many of our people as feel it expedient on Christian principles to abstain; and further, they suggest to all to consider for themselves whether the example of personal abstinence on grounds of Christian expediency might not be helpful, along with other lawful means in doing away with drunkenness and the temptations to it, having regard especially to the peculiar, and it may be exceptional, circumstance of the district in which the lot of each is cast."

THE UNION WITH THE REFORMED PRESBYTERIAN CHURCH.

Professor RAINY gave in the report from the Business Committee with regard to the arrangements for to-day. When the Reformed Presbyterian Synod entered the hall for the purpose of constituting the United Supreme Court, it would be necessary that seats should be vacant for their accommodation, and the only seats which could be set apart for them were those in front of the Moderator's chair, extending from the deputies' seat to the bar. Seats would be provided for members thus deprived in the gallery occupied by the office-bearers not members of the House, for whom again accommodation would be set apart in the gallery allotted to day visitors. It had also been the duty of the Business Committee to make arrangements with reference to the conduct of business in the evening, which it was proposed should be partly occupied with short addresses, for the purpose of bringing out the views and

feelings with which this happy event was regarded, and also with devotional exercises. What was proposed was, that the business should be introduced by a member of the House, and after that the House should hear statements from Dr. Begg and Mr. M'Diarmid of the Reformed Presbyterian Church. Then devotional exercises—singing and reading—would be engaged in. The deputation which the Assembly had already agreed to receive from the United Presbyterian Church would afterwards be heard. After they heard the deputation, it was proposed that there should again be devotional exercises. The Moderator would then acknowledge the brethren, and last of all they would hear addresses, which he believed were mainly to have regard to the practical and missionary work of the Churches, from Mr. Kay of the Reformed Presbyterian Church and from Dr. Duff. In making this arrangement, he had taken the liberty, as convener of the Business Committee, to appeal to the members of his own Church, and also to Dr. Goold with reference to his Church, with the view of bringing the proceedings within reasonable compass, to be good enough to confine their speeches to fifteen or twenty minutes. During some part of the evening he thought it would be becoming that Dr. Goold, Moderator of the Reformed Presbyterian Church, should occupy the chair.

MEMORIALS OF THE DISRUPTION.

Mr. BROWN, Dean, said it was not thought necessary to present a formal report on this subject. All that he had to do was to make a short statement on the part of the committee reporting progress. It would be remembered that last General Assembly authorised the committee, if they saw fit, to publish a selection of these memorials, or such portions of them as they thought might be of interest. He had now to report that that instruction had been carried out, that a selection had been made, that it had been entrusted to a respected publisher in Edinburgh, and that it would be in the hands of the public on Friday. The interesting information contained in the contributions received made the committee anxious to get more, as there was a great deal of matter not yet on record. In drawing up the statements submitted to the public, it was with the greatest amount of regret that so many of the leading men who took a prominent part in the proceedings of the Disruption were so inadequately represented in these memorials. Of course they could only make use of the materials they got, but he trusted that, now that the committee had shown that they were resolved to push this matter, they would obtain from many quarters additional interesting narratives. He was glad at last a beginning had been made, and that the matter was moving. The committee would welcome contributions from all their fathers and brethren.

Dr. WILSON, Dundee, proposed that the General Assembly approve of the actings of the committee, and convey their thanks to the convener, Mr. Brown. In proposing that Mr. Brown be made convener of the committee, he had felt the assurance that the matter had got into the right hands; and having had the opportunity of reading over what was in proof—what they were informed would be published next week—he thought he was entitled to say there were very few books of the day of a more interesting kind than these brief annals of the Disruption. They were personal experiences of those who at the time separated from the State. They were very various in their character, but, as the convener had intimated, it was matter of regret that a considerable number of those who took a prominent part in the year 1843, and the whole action of the Church, had not given any information in regard to their individual experiences and observations at that time.

Principal RAINY said it appeared to him that as these memorials were so fitted to be useful, it would be desirable for the Assembly to give a strong recommendation to circulate this book, so interesting to all of them, and especially fitted to bring before the younger members of the Church the physiognomy of the times to which they looked back with respect and interest. He strongly hoped and anticipated that the fathers of the Disruption still left among us, who had not yet put pen to paper on the subject, would contribute to these memorials.

Dr. THOMAS SMITH trusted that this volume would be very largely read, and he would like to bear testimony to the absolutely impartial way it was got up.

The action of the committee was approved of, and the committee reappointed.

Principal RAINY read a letter from Mr. John Greig, in which that gentleman offered for the acceptance of the Assembly a copy of the new volume "Biographies and Portraits of Disruption Ministers."

DEPUTATION FROM THE ENGLISH PRESBYTERIAN CHURCH.

The following deputation from the English Presbyterian Church was then introduced:—Rev. J. Oswald Dykes, D.D., minister at Regent Square, London, Moderator of Synod; Rev. William M'Caw, minister at Manchester, and Clerk of Synod; Rev. James M'Gill, minister at Bournemouth; and Hugh M. Matheson, Esq., London, elder.

Dr. DYKES said that on behalf of the Presbyterian Church in England, a Church so long and so very closely associated with the Free Church, they appeared to express to this venerable court the unabated affection and esteem of the whole of their ministers and of their people for the Free Church of Scotland. He assured them that while the Church which they represented was going forward with a firm step at the call, as they felt, of God's holy providence, into a position of larger power and wider usefulness, they cherished the same sense as ever of the friendship, affection, and good offices, which had been extended to them in the past, and they desired to stretch out to the Free Church the same warm and sisterly greeting which both had been accustomed to give to one another in the years gone past. The close and intimate tie between the English Presbyterian Church and the Free Church of Scotland was as old as the English Presbyterian Church itself. The Free Church had been the firmest ally and the best supporter of their Church in England; but the change which took place in the position of Presbyterianism in England, when in 1844 it declared itself independent, very soon led to a conviction in the minds of the Presbyterian Church there that to stand alone, and have a separate jurisdiction, was not the only duty incumbent upon it. There very soon arose the conviction that duty called for the gathering together, and binding into one whole as soon as possible, of all the elements of orthodox Presbyterianism to be found on English ground. In other words, the call for a united Church arose very soon after the call for an independent English Presbyterian Church had been felt and answered. Well, the policy of the Church they represented had been clear and consistent from that day till this time, and they had pursued that policy with all their might. For a considerable number of years they pursued it in concert with the Free Church itself, during the long and wearisome negotiations which had now been suspended. It appeared to them, then, that there was opening before them the prospect of attaining two ends, which had been impressed upon them as extremely desirable, the end, namely, of at least a partial union of Scotch Presbyterianism on the one side, and of a close fraternity between the Presbyterianism of Scotland and England on the other side. Although circumstances made it the duty of the Free Church to suspend the union negotiations, they had not suspended them in England. They had continued in the track in which they had been walking, and had been enabled to pursue that path to its desired termination, so that the 18th of next month would see accomplished that on which their hearts had so long been set.

It seemed to him that, speaking on behalf of a Church so near and so close to them as the Presbyterian Church in England, at a moment when a new step was to be taken of so much importance as that, it was due to both Churches, and to the long and close friendship between them, that he should endeavour to make clear exactly what it was that they were doing, and the grounds, terms, and arrangements on which that union was about to be consolidated. He would like to say a few words upon that subject, not by any means in the way of offering what might be called a justification, defence, or apology for what had been done, or was about to be done—not for the purpose of submitting what they had done, in any sense, to the review, or sanction, or approval of that Church—for that would be inconsistent with their position of entire independence in their jurisdiction—but because it was due to friends to make one another aware of the reason and character of their actions, and because they desired that at no point of their action should they be misunderstood by friends whom they loved so much as the members of the Free Church of Scotland. The members of the Free Church Assembly would understand him when he said that the union about to be accomplished was based on a form of words the same in substance, and almost in terms, as was used in those unions which had already been consummated in the British colonies. They had done no more than apply to their circumstances and case in

England the same procedure which had proved satisfactory and sufficient in the case of the Australian and Canadian Churches. In the first place, they recognised, in coming together with their United Presbyterian brethren, the fact that both Churches gave entire and cordial assent to the sole and supreme authority of the Holy Scripture as the only test by which their belief was to be judged before God, and the only authority by which matters of faith were to be determined. They recognised that both Churches accepted, as expressing the sense in which they understood the teaching of Scripture, the Westminster Confession of Faith with its attendant subsidiary documents. On that basis they went together very easily and without difficulty and dispute. In the second place, they recognised the other fact that on both sides—on the side of their own Church and of the sister Church—the acceptance of the Confession of Faith had been guarded at one particular point. That was to say, that both Churches had adopted a form of language by which to secure a certain amount of freedom to their ministers and members in the interpretation which they put upon a particular portion of the Confession. That the Church of Christ was to be spiritually independent within the State, and had a divinely-given authority to exercise its jurisdiction under the law of Christ, its Head, and only under a sense of duty to Him as its Master, was a point held with equal clearness and firmness on both sides. That the State was bound, on the other hand, to be obedient to such laws as Christ has laid down in His Word as applicable to States and statesmen, and to render that obedience to Him in His capacity as the Great Lord of nations and Mediatorial Ruler, was a point equally held on both sides. But as to the limits of that duty lying upon nations in their national capacity—or, to put it otherwise, as to the extent to which the Lord Jesus Christ had actually imposed duties and responsibilities upon the State in His Word—there was, as was sufficiently known, a difference of opinion in both Churches from that which was held by the framers of the Confession, as well as a difference of opinion among themselves. They all of them differed from the framers of the Confession in the latitude which they allowed to the duty of the State to interpose in religious questions. Thus, for example, the time was when their fathers believed that the Lord Jesus Christ permitted the duty of attendance upon the public worship of God to be enforced by civil pains and penalties, so that those who did not go to Church might be dealt with penally. They did not any of them believe that. In that respect they differed from their forefathers. There were other points on which they differed among themselves, some having gone further in that direction than others had gone. And, therefore, differing as to the precise limits laid down in the Word of God for the due and legitimate action of said authority on such questions, they accepted the arrangement by which both Churches had already cleared a certain limited and guarded space for liberty of opinion on that subject. Both Churches had done so, and what had been done in coming together was simply to accept a certain form of language which secured that on the application of the principles which they held in common to such questions there should still be room to differ within the Church. The form of words which they had adopted was this—"That in subscribing the said Standards, the office-bearers of this Church, while holding the subjection of civil rulers in their own province to the authority of the Lord Jesus Christ, are not required to accept anything in these documents which favours or may be regarded as favouring intolerance or persecution." He did not think it necessary to go further into that point, because his object was not to vindicate the position of the body to which he belonged, but merely to state the facts, that that House might be aware exactly of what they were doing. He might be allowed to add, however, that the fairness of that language, as limiting on both sides the area of freedom of opinion secured to the office-bearers of the Church, might be judged of by the fact that on both sides it was objected to by certain men holding what might be called extreme views upon the subject. In the Synod of the Church to which he belonged there were certain brethren who objected to the language on the ground that it leant too much to the Voluntary side, and in the United Presbyterian Synod there was a larger number of brethren who equally objected to that language for the opposite reason—that it leant too much to the Church Establishment side. He thought that in this fact they had a tolerably sure test of the practical safety of the liberty secured by this form of phraseology.

Now, he asked, uniting on that basis, what was it they had gained?

Well, they (the English Presbyterians) were a body of 154 or 155 congregations; their friends of the United Presbyterian Church situated in England numbered, if he was not mistaken, 106 congregations. Supposing all on both sides combined in that union, that gave a resultant body of about 260 congregations. They combined, therefore, into one homogeneous mass 260 Presbyterian congregations, scattered very fairly over the whole extent of England—thinly in some parts, and more thickly in others. They gathered themselves together afresh into Presbyteries, with new boundaries, increasing the number of their Presbyteries in consequence of their increased size. They would be able to exercise a closer and more vigilant observation of the field at their disposal. Instead of the congregations of a Presbytery being scattered over several counties, overleaping in the meantime congregations of the sister Church, with which they had not been able to have any ecclesiastical connection, they would be able to draw their Presbytery boundaries closer, to look more minutely into the condition of things, to combine their forces, and to plant congregations where they were required, and where they had not been able hitherto to plant them, because the adherents of either Church had been too few in number. They would be able to combine their resources, to economise their working expenses, and to remove out of the way of their people a source of irritation which distracted attention from the great work of Presbyterian and orthodox teaching in England. They would be able to do all these things at an expense which would be simply nothing—that was to say, at the expense of no principle, and without abridging their liberty of utterance in a single particular. In the united Church they would just have the same freedom as ever to express their individual views on any question which might come up within or without the debatable and thorny land which he had been indicating. They lost nothing—they forfeited nothing. They were as free to utter all truth as they had been; and they gained a great deal more than Scotchmen who had never crossed the Border could appreciate by this amalgamation. Yet on their side they were entering into this union without the loss of a single man, and without the loss of a single shilling. So far as was known to him, they were not going to encounter the slightest loss either of property or of membership. With regard to their brethren of the United Presbyterian Church, it was very well known that a certain minority of the English members of that House held back from the union for a considerable time under the pressure of motives of which he would never allow himself to speak except in terms of the greatest respect, because they felt that whatever might be the advantages, there must be a rent, and a severance of ties, and a loss of advantages derived from connection with Scotland. He thought that no one in that House who knew what was implied in the *esprit du corps* of a Church would desire to hear one word in condemnation of that feeling. Nevertheless they were now going into this union with the cordial concurrence of the United Presbyterian Church as a whole. They went into it on the strength of a conclusive and exhaustive vote of the Synod—so strong, so conclusive, that it carried the whole weight of the United Presbyterian Church along with them in that act; and he was very happy to say that, so far as he had been able to discover—it was not a point on which any man could speak dogmatically before the event—the vote of last week would in all probability have the effect of inducing the brethren who had hitherto been reluctant to reconsider their position; and already it was understood that a considerable number of those who had hitherto been most reluctant had reconsidered their position, and were about to fall into the union. At any rate, if there should be a few who, in the meantime, did not see their way to sever their connection with Scotland, they would be so few, so limited in area, and so unsupported by the moral voice of their own Church, that he could not conceive that even their abstention would take away from the great power and usefulness of the union as a whole. He wished, on the floor of that House, speaking rather in his capacity as convener of the Union Committee of his own Church than as a deputy, to express the very high appreciation which prevailed throughout their Church, and especially throughout their Union Committee, of the brotherly courtesy, the kindness, the considerateness, and fraternal affection, as well as the thoroughly honourable and Christian conduct of the brethren with whom they had been brought into such close relations. They had felt that not only had there been nothing to ruffle their intercourse, or to cause them to regret any part of their negotiations; but they closed them with a certain regret that their intercourse with

their brethren on this side of the Border would cease by the work having been done. They had a feeling of sorrow that their meetings were over, because they had been such pleasant meetings; and they closed these negotiations with an admiration for the brethren of that Church, and for their spirit, which was not second to their admiration of those of any other sister Church whatever. With regard to the vote of the United Presbyterian Synod, it appeared to him that that decision of theirs deserved to be acknowledged, and hailed by intelligent and faithful Christian men as a triumph of loyalty to truth and duty over lower considerations. At a moment when the prospect which they had cherished of gathering increased strength through combination with this great Free Church of Scotland seemed to be gone—at a moment when the United Presbyterian Church was called upon to behold the Free Church increased by the accession of the Reformed Presbyterian Church—at a moment when the Established Church of Scotland was making fresh and unusual efforts to recover lost ground, and that, as he understood, not without some success—at such a moment, for a Church deliberately to assent to the loss of one-sixth of its congregations, with no countervailing advantage, appeared to him to be a sacrifice at the call of duty, and for the sake of the interests of Christ's kingdom in the realm, which deserved frank, honourable, and grateful recognition.

The future "Presbyterian Church of England"—for they were making a little change in their name—would hold certain defined relations to the United Presbyterian Church. They had been led to draw these relations as close as possible, mainly by two considerations. The first consideration was a very obvious one. The reluctance of so large a section of the United Presbyterian Church to sever the tie that bound them to the parent stock could be best met by retaining other ties which should be as close as possible consistent with the new position of separate jurisdiction. It was quite evident that it was only due to the loyalty and affection entertained by the congregations of the United Presbyterian Church of England towards that Church as a whole, that, in asking them to sever their connection with Scotland and cast in their lot with them as an English Church, they should go as far as it was possible for an independent Church to go in substituting for these old ties other ties of a close, fraternal, and affectionate character. And the second consideration, which pointed in the same direction, was, that the recent Union negotiations in Scotland included as their goal and hoped-for ultimatum, not only a United non-Established Church north of the Tweed, and a United non-established Church south of the Tweed, but also certain very close and friendly relationships between these Churches which should make them in everything except jurisdiction as much one as two Churches could be. The terms of federation which they had agreed upon with the United Presbyterian Church in Scotland were not very hard to understand. In the first place, they proposed to follow the line which had already been broken ground upon by the Mutual Eligibility Act. By that Act they declared that their ministers and the ministers of certain other Churches should be mutually eligible for calls in the different Churches. They proposed in their terms of federation with the United Presbyterian Church in Scotland to give that a wider sweep, and to make it apply to the whole constituent members of both Churches—that is to say, any one who was recognised as a member or office-bearer of the one Church would be recognised as a member or office-bearer in the other Church if called upon to change their residence from the one country to the other. Next, they expressed their desire to aim at bringing their theological methods and standards of education into harmony with one another, and to seek to help one another's missions. In the next place they proposed to substitute for deputations—which many were feeling to be a somewhat frigid system of connection between Churches closely related—a system of corresponding members, giving to each Church the privilege of appointing corresponding members to the other Church to the limit of five per cent. upon its number of congregations, with power to deliberate in its courts, but not to vote. They had also arranged for the assembling of a consultative council representing the interests of the two Churches, consisting of an equal number of members from each Synod, with the view of seeing whether there were any points on which the Churches could come to a closer understanding and a better co-operation with one another, and also to consider any questions that might arise affecting the interests of both Churches alike, and which might be referred to it at the will of either Synod. Some of them felt that there was in this idea possibly a germ of fresh development of Pres-

byterian unification and co-operation which the Churches might yet be led to work out. Their aim in all they were doing was that they should have not only unity within their territory as far as they could have it, but federation of the closest kind—co-operation of the closest possible kind—between Churches occupying their well-defined geographical limits. The idea underlying the whole system was this. They wanted to indicate by the closeness of their affinities and of their intercourse that there was no reason why they were not amalgamated excepting the accidental reason of convenience of jurisdiction—that if they were occupying the same area or areas not so distinct in population, tradition, history, and feeling as to make it advisable that they should be separate—they would be, for all other reasons, one; and that, therefore, they were one in the truest, highest, and spiritual sense of the word, while yet they were absolutely independent of one another, in so far as no atom of jurisdiction was possessed by the one over any action of the other. He had thought it due to the Assembly at that time that their oldest, closest, dearest friends among sister Churches should thus be fully and frankly told of all they were doing. He would only say further, that they had taken care to put among the papers of this Union that they proposed, so soon as this Union was accomplished, formally to invite the attention of the Free Church to these new terms of intercourse, with a view to request that, if it saw its way to it, it should take its place upon the same platform of closest possible co-operation.

Rev. WILLIAM M'CAW, of Manchester, next addressed the Assembly. After some remarks on the obligations of the English Presbyterian Church to the Free Church for sending them men and money to carry on their work of Church extension in England, and on the rapid progress the Church had made, he requested the continued aid and sympathy of the Free Church in their work. Never, he said, was there a time when a vigorous evangelical Presbyterian Church was, on the one hand, more required, or, on the other hand, more desired and more welcomed in England than at present. The condition of England ecclesiastically and religiously was in many respects both critical and alarming. Rationalism was progressing so much on one side, and Romanism, both within and without the Established Church, was progressing so much on the other side, that there was a dark cloud hanging over the future of England. At the present hour there are two hundred Romish priests in England who formerly were clergymen in the Established Church of England. The leaven was spreading steadily and surely. A crisis must be coming; and in view of that crisis, what more important than that there should be a vigorous Presbyterian Church in England, with its Scriptural creed and its Scriptural colleges, to be a rallying ground to those who might be seeking a refuge in the hour of trial? Good men and true in all the Churches of England—and more especially amongst the laity of the Established Church of England—were disposed to welcome them wherever they went. There was an open door for the English Presbyterian Church everywhere in the land. They would be welcomed amongst the working classes in those hives of industry in the valley of the Tyne, and in all the great centres of population in England. There was also an open door for them in the suburban districts of their great cities amongst the well-to-do classes. Mr. M'CAW gave some instances of the encouragement they had received, giving especial prominence to a case in which their Church Extension Committee had been induced to begin a church in a district of London by the solicitations and liberal subscriptions—including a promise of £200 a year for the maintenance of ordinances—of three Episcopalian gentlemen who were desirous that some effort should be made to counteract the efforts of Ritualists in the district.

Mr. HUGH M. MATHESON, London, elder, next addressed the Assembly. He expressed grateful acknowledgments for the loving sympathy of this Church during a long course of years. Some of the noblest men among their departed worthies had given them the benefit of their counsels and their influence. It was Dr. Candlish that recommended James Hamilton to come to London, and it would be difficult to say how much the Church in England owed in the early days of its revived history, to the Catholic spirit of that much-loved man, for the honoured place given to her among the denominations.

But he wished particularly to thank the Free Church for the men given them to go to China to labour in the mission field. The mission which had attracted William Burns, and had secured to them along with himself the sympathy and

prayers of many godly people in Scotland, was never regarded with indifference in this Assembly. God had greatly blessed that mission. At the time it was founded, just about thirty years ago, there were but seventy ministers in the Presbyterian Church in England. Now, there are, including both European and Native Evangelists, more men engaged in preaching the gospel in China in connection with this mission than there were ministers in the Church at the time the mission was commenced. The numbers are fourteen European missionaries, fifty-six Native evangelists, and twenty-three Native students preparing for the ministry, some of whom are already frequently employed in preaching. In connection with this last it may be stated that it can only be by means of Native agency that a vast country like China can ever be evangelised, and that the efforts of the mission have been earnestly directed to the training of a native ministry. The Divine blessing has rested upon all the departments of the mission, more than two thousand persons are in full communion with the Church, besides a large number of inquirers, and in some of the districts occupied there has been a marked effect produced upon the population generally. This is especially so in the Island of Formosa. Mr. Matheson mentioned that he had just received an interesting letter from a traveller who had visited that island and had written some notes for the Geographical Society. This gentleman states many interesting circumstances, showing the success of the Mission, and specially refers to Posia, a group of three villages in a well watered beautiful plain, each village with its Christian chapel, and "among its inhabitants there are few if any exceptions in which the superstitions of idolatry have not been exchanged for the precious privileges of our holy religion." He adds "The evident intelligence and earnestness of the people, as seen by the erection of spacious chapels, and the attendance at services, and the united friendship existing among the converts, all this too in the midst of much poverty and occasional persecution, is very interesting and remarkable, and surely augurs well for the future of this work." These facts spoke of blessing, and the Church at home had largely profited by the reflex influence of the blessing bestowed in China.

Mr. Matheson concluded by asking the continued interest and sympathy of the friends in Scotland to whom under God they owed so much. They never needed it more. Their work in England was a difficult one, and had been prospered so much that it now almost overtaxed their resources. He expressed his confidence they would still enjoy the love and friendship of the Free Church.

Rev. Mr. M'GILL, of Bournemouth, was the next speaker. He confined his remarks chiefly to congratulating the House on the union with the Reformed Presbyterian Church, of which body he had been many years a minister, and which Church, he maintained, was worthy of the alliance on which she was about to enter.

Sir HENRY MONCREIFF moved the following as the deliverance of the Assembly:—"The General Assembly, having heard with great satisfaction the statements of the honoured brethren, the deputies from the English Presbyterian Church, regarding the work of that Church, both at home and abroad, renew the expression of the high consideration and regard cherished toward the English Presbyterian Church by the Free Church of Scotland. With respect to the Union about to be formed with the English Presbyterian Church, the General Assembly resolve to instruct its Arrangements' Committee to send to the approaching Synod of that Church, at which the Union is to be completed, a deputation, who shall convey to them the fraternal congratulations of this Church on that event, in which they take the deepest interest; and the Assembly request the Moderator to return thanks to the deputies who have addressed them." Sir Henry said he was sure the Assembly would agree with him that they had seldom had the satisfaction of listening to addresses which, within a reasonable limit of time, had brought so much interesting matter before them. The statement of their excellent friend, Dr. Dykes, which related to what was now being transacted in England, and to what was sanctioned by a sister Church here as regarded the proposed Union, was one which it was extremely suitable for him to make to this Church, for he was sure they received, in the spirit in which it was made, the representation that they might most suitably give information to them regarding their movements. Of course it was not for him to say one word about the merits of any of the proposals on the subject of the Union now about to be completed. What they had to do was to thank Dr. Dykes for having made so free, full, and frank a communication. They were glad

to know what their friends were doing in the way of union, and they were certainly very glad to congratulate them on the fact that they had arrived at the conclusion that the Union could be effected. They congratulated them upon the fact—they could not but congratulate any Presbyterian bodies upon the fact of their having been enabled to get over difficulties lying in the way of union, and to put an end to the divisions that were not suitable for carrying out the work of the Lord. He thought they might almost cordially congratulate them on the facts stated to them by Dr. Dykes, that there was to be no division in that Church upon the subject, and that they were enabled with one heart all to go into this Union. They had aimed at a union among themselves, but they did not desire any Union that could only be brought about by division among themselves, and that was simply the reason why that Union did not come about. Of course the reason in the minds of some members of the House was that they did not see their way from principle to form that Union; but still it might be stated that one reason why it could not be formed was, not because there was anywhere shrinking back from consequences, provided they had thought it right to go forward with it, but simply because they thought that such a Union, if formed, should be formed without serious division among themselves. And therefore they were ready, he was sure, to congratulate their friends of the English Presbyterian Church upon the fact that they saw their way to enter into this Union cordially, heartily, and unanimously. They could not but feel greatly interested by what their friend Mr. M'Caw had told them regarding the progress of the English Presbyterian Church in the sister country, and the efforts they were making for the cause of Church extension. Neither could he lose sight of the interesting communication given to them by Mr. Matheson, and he was sure they were all ready to respond with all their hearts to the feeling which he had expressed; and the statement of Mr. M'Gill as to his connection with the Reformed Presbyterian Church was heard with very great pleasure.

Mr. DAVID MACLAGAN, elder, seconded the motion. He felt assured that the masterly statement of Dr. Dykes, and the missionary reports from the Home and Foreign fields by the Rev. Mr. M'Caw, and by Mr. Hugh Matheson, the worthy successor of Dr. James Hamilton in the convenership of their Foreign Mission Committee, must have stirred and cheered every heart in the Assembly. He expressed his gratification that Sir Henry Moncreiff's motion included a proposal to send a deputation to congratulate the Presbyterian Church of England on the Union about to be formed between that Church and the portion of the United Presbyterian Church south of the Tweed, and he would further suggest that they should express their willingness to receive to-morrow evening, from Dr. Dykes, the congratulations of their Church on our own Union with the Reformed Presbyterian Church.

Dr. THOMSON, Paisley, said that as he had had some good opportunities of observing the position and prospects and growing progress of the English Presbyterian Church, during the last six months, especially in the south of England, and also of observing the effect of Ritualism in drawing out of the Established Church some of its best people, and the prevailing tendency of these to find their way into the Presbyterian Church, he begged to say a few words on the subject. He had been much struck with the advanced position of the Presbyterian Church there, as compared with what he remembered of it on a visit to England about fifteen years ago. Then its numbers were comparatively few, and its influence feeble; and the late Principal Cunningham had told them once but too truly that their great want at that time was "the want of visibility." But this want is being rapidly and wonderfully supplied, not only by that cordial union with the United Presbyterian Church, which had now virtually taken place, and which reflected such credit on the self-denying spirit of that Church in consenting to the separation of more than a hundred of their brethren and congregations, for the sake of union in England,—but also by the constant and increasing stream of Evangelical Episcopalians, who being disgusted with Ritualism, are joining themselves in large numbers to the Presbyterian Church, in preference to any other. For instance, in the congregation at Bournemouth with which he himself had been closely identified, in assisting his esteemed friend Mr. M'Gill during the winter, he had been much struck with the growing tendency and the growing strength of the Presbyterian cause there. That congregation, which had scarcely an existence eleven years ago, was now large and flourishing. The church was filled on Sabbath, a manse had been obtained, and a Sustentation Fund organised, and if an able, young colleague were obtained for the aged minister,

ample means would be provided for his adequate support. Every Sabbath, not a few Episcopalians worshipped in the church, as well as joined at the Communion. Nor was this tendency confined to that locality, but it extended over a great part of England. One of our own ministers, who was settled only a few years ago in a district of Southampton, is doing a good work there. It is quite a new charge, and there are few Scotch families in the place; and yet, though the church was opened only a few weeks ago, there are already 260 sittings let, and more than the half of, these to Church of England people. From all this it is evident that Presbyterianism has a very hopeful future before her on English soil, as a faithful witness for the truth against Romanism and Rationalism, and that it is destined ere long to attain a position of commanding influence, and to become again, as it was two hundred years ago, a signal blessing to the land.

Dr. BEGG wished to say, after looking generally at the question, that he hoped the proposal of Sir Henry Moncreiff would be unanimously agreed to. What was the precise question before the House? It was not a question of incorporation, but simply of co-operation. They went far to solve many difficulties by having distinct and separate Churches. The proposal, as in the colonial unions, was not that we were to give any formal sanction to the basis of union adopted in England. That was not proposed. At the same time, if he had not been so far satisfied with the basis of union which had been adopted, he should have declined to give any countenance to the transaction; but he had read that basis, and he thought there was nothing in it which would require them to break off the friendly intercourse which had hitherto existed between the Free Church and the Presbyterian Church in England. They had adopted generally the basis on which the union of the Colonial Churches had been formed, and by that means they had got rid of various difficulties, especially of the difficult word out of which so many questions arose, the word "compulsory." He would rejoice to see one of their brethren on the following day come to welcome their Union, and on the same ground he thought they might properly manifest their general sympathy with the Union to be formed in England, of course without committing themselves further than he had already indicated. What the ultimate working of the Union might be remained to be seen, and in regard to that they must of course reserve their judgment; but he thought there was nothing which should prevent them, but everything to induce them, in present circumstances, generally to support their friends. There were two important matters connected with the English Presbyterian Church, in both of which all earnest and intelligent men felt a deep interest. The mission to China—a fourth part of the human race—could not fail to enlist their deep sympathies, and the state of England itself, of which he knew something, and had known much for many years, was sufficiently alarming to warrant them to do everything in their power to support the efforts of their friends in endeavouring to diffuse a knowledge of Divine truth in that country, and arrest the progress of ignorance and superstition. He was glad to see that the Catechisms were adopted in the basis of this Union as well as the Confession of Faith and the Directory for Worship, and he hoped that their friends would tell the people of England, as they had hitherto done, that these Catechisms were Westminster Standards, that they were made largely by their own countrymen. He hoped they would do what in them lay to drill the people of England in the knowledge of the Shorter Catechism particularly, a manual which he regarded as a strong bulwark against superstition and Romanism. He should like indeed to see an edition of the Shorter Catechism with illustrations pointing to the various clauses in it which were directly levelled against the superstitions, which were now again beginning to appear in England, and were assuming such portentous magnitude. And in supporting their friends in that respect, he thought they were simply supporting the advance guard of their own army, for he believed they were on the eve of having all the old battles fought over again, even in Scotland. They would come to Scotland probably last, but they must watch Hannibal before he came across; they must oppose the enemy in England. They must maintain the cause of truth and righteousness in England, which country if allowed to become superstitious to the extent which many desired, would most disastrously affect Scotland. On every ground, therefore, he thought they had generally a clear footing on which to rest, and in the circumstances a sufficient justification in supporting the motion of Sir Henry Moncreiff.

The motion was then adopted unanimously.

The MODERATOR then addressed the English deputation. He said—It is with much pleasure that, in the name of this Assembly, I welcome your presence in the midst of us. I desire to express our deep sense of the importance of the position which you occupy in England, and of the work in which you are engaged. The recent movement among you towards union with the United Presbyterian Church in England, now so nearly consummated, is peculiarly congenial to us, and we desire to join with you in giving God thanks for it. We doubt not that it will add much to your strength, and that you will be enabled to devote that strength not merely to the extension of Presbyterianism in England, but to the extension of the blessed gospel of our Lord and Saviour Jesus Christ. The present state of the great English Establishment calls for the most strenuous efforts on your part. Long called “the bulwark of the Protestant faith,” it has latterly to a great extent become the abettor of Popery. Governed by the State in accordance with its Erastian constitution, it is obliged to admit to its communion men who deny some of the fundamental doctrines of the Christian faith. Thus largely corrupt in doctrine and discipline, it cannot be relied upon for doing faithfully the work of a truly Protestant Church. The more solemn the obligation laid upon you to “contend earnestly for the faith once delivered to the saints.” I doubt not, dear brethren, that you thoroughly realise the importance of your position. May you, as a united Church, have grace given you to fill it well. I need not assure you of the warm affection of the Free Church of Scotland, and of the deep interest we take in all your proceedings. It is the prayer of our hearts that the Lord may bless you, and that He may make the Presbyterian Church of England in every way worthy of its noble ancestry.

The Assembly adjourned at five o'clock.

— **EVENING SEDERUNT.**

The Assembly resumed its sittings at seven o'clock.

HOME MISSION AND CHURCH EXTENSION.

The report of the committee on this subject was given in by Dr. Adam. (Appendix III.) The total expenditure for the year has been £9217, and the income £7854, 6s., thus reducing the balance at the credit of the committee by £1362, 14s.

The question arose, said Dr. ADAM, whether this work was still to be prosecuted to its full extent. Might they not rest a little now and curtail if they could not altogether discontinue their efforts? Undoubtedly they had effected not a little; but he was sure that there was the same need as ever for continuing and even for redoubling exertion. They had been busy, but the great adversary had been as busy. He had been sowing the tares more widely, constantly, and successfully than they had been sowing the seed of the kingdom. There was still a very great deal of spiritual destitution in the large cities. In Glasgow alone there were 150,000 people altogether estranged from the sanctuary. Much had to be done in the mining districts, and it was well known that farm servants were falling more and more away from all religious practices and habits, so that they could neither abandon nor relax their home mission efforts. There were some things which were fitted to stir them up more vigorously in the work—(1) The character gained by the Church in connection with this home mission enterprise; (2) the success which they had already achieved; and (3) the agents they had available for the purpose. Others might have more money, but God had given to them in a large measure the men, and men were better than the money. That was a kind of commodity that could not be purchased, and if the Lord had been pleased to bestow these men in so large a measure, it was their duty to employ them to the very best advantage. Last year, as the report stated, the ordinary income was less than the ordinary expenditure; but it would not be creditable to the Church if any steps were found necessary for retrenchment. This was a great work which God had given them to do, and they ought to do it; and the history of the Church had no more honourable page than that which recorded their connection with the cause of home missions. Some parties had said that Dissenting Churches were not well qualified to conduct these operations, because they were

apt to prosecute them in a mercantile and mercenary spirit, and that they only went to those who could provide and pay for ordinances themselves. It was not his business to say that this representation had ever been a true one; but he was there to say that, so far as they were concerned, it was absolutely false. It would require a very shameless recklessness of assertion for any man to allege in the case of the Free Church, after its history of thirty years, that any stigma of that kind attached to them. It had been their glory, and it would be their glory to the end, to walk in the footsteps of the Master, who set it side by side with His mightiest works as a proof of His Messiahship—"To the poor the gospel is preached."

Mr. LAIDLAW, Aberdeen, moved:—"The Assembly approve of the report, record their thanks to the committee, and especially to the convener; they have heard with pleasure of the extent and variety of the operations of the committee, and of the personal superintendence given to them by the secretary, Dr. Adam. The Assembly regret to find that the ordinary income of the committee is not equal to its requirements, and hope that greater liberality on the part of the Church will remove the deficiency in future, the more especially because it has arisen in some measure from the prosperity of mission stations, which, having been raised to charges, have become entitled to larger grants. In reference to congregational missions, and especially those superintended by students, the Assembly express their utmost hope that in all cases they shall be aided by a vigorous and earnest band from the congregations, so as to be in reality as well as in name congregational missions. Finally, the Assembly acknowledged with gratitude the measure of the divine blessing bestowed on all the branches of this scheme, and cordially commend it to the liberality of the people." In submitting the motion he made special reference to lay evangelistic labour. He said it was a matter of great congratulation that their students threw themselves so heartily into the home mission work, and that the committee had ripened their arrangements for taking advantage of this element. But he questioned if they were so rich as they might be in methods of training and preparing those men who did not desire to enter upon the ministry, but who yet were anxious to carry on evangelistic work. Very many young men were lost to the Free Church through the want of any means of training for this special work, and if something were done to meet this lack, much good might be effected.

Mr. BROWN DOUGLAS, Edinburgh, in seconding the motion, deprecated anything like acting on the suggestion which had been made that they required to retrench. Their efforts in the present year had been greater than in any year since 1843, and he hoped the idea of retrenchment would receive no countenance in the Free Church. The best means to avoid retrenchment was to increase the interest of their congregations in that and other schemes, and the way that interest was to be increased was by more acquaintance than many of our people had on the details of the several branches of their mission work. He would venture to make three suggestions on this point, which doubtless had been made before, but which he thought of sufficient importance again to press upon ministers of our several congregations. Let them take, as the special subject at the prayer meeting, the scheme for which, on the following Sabbath the collection was to be made, and let them explain it in a simple and interesting manner. Let them on the day of the collection still further explain the scheme, and not merely read the convener's notice, or ask it to be read at home. And let them, on the Sabbath after announce to their people what had been given, comparing it, perhaps with the previous year. He had no doubt this course was already adopted by several of our ministers, but were it more general he was satisfied the information given would be satisfactory to our people, and it was much needed by them; and the result would be a more minute and intelligent acquaintance with our missions, and an enlarged support of them.

SPECIAL REPORT FROM THE HOME-MISSION COMMITTEE ON LABOURERS IN THE HOME MISSION FIELD.

Before taking up this report, the following overture from the Presbytery of Meigle on the subject was read:—

Whereas it is important that the services of evangelists should be secured by the Church; whereas ministers who have been in charges, and have approved themselves specially qualified, are in many ways best fitted to do the free work of evangelists: it is humbly overtured by the Presbytery of Meigle to the Assembly to

take the premises into consideration, and devise such means to secure the end in view as to their wisdom may seem fit.

The report (Appendix III. A) was then given in by Dr. Adam. It stated that the committee were not prepared to recommend the institution of a class of ordained home missionaries, as certain of the overtures urged the duty of doing. To say nothing of the doubts which might not unreasonably be entertained as to the Scriptural warrant for such an order of officers in ordinary circumstances, there were strong practical reasons for questioning the propriety of adopting any such course. The first and most important consideration was that the plan might not be the best suited to secure the end in view, for the committee believed that there was no better school in which to acquire fitness for evangelistic effort than the stated work of the ministry, and that in the long-run, and as regarded the great majority of cases, the one would suffer deeply by being dissociated from the other. The committee ventured to suggest a plan which they thought was free from the objections which applied to that of ordained home missionaries, and was fitted to accomplish the end aimed at more safely and satisfactorily. Let the Home Mission Committee be instructed to look out each year, say six ministers, pre-eminently qualified by their gifts, tastes, and labours for this department of service, and prepare the way by corresponding with them, securing their acquiescence, and submitting their names to the Commission in March. Let the General Assembly formally appoint them to give themselves to such evangelistic work for two months in summer or winter, or partly in both, and let it solemnly set them apart to the work in a public manner, and with special exercises at one of its diets; thus sending them forth with the Church's full imprimatur. Let them be appointed to labour not only without congregations where there is a large and necessitous population, as in the great cities, and the mining and manufacturing districts of the country, but also in congregations where their services may be specially desired or urgently needed. Let all arrangements be made for their employment by the committee in concert with the Presbyteries within whose bounds, and with the ministers and sessions in connection with whose localities or congregations, they were to prosecute their labours. Let provision be made for the satisfactory supply of their pulpits, and for bearing all expenses incurred by them in carrying on the work, so that, though not remunerated, they might at all events suffer no loss by responding to the Church's call.

Dr. ADAM, who submitted the report, thought the overtures ought not to be given effect to, as the committee believed that it was in the combination of the pastoral and evangelistic that they had the best security for the evangelistic being done efficiently and well. The committee thought that probably the time mentioned in the report should be limited to six weeks instead of two months.

Mr. WELSH, Broughton, stated that as a country minister he had heard the proposal with the greatest pleasure. He believed it would effect a great deal of good.

Mr. E. A. THOMSON, Edinburgh, moved the approval of the report, and that it be remitted to the Home-Mission Committee to carry out the provisions of the plan proposed with reference to the employment of evangelistic labourers. The plan proposed, he said, appeared to be so judicious and so reasonable, that he had the utmost freedom in urging the adoption of it. He did not enter on the question whether an order of ordained evangelists should be engrafted on the existing ministerial agencies of the Church; but there were so many practical difficulties in the way of such a thing, whether right or wrong, that no action could be taken in regard to it for at least the present. Of course he excluded from consideration the question of the Church's duty in relation to men providentially raised up from time to time, and most evidently marked out by special gifts and qualifications for evangelistic service. In this connection he could not refrain from naming one of the most honoured, able, and successful of those evangelists whom the Lord had been pleased to call to his rest during the past year; he referred to the late Mr. Brownlow North, who, if not an ordained evangelist of this Church, had at least the seal of this Church's authoritative recognition, and to whose services, as one highly honoured and blessed of God to the conversion and edification of multitudes, ever so many in this Assembly were able to bear most cordial, affectionate, and decisive testimony; and he was sure that when the Lord raised up other evangelists of like gifts and graces, the Church would not be backward to recognise, honour, and employ them according to His mind and will. With respect to the proposal of the committee, he thought it

of the highest consequence that the ministers of the Church should be occasionally called upon to engage in special evangelistic labour. As pastors, their ministry was necessarily moulded to a large extent by the circumstances, wants, and immediate difficulties of the people of whom they had the immediate oversight, and in this way the work of the evangelist, which ought never to be neglected, was sometimes overshadowed, if not shunted, by the work of the pastor. Still he did not admit that the ministers of the Church, or any large number of them, were unfitted for evangelistic labour. He was persuaded that the Church had an immense amount of the most efficient evangelistic instrumentality at her command among the ministers of the Church which would perfectly amaze and delight the Christian people were it only suitably called forth; and in illustration he referred to the senior Dr. M'Crie, who in his early ministry was somewhat of a ministerial exquisite, dressing in fashionable attire as young ministers are prone to do, and preaching theological disquisitions adapted to the so-called thought and culture of his day, for there was a pretence of thought and culture then as well as now, but who upon being sent on a Church-mission to Orkney, where a revival was going on, threw himself with such youthful ardour into the work of evangelisation, that he was transformed by it, and came back to his congregation quite another man, quite a new man and a new minister; and it might be expected that many ministers would be found useful as evangelists like Dr. M'Crie, if the Church only availed herself of her right to send them forth from time to time on evangelistic service.

The Earl of KINTORE felt pleasure at the thought that the Church was going to grant in some measure the prayer of the overtures. He would not limit the right of any to speak in the name of Christ without or within the pale of the Free Church; but in common, he trusted, with the whole eldership of this Church, he rejoiced to hear that the work was not to be confined to the eldership; that there was a prospect of their being edified and strengthened, and wakened up from moral lethargy by the labours of some of the most eminent ministers who were to come amongst them. This would tend to strengthen the eldership in any evangelistic work they might feel it their duty to take up. The work of these ministers would also lead many in their congregations to give themselves to some extent to this work, because in evangelising it must be admitted that as they sowed beside all waters they should take every instrument that lay to their hand. He would be glad to see the clergy and laity not going alone in this work, but going together. He hailed this movement, because if in any place visited by the clergy a work of God sprung up, who were better able to conduct the proceedings of an inquiry-room than the clergy, who were not only fitted to evangelise, but were experienced in pastoral work.

Mr. J. CAMPBELL WHITE, elder, seconded the motion. He advocated in addition the training of lay evangelists, who could not go through the long education necessary for the ministry.

Mr. BAIN, Garioch, could confidently expect that much good might be brought about by such a mission as that now proposed, provided the deputies you appoint be men of the right stamp; men who may speak with wisdom and authority, so as to win for themselves, in a high degree, the esteem and confidence of those to whom they may be sent.

The case of Pollockshields, so ably debated before this Assembly, afforded, as he showed in detail, a happy illustration of the success with which the labours of a judicious minister, with attractive and trust-inspiring gifts, may, in even a short time, be crowned, through the blessing of God. Another striking instance he gave of the very different results he had occasion to observe between certain revival movements superintended by ministers of much discretion as well as of power and godliness, and other such movements differently conducted.

He had often been employed in the evangelistic field himself with encouraging results, and it was but yesterday he had a very cheering account of one of them in which there is now a fine flourishing congregation.

The loosing from their pastoral charges altogether, for evangelistic work, of certain ministers of supposed fitness for such work, he could not approve of, as possible failure in that work would lead to their becoming a burden to themselves and others; but there is every encouragement to hope that a two months' mission of some of your men fittest for the work, and sent forth with the fervent prayers of the

Church, would have the blessing of the Church's glorious Head, and be crowned with a rich and extensive harvest.

Sheriff CAMPBELL said, this was the first time he had heard clearly and unequivocally from any part of that House the necessity of having evangelists in their Church. During the greater part of his life this necessity had not been felt, and he was satisfied the Church had suffered greatly from the want of evangelistic effort. It seemed to him that they were taking the right direction at last. Some of the most learned and hard-working ministers were in the condition of not having been able to see great fruits of their labours. Such men by six weeks' or two months' evangelistic work in other places would be refreshed, and on their return more fitted for their pastoral work. As to the eldership, he could name many who would be most successful evangelists. The Church had not taken the pains it might to make the eldership useful in that kind of service. There was a benefit in the elders being set to this rather than people taking it up at their own hands—because the elders were amenable to Church discipline. He thought that if their clergymen would just keep a look-out and see who among the elders were fitted for this work, suggest the kind of study and preparation, and the means of trying their power, they would get a number who would be extremely useful as evangelists, and greatly useful to the Church to which they belonged.

Mr. M. WHITE, Blairgowrie, and Mr. HUGH SLIMMON, elder, Glasgow, having said a few words on the subject,

Mr. E. A. THOMSON suggested that two months instead of six weeks should be the time aimed at for the employment of evangelists.

Dr. ADAM said, the following brethren had agreed to be the pioneers of this work :—Mr. Macpherson, Dundee; Mr. Macphail, Elgin; Mr. Kelman, Leith; Mr. Morgan, Edinburgh; Mr. Fraser, Edinburgh. They would be glad if some brother could see his way to engage permanently in this work.

The Assembly agreed to the motion of Mr. Thomson.

CHURCH EXTENSION BUILDING FUND.

The report of the committee on this subject was submitted by Dr. Adam. The object of this fund is to furnish a reasonable amount of assistance to local parties in the erection of churches in connection with new charges. It is hoped that in many cases these parties would be enabled, by means of the assistance thus given, to complete their churches without being under the necessity of soliciting subscriptions from the larger contributors to this fund. Such private applications are often felt to be disagreeable both by those making them and those to whom they are made, and it is eminently desirable that they should be superseded, so far as possible, by a more satisfactory way of giving and getting help. The money will be administered with the utmost care, every case will be thoroughly investigated, and grants voted only when and to the extent to which they are really required. The sum proposed to be raised is £100,000; but the fund shall be held to be constituted when the sum subscribed amounts to £50,000. Subscribers are permitted to appropriate the whole, or a part of their contributions, to localities or congregations in which they are specially interested. The maximum grant shall be £1500; no grant shall exceed one-fourth of the entire cost. There are a number of conditions attached to the giving of grants.

Dr. ADAM said, the reason for the proposal of a Church Extension Fund was, that there were many parts of the country where new churches required to be erected. They all knew that the expense of building at the present time was so very great that it was with the utmost difficulty that churches could be planted. Much to his regret, circumstances were unfavourable at the present season to their going forward in the way of trying to raise this Church Extension Building Fund. Trade throughout the country had been exceedingly depressed, so that it was felt by the best friends of their Church that this would be an unsuitable time to attempt to get up so large a fund as what was proposed to be obtained. The conclusion the committee had come to, very reluctantly, and not without a little pain, was that the full consideration of this question should be reserved until next Assembly, and that active efforts for the getting up of such a fund should be postponed until that time. During the year, however, they could be gathering information as to where churches were required.

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The motion was carried

THE TEMPERANCE QUESTION, ETC.

moved the adoption of the deliverance suggested : when launched such a scheme should be launched in, and as the circumstances of the present year by a postponement and not a giving up of the to ripen the matter before next Assembly. He hoped the effect of the postponement in favour of the scheme would gather could be successfully launched next year.

THE TEMPERANCE QUESTION.

Mr. ADAM gave notice that when the Report of the Committee on Temperance is made, he would propose the following motion :—

to approve of the report, and record their thanks especially to the Assembly for a deep sense of the responsibility resting in regard to the evils arising from intemperance, as well as every lawful and Scriptural means for the purpose of resisting deadly ; the Assembly approve of all well-considered measures for counteracting and diminishing intemperance, and of shortening the number and size of public-houses, and of shortening the hours they are kept open, and thus removing as far as possible the causes of drunkenness which at present exist : the Assembly approve of all measures for counteracting and diminishing intemperance, and of providing of improved dwellings for the working classes, and of wholesome recreation by means of public parks, reading-rooms, libraries, &c. : the Assembly, moreover, while recognising the efforts of those who think it expedient to abstain from intoxicating drink, consider that it is the wisdom and duty of all the friends of temperance at the present time to unite together in prosecuting these means upon which they are all agreed, as fitted to check the grievous evil ; and considering that drunkenness is a heinous sin against which the Church is bound to direct its earnest and powerful efforts, the Assembly strongly recommend all Synods and Presbyteries to adopt suitable means for dealing with the matter within their bounds ; and they appoint all ministers of this Church, in addition to appropriate reference in their ordinary ministrations, to preach a sermon on the subject on the third Sabbath of December 1876, and instruct Presbyteries to see that the injunction to preach this sermon is attended to.

THE EDUCATION QUESTION.

Dr. BEGG gave notice of the following motion in regard to the overture on public education :—

The General Assembly having considered the overture now before them, and the whole subject, resolve—(1.) That the "Godly upbringing" of the youth of the land is an object of paramount importance, and, while not desiring to diminish in the slightest degree the amount or quality of the secular education now communicated in the public schools, that the object of securing efficient teaching of the Bible and Shorter Catechism according to use and wont, the conscience clause being always observed, requires the closest attention on the part of the Church and its members, and they call on the office-bearers and members of the Church to exert their influence in order that the utmost advantage may be taken of the existing provision made for such instruction. (2.) That facilities should be afforded in all parts of the land for the training of lads of more pregnant parts in such higher knowledge as will fit them for the Universities, and to the end not only that a sufficient number of primary schools shall be elevated in regard to the range of teaching to the highest position attained by the old parochial schools, but that intermediate schools of a still higher kind should be established according to the original design of John Knox, in all burghs and prominent districts. (3.) That the maintenance and full efficiency of the Normal School instruction at present so successfully carried on is of primary importance for the general interests of education in Scotland, and bears directly on the maintenance of its religious character ; and that all new proposals bearing on the training of teachers by Chairs of Education otherwise must be judged of mainly with reference to that condition. The General Assembly devolve the further con-

consideration of this whole matter upon the Education Committee as one which deeply concerns the best interests of the Church and country, and instruct them by conference with Government and other parties interested, or otherwise, to endeavour to secure that as far as possible effect shall be given to the principles embodied in the above resolutions.

The Assembly adjourned about ten o'clock, to meet again next morning at ten.

THURSDAY, MAY 25.

The Assembly resumed to-day at ten o'clock—Dr. M'Lauchlan, Moderator.

The chief item of business on the programme was the consummation of the Union between the Free and Reformed Presbyterian Churches, and the event evidently had created a great deal of interest among the members of both communions. The tickets of admission had been taken up several days before; and so early as half-past eight o'clock yesterday morning the gates of the New College, over which floated the Union Jack and the blue banner of the Covenant, were besieged with an anxious crowd eager to obtain admission—not a few of the ladies having been there half an hour and more before that time. By nine o'clock all the galleries set apart for the public were filled, and as the hour for the opening of the Court drew near, the passages and every available nook became densely packed, while outside many persons with tickets vainly implored admission. There was also a great crowd of members; and had the interior been then photographed, it would have borne no slight resemblance to the historical picture of the Disruption of '48, the points of similarity being considerably heightened by the fact that a number of windows overlooking the Hall were likewise filled with eager faces. The scene when the Reformed Presbyterian brethren marched into the Hall was of a very striking nature. A cheer had been raised outside; but when the vast audience rose to their feet to receive their Reformed Presbyterian brethren, a spell seemed to have been cast over them, and a solemn stillness prevailed which was even more impressive than if the occasion had been celebrated with joyous shouting and cheering. But the pent-up feelings of the audience could not long be suppressed, and when Dr. Goold, the Moderator of the Reformed Presbyterian Synod, rose to second the adoption of the Act of Incorporation which had been moved by Sir Henry Moncreiff, the whole assemblage sprang up and cheered in a very enthusiastic way, hats, handkerchiefs, and umbrellas being waved overhead with great animation. After the adjournment there was a great amount of congratulatory hand-shaking in the lobbies, and the event seemed to be regarded as one which called for great expressions of joy and thankfulness.

Before the hour appointed for the Union ceremony, the ordinary business of the Assembly was proceeded with as follows:—

PORTRAIT OF THE LATE DR. BUCHANAN.

Professor RAINY said he had to intimate that a number of gentlemen connected with the Church had thought it desirable that a portrait should be secured of their late venerated friend, Dr. Buchanan, of Glasgow, for presentation to the Church and the Assembly. That portrait had now been painted by Mr. Norman Macbeth, and it would be in its place in the Presbytery Hall on Friday morning, when members of the Assembly could see it. It had been presented to the Church by those gentlemen who had subscribed to the object.

NOTICE OF MOTION.

Mr. HALL, of Belth, gave notice that when the Assembly called for the Report on Temperance, he would move—"That the Assembly receive the report, thank the committee and its convener, and discharge them."

THE CLASSING OF OVERTURES.

Mr. GMOND, Monzie, gave in the report of the committee appointed to class overtures. The only overture transmitted by last General Assembly to the Pres-

byteries was that ancient union with the Reformed Presbyterian Church. Of the 72 home Presbyteries, 71 approved, and one Presbytery made no return; and two of the five Presbyteries abroad approved, and there were no returns from the other three. The overture was therefore carried. He said, as the report is merely the embodiment of a fact, there is neither room nor need for a speech; but as he had been on several occasions the convener of this committee, he might perhaps be permitted to add that, while sometimes overtures have been carried by large majorities, he did not remember of another case of such universal approbation as this; and may we not regard this, not merely as indicating present feelings, but as foreshadowing future unanimity and strength, for surely Christian union is strength?

THE GENERAL PRESBYTERIAN COUNCIL.

Professor BLAIKIE gave in the report of the delegates to the conference in London on the General Presbyterian Council (Appendix No. XXVI.), and in doing so, said—The report of the General Presbyterian Council is a very short one, much shorter than it would have been had the first meeting of council been to take place this year. It is a report from the delegates who were sent to London to attend the preliminary conference there last July, and the Church already knows that that conference was very largely attended—attended by some 70 delegates, representing 20 Churches, containing about 15,000 congregations. It drew up a constitution for the proposed body, which is herewith laid on the table, and also a scheme of representation, according to which the number of delegates for each church was to be two per cent. up to a thousand congregations, and a smaller percentage when the number should exceed a thousand. This would give to the Free Church a representation of nearly 20, and to the 15,000 congregations forming the whole alliance a total of about 300.

But, as I have said, it is not necessary to draw special attention to these points this year. The report states that it has been found necessary to postpone the meeting for a year. This was agreed to on the urgent representation of the committee for the United States. As the time for the celebration of the Centennial of American Independence drew nigh, it was deemed most desirable to have the active aid of the Christian Churches of the country in that celebration, and our friends urgently besought the postponement of the Council. We were most reluctant to comply, having some reason to believe that some brethren from Australia were on the way to attend the Council; but we yielded, first, because we could not but see how important it was that a Christian element should be mingled with the American commemoration; and second, because it was the American Churches that had originated the scheme of a Council, and they are among its most efficient and enthusiastic supporters.

What we apprehended has happened. Dr. Cairns and Dr. Macdonald, of Melbourne, and others, have come to this country, and are naturally much disappointed at the postponement. The committee has invited a conference of ministers and elders of adhering Churches to meet on Wednesday, the 31st, in the rooms of the Young Men's Christian Association, partly to hear these brethren, partly to consider how the plan of the Council is to be followed out, and partly to take steps for spreading and deepening interest in the subject. Let me express the hope that both in the interest of the cause, and from respect to these brethren, as many members of this Assembly as possible will attend that conference, and also the public meeting which it is proposed to hold on the evening of the same day. A good attendance on the 31st will be a great encouragement to those who have the chief share of the work and anxiety in connection with this movement.

Perhaps I may be allowed a very few words on the general object. It is a movement towards a result which was very dear to the hearts of the great leaders of the Reformation in the sixteenth century. It was no wish of theirs that the Reformed Churches in the various countries of Europe should remain separate and disjointed fragments. On the contrary, it was their earnest desire that in some way or other they should know that physical contact which tends so much to create interest, to deepen affection, and to promote a common understanding and a harmonious co-operation in the great work of the Lord. Calvin wrote to Archbishop Cranmer that he would willingly cross ten seas if he could thereby bring the Re-

formed Churches more together; and in the Second Book of Discipline, which is now nearly 300 years old, after an account of the Church Courts as they exist among us, culminating in what is there called the National Assembly, it is added—"There is besides these, an uther mair generall kyinde of assemblie, quilk is of all nations and estates of persons within the Kirk, representing the universal Kirk of Christ, quilk may be callit properlye the General Assemblie or General Councell of the hail Kirk of God."

We should always remember, if we claim to be the successors of the Reformers and seek to carry out their principles and aims, that this was a distinct object of their desires. But circumstances hindered the attainment of it, and then the idea dropt out of sight, and Presbyterianism afforded too much ground for the aellgation that its Churches were but a bundle of fragments, with no connection with each other. In our time we have seen various approaches to the idea of the Reformers. We have seen bone coming to his bone and sinew to his sinew, but all in a somewhat fragmentary way; but now the way seems to be open to a more general recognition of one another, and it is of that opening that we are trying to avail ourselves. Not only is there no external obstacle now—such as hindered the Reformers—but there are facilities unknown before. It is a remarkable circumstance that at the present day—whatever may happen soon—peace reigns unbroken among all the countries to which these Churches belong. We have facilities by the railway, by the post office, and in other ways for a general co-operation, such as never presented themselves before. I think we cannot doubt that Providence is calling us to an endeavour such as we are making now, and all the more that the proposed alliance is not one that is to have any jurisdiction or authority over the Churches forming it. It will leave the jurisdiction and the whole administration of our Churches untouched; and its aim will be to exhibit and commend to the world the principles we hold in common, to promote Christian fellowship and brotherly feeling and to stir one another up to greater diligence in the great work to which as Christians first, then as Protestants, and then as Presbyterians we are together called.

May I be allowed further to say that there seems to me to be very special reasons why Scotland should take a very active interest in this endeavour to fulfil the desires of the Reformers. Scotland owes much to Presbyterianism, and Presbyterianism owes much to Scotland. I do not know any historical parallel of greater interest than that between France and Scotland in respect of their Reformed Churches. Both began their race together, the first Assembly of the French Church being held in 1559, the first Assembly of the Scotch in 1560. Both were small enough at the beginning, there being only eleven ministers in the French, six in the Scotch Assembly. Who could have foretold that in the course of years the little Assembly in Edinburgh would grow to such a multitude, while the Reformed Church in France would have its progress arrested and its very existence all but destroyed through fiery and desolating persecution? No doubt we have often had hard times and hard lines, but never so hard as they had in France; and I am sure we cannot feel too thankful to God for the singular favour He has shown to us, or too ready to bestir ourselves to make others partakers of the benefits that have been conferred upon ourselves. I often go back in imagination to that first General Assembly held in the Magdalene Chapel of this city on 20th December 1560, when six ministers and two or three dozen of laymen—a smaller number than these seats are left empty for to-day—met to constitute the Reformed Church of Scotland. The little one has indeed become a thousand; in Scotland alone we have nearly 3000 congregations, we have flourishing Churches in England and Ireland, while across the Atlantic, in a continent our Reformers hardly knew of, we have double the number of all the British congregations, and in our colonies, all up and down the world, vigorous shoots from the same sturdy tree. I have sometimes thought that if that Presbyterian Council should meet in Edinburgh one of its earliest acts should be to select forty men—the number of the first General Assembly—and send them to the Magdalene Chapel—happily it is Presbyterian property—thanks to Dr. Begg for having secured it—there to give thanks to God for all that has flowed from the beginning made there on 20th December 1560; to thank God for all the grace and courage and faith which He gave to John Knox and the little handful that invoked His blessing on the enterprise which they took in hand; to thank Him for all the care which He has taken of the vine which He brought out of Egypt, which He has

reared and fostered till it has become a great tree, till the hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. Nor ought we to forget our favoured brethren the Reformed Churches of the Continent, some of them feeble through the dilapidations of years, and some of them in the feebleness of infancy, all looking to us more or less for countenance and counsel, for heartening and encouragement in their hard and toilsome struggles. Why, sir, if we can do nothing else for them, we can tell them of God's dealings with ourselves; we can sing with them the psalms that celebrate that mercy that endureth for ever; and from our own history we can throw a fresh light for them on that glorious assurance—"Jesus Christ, the same yesterday, and to-day, and for ever."

Dr. MOODY STUART moved the approval of the following deliverance:—"The Assembly approve of the report, and record their thanks to the committee, and especially to the convener, and the Assembly in terms of the report reappoint the committee. The Assembly express their satisfaction with the result of the London conference, and their continued interest in the scheme. They regret the necessity that is the reason of the postponement of the Council for another year, but sympathise with their brethren in the United States in their endeavour to give a Christian aspect to their great centennial commemoration. The Assembly recommend the scheme to the hearty interest and support of the Church."

He was sure there was no necessity for pressing upon the Assembly that they give their hearty interest and support to the project. The only question that could ever be raised about it was this—whether it could succeed. Some things they must do independently of their success or failure, and it was their duty to attempt them. Probably it would not have been their duty to make an attempt at such a meeting if there had not been the prospect of success, but in the present day almost every great attempt for good was furthered by the blessing of the Lord. That was a great reason for going forward.

At this point Dr. Rainy, accompanied by Dr. Cairns, of the United Presbyterian Church, entered the hall. They were greeted with loud and continued applause. On silence being obtained,

Dr. MOODY STUART went on to say that it might seem as if it was rather exclusive in their making this a General Council of Presbyterians only, and not of others, but he would say that the breaking down of one barrier tended to the breaking down of another. And he had no doubt the breaking down of the barrier between Presbyterians would be one great step towards the breaking down of all the barriers between the Churches in the world.

Of necessity they took their stand on Presbyterianism. They would not be Presbyterians if they did not think that Presbyterianism was founded on the Word of God and agreeable thereto, and that system would in the end prevail which was nearest to the Word of God. Each thought his system the nearest, but certainly they had this great advantage, that they occupied the central position in Church government. They combined authority and liberty, as they thought others did not, and certainly if an Episcopalian were disposed to change his system, he would more readily become a Presbyterian than a Congregationalist, and if a Congregationalist were disposed to change his system he would more readily become a Presbyterian than an Episcopalian. He therefore thought that, perhaps not in their form, or in any existing form, but he could not help believing that in the end some system of Presbyterianism would be the form of the Church that would prevail over the earth.

This Council would meet together for the purpose of strengthening and encouraging one another. When they met brethren from a distant country they regretted constantly that they had not met them before, and that they would meet them so seldom again; and it was a great advantage to all the Churches that there should be this quickening of one to another. Such a meeting together brought out what was best in all the Churches. In Church courts and elsewhere, in unavoidable controversy, there was sometimes brought out to their grief what was not the best in them; but as in the great world-wide collections of art and manufacture, men brought together their fairest and most efficient work, presenting it before each other to stimulate one another, and copy what was best; so this council would have the effect of bringing out whatever had in it most of the beauty of Christ and the power of the Spirit, and what was most in conformity to the Word of God in the

several Churches. Thereby they would provoke the love of one another, dwelling together in unity, and expecting the blessing to descend like the dew on Mount Hermon.

Dr. BINNIE, Aberdeen, in seconding the adoption of the deliverance, referred to the precise design of this Presbyterian Council. There were some brethren who still held to the notion that was expressed in the quotation made by Dr. Blaikie from the Second Book of Discipline as to the necessity of an Œcumenical Council, with jurisdiction, as constituting the keystone of the fabric of an ideal Presbyterianism. There was no call at present to enter into that disputed and perhaps disputable question. There were some among the strictest Presbyterians who thought it was more consonant with the scriptural idea of Presbyterianism that the relation subsisting between Presbyterian Churches should be that of sisters rather than one implying subjection to the jurisdiction of an Œcumenical Council in the strict sense of the word. However that might be, it was important to notice that this was not a proposal to take a first step designed to issue in the organisation of a council having jurisdiction. The intention was that the Presbyterian Churches retain their independence—so far as jurisdiction was concerned—one over against the other, each with its Supreme Court in its own territory. But although the Churches were to remain absolutely independent of each other, it was of great importance that they should cease their present isolation. The proposed Council was intended to afford to the Presbyterian Churches of the world a common platform on which they might meet at stated times, so that there might be a regular expression of the feeling their members entertained toward each other as men professing the same faith and serving Christ in the same form of government. He was not without the hope that, in addition to those Churches bearing the Presbyterian name which had already intimated, one way or another, their wish to participate in the Council, it would yet embrace in its scope the more faithful of the Churches in Germany, both of the Reformed and the Lutheran Confessions. The future of these Churches it was impossible to forecast. Only this seemed certain, that they could not long abide as they were; and that the only form of government which would be found possible for them would be the Presbyterian. Few things could be imagined more likely to benefit those Churches than the opportunity which the proposed Council would afford to their leading men, of becoming intimately acquainted with the Churches on either side of the Atlantic, in which the Presbyterian system had been in vigorous operation for many generations.

The longing for more intimate fellowship among the Presbyterian Churches was one which had often been witnessed in Scotland. He might be allowed to remind the Assembly that even in the darkest time in the history of the Scottish Church, when the Church of Scotland was obliged to worship upon the hills, they found that not only the general body of the Presbyterians in Scotland, but James Renwick, and the men that adhered to him, yearned for the approval and sympathy of the foreign Presbyterian Churches in the stand that they were obliged to make for the national liberties and the freedom of the Church of Scotland. He thought there was great force in the suggestion made by Dr. Moody Stuart that by God's blessing the meeting of delegates from the Churches might have the effect of bringing these Churches into greater harmony of judgment, and enable one to yield assistance to the other.

The motion was then adopted.

CHURCH AND MANSE BUILDINGS.

Professor MACGREGOR submitted the Report of the Buildings Committee. (Appendix X.) He complained of the state of the funds, and said that they ought to bear some proportion to the Sustentation Fund. The great majority of the members were paying nothing for the churches in which they worshipped, and they were the more entitled to support this fund. He hoped that the Assembly would include in their instructions to the committee that they should see what might be done for the preservation of buildings already erected, and he would ask that they might receive a good place for their collection—not in the month of August.

Dr. BEGG said that there was a feeling, which was a very fallacious one, that since the great mass of our churches and manses had been built, the matter of fabrics required very little consideration now. That was a very great delusion, because the

existing churches and manse were sometimes in debt, all stood from time to time in need of repair, and because we were constantly adding to our churches and manse. A matter of great importance, in which the convener of this committee had manifested a most intelligent interest, was referred to in the report. In the further investigation of this matter the committee deserved, and he hoped they would receive, the cordial support of all the ministers and other office-bearers of the Church. He alluded to the proper means to be taken to secure that all our ecclesiastical fabrics were constantly and duly repaired. It is true of churches and manse as of anything else, that a stitch in time saves nine. This is a matter with which the whole Church is concerned. He moved the adoption of the report.

Mr. WILSON, elder, Eddington Mains, seconded the motion, which was agreed to.

THE TRANSFERENCE AND SALE OF SCHOOLS.

Dr. Begg submitted the Report of the Special Commission on Transference and Sale of Schools. (Appendix XXXI.)

The schools allowed to be transferred to school boards were—(1) Colinton and Currie (Juniper Green); (2) Linlithgow, sanction previously given in 1873 having been cancelled. The special cases were—(1) Sorbie, allowed to sell school, title not being in terms of model trust-deed; and (2) Kirkpatrick-Fleming, allowed to renounce part of lease.

Dr. BEGG said the Free Church had spent at least £600,000 in promoting the education of the country, and they thought it a very hard case indeed that there should be a clause in the Education Act making it impossible—although school boards were willing, and although all parties were willing—that in the transfer of their schools justice could be done. In addition to all that the Free Church had previously done and given, she had thus, without compensation, handed over schools to the value of nearly £60,000. The whole arrangement implied the grossest injustice. Another great difficulty still pressing upon them was this, that a number of the schools were standing unoccupied, and they had no power of disposing of them. Some of their schools were held by titles, the effect of which would be that if they were shut up for five years they fell into the hand of the landlord, of course without any compensation. He was somewhat shocked to have had submitted to him a day or two ago a letter from the agent of a great nobleman in this country actually telling their minister, amidst his difficulties, that he would be much obliged to him if he would relinquish the school that had been built upon his estate under that condition. That was a very hard case indeed, and of course there were difficulties in the way of securing the interference of Government. In England, in connection with the transfer of schools which took place before the Scotch bill passed, a principle was acknowledged which militated against this Church's righteous claim, although the cases were not in the least analogous. On the other hand, it had been suggested that if the Education Act were interfered with at all, it should be interfered with to a much greater extent. He still hoped that some justice in this matter would be done by the Government, and on this and other grounds they desired the reappointment of the Commission.

Principal DOUGLAS moved—"The Assembly regret that no steps have been taken to legislate in reference to the transfer of schools on equitable terms, and in reappointing the Commission, they authorise them to take such steps, by communicating with Government or otherwise, as they may find necessary to secure this end to the extent to which this may still be found practicable."

Dr. THOMAS SMITH seconded the deliverance, which was unanimously adopted by the Assembly.

THE FUND FOR PRE-DISRUPTION MINISTERS.

Dr. JULIUS WOOD gave in the Report of the Committee for the Distribution of the Fund received for the Pre-Disruption Ministers (Appendix XI.) In directing attention to the fact that the committee had been able to hand over £300 to the Aged and Infirm Ministers' Fund, he expressed the hope that this collection would be continued as liberally as in former years, even though the number of pre-Disruption ministers was diminishing, since the balance was given to so deserving a fund as the Aged and Infirm Ministers' Fund. Fourteen or sixteen pre-Disruption ministers' names appeared on the lists this year that would never appear on these lists again.

Mr. MAIN, St. Mary's, Edinburgh, moved the approval of the report and the reappointment of the committee, and also that it be an instruction to the committee to leave out of view, in reckoning the equal dividend, the recent addition of £7 for the Widows' and Orphans' Fund. This was an object in which the Church felt the deepest interest—these were the men who had to face the Disruption under the greatest difficulties—these were the men on whom the heaviest burden of sacrifice fell. Their numbers were fast diminishing, but there ought to be no diminution in the liberality of the Church, seeing whatever was over was given to a kindred object—the Aged and Infirm Ministers' Fund.

The motion was unanimously adopted.

THE UNION WITH THE REFORMED PRESBYTERIAN CHURCH.

The Assembly then took up the subject of Union with the Reformed Presbyterian Church. The report was laid on the table (Appendix No. XXIV).

Sir HENRY MONCREIFF said—We have now arrived at the stage at which we agreed to take up the subject of Union with the Reformed Presbyterian Church. The House has already heard the Report of the Committee for Classifying Returns to Overtures, and there never was an overture sent down to Presbyteries which met so unanimous and cordial a response as this overture on Union. The first thing to be done is to move, as I now do, that we pass the overture upon Union with the Reformed Presbyterian Church into a standing law.

Dr. WILSON seconded the motion, which was unanimously adopted.

Sir H. MONCREIFF again rose and said—This overture now being passed into a standing law, the Assembly should now call for the Report of the Committee on Union with the Reformed Presbyterian Church, which is now in print; but at the same time we have to take up an overture from the Presbytery of Greenock; but it is an overture that need not be taken up until after the Union has been carried through—it is an overture about calling the attention of our people to the auspicious event, and I think the House will agree that we should postpone that overture until after we have formed the Union. Then I have to call the attention of the Assembly to the report of the Committee on Union with the Reformed Presbyterian Church. I hold the report of the Committee of the Synod of that Church in my hand, which report I find, from a minute which has been transmitted to me, which I may read, has been approved of by the Synod:—"The report of the Committee on Union was presented by the convener. The report was adopted. The Synod entered on the consideration of the various questions arising out of the report connected with the Union with the Free Church. Cordial thanks were given to the convener for the attention which he has bestowed upon the question of Union, and for the rare ability with which he has presided over the deliberations of the committee." There was only one dissent from that motion in the Reformed Presbyterian Synod, and it was carried in the most cordial way. Then we have to refer to portions in our report as to which a thorough agreement has been come to. In the first place, our report presents four questions as having required consideration in conference. The first of these has relation to the support of the ministry; and they recommend that the Assembly approve of temporary arrangements proposed in minutes in the appendix to the report. The matter is put into this form, because upon questions connected with the support of the ministry we do not make absolute laws, but simply remit these matters to the charge of the Sustentation Fund Committee, which reports upon them from year to year; and, therefore, without coming to any precise minute upon the subject of those arrangements, we refer to a minute which has been agreed upon in conference as one which might lead us to make certain recommendations to the Sustentation Fund Committee after the Union has been formed. After adequate conference with the Committee of the Reformed Presbyterian Synod, an arrangement, proposed in Appendix No. I. of the report, has been acquiesced in. You will find that the minute agreed to proposes a temporary arrangement with all ministers of the Reformed Presbyterian Synod, and that this arrangement should be revised at the end of three years with the view to a more thorough amalgamation. With regard to the Aged and Infirm Ministers' Fund, the Reformed Presbyterian Synod undertake the payment of all grants voted by them previously to the Union, and for that purpose they are to retain and administer all funds available for that purpose. With regard to future claims, we agree that they

should be dealt with in the same manner as if the applicant had during his whole ministry been a minister of the Free Church. We think that to be only equitable. With regard to the Widows' and Orphans' Fund, the Reformed Presbyterian Synod are to be ready by July with the sum of £3700 for that fund, to entitle their ministers to be admitted to the benefits of that fund on an equitable footing. I am glad to say that though the committee say that the Free Church would be willing to help them in raising that sum, it is announced that they have no difficulty in raising that sum themselves, and that they would need no help. Sir Henry proceeded to explain the provisions in the report relating to the missions of the Reformed Presbyterian Church, and then proposed the adoption by the Assembly of the following minute, which had been suggested in the report of the committee:—

"The Assembly called for the Report of the Committee on Union with the Reformed Presbyterian Church, which being printed and in the hands of the members, was referred to by Sir Henry Moncreiff, the convener, who addressed the Assembly thereanent. The Assembly approve of the report, and, in accordance with the report, they specially sanction the recommendations with respect to the future of the ministry in the congregations of the Reformed Presbyterian Church, and with respect to their relation to the Aged and Infirm Ministers' Fund, as set forth in the report and its appendix.

"They also sanction the agreement between the committees of both Churches as to the raising of the capital sum required to render equitable the admission of the Reformed Presbyterian ministers to the benefit of the Free Church Widows' and Orphans' Fund, and the General Assembly express their cordial assurance that the members of the Free Church will willingly give aid to this effect if needed. The General Assembly remit to the Commission in August to take such steps as may be necessary to realise this object.

"The Assembly further sanction the agreement of the Foreign Missions Committee with respect to the New Hebrides Mission, and approve of its being remitted to the charge of that committee by the united Assembly.

"The Assembly hereby approve of and sanction the adoption by this Assembly and the Reformed Presbyterian Synod, when met together, of the terms of the uniting Act recommended in the final opinion of counsel in answer to the joint memorial.

"A communication having been received from the clerk of the Reformed Presbyterian Synod, now sitting in Edinburgh, suggesting arrangements for the allocation of their congregations in particular Presbyteries, along with congregations of the existing Free Church, the Assembly approve of these arrangements, and sanction their adoption by the united Assembly.

"In view of the resolutions now come to, the General Assembly, having passed an overture for Union with the Reformed Presbyterian Church into a standing law, do now, in terms of that overture, proceed to constitute that Union in due form by means of a joint meeting of Assembly with the Reformed Presbyterian Synod, and hereby instruct the principal clerks to proceed to the place where that Synod is now meeting, and to intimate that the Assembly are ready to hold the joint meeting in this hall, if that shall be agreeable to the Synod."

The MODERATOR put the motion to the House.

Dr. RAINY said that the fact that the Reformed Presbyterian Synod had already raised the £3700 required for the Widows' Fund called for a slight alteration in the phraseology of the minute. It was stated in the minute that "The Assembly express their cordial assurance that the members of the Free Church will willingly give aid to this effect if needed." He thought it was now rather undesirable that these words should appear in their minute when no aid was required. It was one proof of the high spirit with which so small a body as the Reformed Presbyterian Church was actuated that their friends had raised £3700 at one stroke for the purpose of coming into the Union without being indebted to the Free Church, or to any one whatever. He would propose to omit the clause to which he had referred.

The minute, altered as suggested by Dr. Rainy, was carried by acclamation.

Sir HENRY MONCREIFF—We have now reached the point at which we should be prepared to do as has been suggested, namely, that the Assembly should

instruct the principal clerks to proceed to the place where the Synod is now meeting. I beg, therefore, to move,—“In view of the resolutions now come to, the General Assembly having passed the overture for Union with the Reformed Presbyterian Church into a standing law, do now, in terms of that overture, proceed to constitute that Union in due form by means of a joint meeting of the Assembly and the Reformed Presbyterian Synod; and thereby instruct the principal clerks to proceed to the place where that Synod is now meeting, and intimate that the Assembly is ready to hold a joint meeting in this hall, if that should be agreeable to the Synod.”

The motion was carried by acclamation.

Sir H. MONCREIFF proceeded to say—We are not going for the purpose of inviting the Synod to come here as if they were a body proposing simply to join the Church and come into it, but we are entering into a Union with them, and therefore the proposal that the clerks should go to them is simply a proposal that in such circumstances the official intimation of our being ready should be made formally in the most respectful manner. It might have been made by the officer of the House; but we think, considering the character of this Union, it is due to them that the intimation should be made by the clerks of the Assembly. It would not be suitable that we should be accompanied by any of the members of this House, yet there is one member of this House whose position makes it quite reasonable that he should come along with us to the Reformed Presbyterian Synod—I mean Dr. Binnie—who has a peculiar desire to go there, not as inviting them to come here, but to take his place along with them when they come here.

Sir Henry Moncreiff, Dr. Wilson, and Dr. Binnie then left the hall amidst loud applause, to proceed to the Reformed Presbyterian Synod.

Principal RAINY suggested that in the crowded state of the House it might be advisable that, during the absence of the clerks, there should be a pause for a few minutes to allow ladies and gentlemen an opportunity of conversation, and that afterwards the Assembly might engage briefly in devotional exercises.

Dr. Rainy's suggestion was acted upon, and after a short interval the Assembly joined in singing the Hundredth Psalm. Another interval of a few minutes followed, when the Assembly, on the invitation of the Moderator, sang the 67th Psalm.

Meanwhile the Synod of the Reformed Presbyterian Church had met at 11.30, for the last time in its separate corporate capacity, in the church, George IV. Bridge—Dr. Goold, Moderator. There was a full attendance of members, and there was also present a large number of the general public. The meeting having been duly constituted, a discussion arose on the minutes as to the present position of Mr. Easton, Stranraer, the only minister who has not given in his adherence to the Union—the point raised being whether his name should be put upon the Synod roll, which required to be handed to the clerks of the Free Assembly. It was resolved to send in Mr. Easton's name, with an explanatory statement as to his special case, and a remit was at the same time made to the Dumfries Presbytery to confer with their dissenting brother as to the whole matter. Thereafter the Moderator, in the name of the Synod, presented Mr. Thos. Binnie, Glasgow, with a handsomely-bound family Bible, in recognition of his long services as treasurer to the Court—Mr. Binnie's efforts in connection with the scheme for raising £4000 to enable the members to participate in the Widows' Fund of the Free Church, and his labours in connection with the Union negotiations, being specially mentioned. Mr. Binnie briefly acknowledged. Devotional exercises were then conducted by Mr. Easton and Dr. Goold. At twenty-five minutes to one o'clock Sir Henry Moncreiff and Dr. Wilson, clerks of Assembly, accompanied by Dr. Binnie, entered the Synod and asked permission to make a statement. This having been granted, Sir Henry intimated the decision of the Assembly, which was received with applause. The clerk read the concluding minute, and a motion resolving to adjourn to the Free Assembly Hall having been passed, the Moderator pronounced the benediction. There are at present 37 ministers with charges in the Reformed Church, and of these 36 have adhered to the Union. Of these 35 were present yesterday, and along with 34 elders, they formed in processional order, two deep, outside the church, and marched to the Free Assembly Hall, by George IV. Bridge and Bank Street, the quiet but interesting procession being witnessed by not a few spectators along the route. On their reaching the Free Church Hall, a cheer was raised by a considerable number of

ladies and gentlemen who were on the top of the stairs. The Reformed Presbyterians were ushered into the hall by Mr. Stocks, the venerable officer of Assembly; and as they appeared at the doorway, the vast assemblage rose, and remained standing while their brethren filed along the crowded passages to the seats in the body of the hall which had been reserved for them.

Sir HENRY MONCREIFF said—This Free Church Assembly and the Synod of the Reformed Presbyterian Church have now met together, and I have a motion to make which, for reasons that you will understand, is of a very formal character; but we must bear in mind that although the motion is of a very formal character, the substance of what we are going to do is not of a merely formal character. The substance of what I intend to propose is of a most momentous character. It is of the greatest importance, I conceive, to those views of scriptural truth, and to the right order of Church government we have been accustomed to hold. It is of great importance, with the view of the carrying out of the work of Christ in Scotland—it is of great importance, inasmuch as it brings those together who were perfectly united in all the sentiments which they entertain respecting the Christian doctrine and the order of the Christian Church. It was a great disappointment to some of us that, thirty-three years ago, when the views we held of the right interpretation of the Revolution Settlement were subverted by decisions of the courts of law, which decisions were not rectified so as to give us any redress by the legislature; but I think, when we remember that the friends with whom we propose now to unite were never satisfied with the Revolution Settlement at all—we cannot but know that they could not be satisfied with that view of it to which we objected—and we cannot but feel that now they and we, being heartily united about what we think indispensable towards the right arrangement of any ecclesiastical Establishment—towards the right arrangement of the Church of Christ in the land, whether Established or disestablished—we may have the greatest security in feeling that we are prepared to stand on the same platform. And still more, I feel, what is of far greater consequence, that we, in uniting with those who, being sound in doctrine, and holding the same views of doctrine which we hold, and being earnest as to the advancement of Christ's cause in the land, will be enabled with greater power and efficiency, under the great blessing of the 'great Head of the Church, to carry out those vital ends for which the Church exists. I do not intend to say more in proposing the motion that I have now in my hand. That motion is a formal one, and I hope that all present will have patience while I read it, for it is of great consequence to the right carrying out of this transaction that it be read fully, and agreed to at this time. I move:—

“Whereas the General Assembly of the Free Church of Scotland, on the 30th May 1874, upon overtures from Presbyteries, declared the cordial satisfaction with which they would contemplate a scriptural Union with the Reformed Presbyterian Church, and authorised their Commission, at any stated diet, to entertain any communication from the Reformed Presbyterian Church to that effect; and the Commission, on the 18th November, received a communication from a Committee on Union, appointed by the Reformed Presbyterian Synod, requesting the appointment of a committee on the part of the Free Church for conference with respect to Union; and such a committee was appointed accordingly by the said Commission; and in the months of January and February of the year 1875, statements on the part of the committees were exchanged, setting forth the principles and historical position of both Churches, and the terms on which union was contemplated on either side, and especially on the part of the Reformed Presbyterian Church, with reference to the second Reformation and Revolution Settlement; and whereas upon the report of its committee, the Reformed Presbyterian Synod, at its meeting in May 1875, resolved to transmit to Presbyteries and sessions an overture wherein, *inter alia*, the Synod, considering ‘as the result of more recent conferences there is the hope that the Free Church may be prepared for union with this Church as such, on terms which would leave its members free to retain and abide by the views and principles embodied in the statement’ by its committee above referred to, agreed to union with the Free Church, and appointed a committee to take such steps as might be needful to accomplish the object of the overture, with due regard to the regulations of the Church, and to all its interests, spiritual and temporal; and the General Assembly of the Free Church, at its meeting in May 1875, on the report of their committee, adopted and transmitted to Presbyteries, in

terms of the Barrier Act, an overture, wherein, after reciting previous steps, and declaring that the report of the committee was satisfactory on the question of the views expressed by the Committee of the Synod of the Reformed Presbyterian Church, so far as the question of Union with the Free Church is concerned; and also that it appeared that the Reformed Presbyterian Synod were willing to accept, without reserve, the existing formula of the Free Church of Scotland on the understanding that the Act of Assembly, August 27, 1647, and the preamble to the Act 12, Assembly 1846, are held to be in force as interpreting the said formula, and also to allow the name of the United Church to be the Free Church of Scotland, so as to involve no change by that Church in that respect: 'Therefore the General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain that an incorporative union may now be effected by the Assembly, upon the terms above indicated, it being understood that the United Church may be declared to consist of the Free Church of Scotland, as existing previously to the Union, and of the Reformed Presbyterian Church, as existing previously to the Union, under the common designation of the Free Church of Scotland simply, and that other secondary details may be adjusted in such manner as to the Assembly may seem meet, provided the adjustment be consistent with the terms specified in the previous parts of this Act;' and whereas the Reformed Presbyterian Synod, at its meeting in March 1876, having found that the overture sent down by them had received the approval of all the Presbyteries, and of all the sessions reporting, with the exception of two, declared that the said overture had become the resolution of the Church in accordance with its law and practice, and empowered its committee to take steps with a view to the adjustment of all remaining details; and the General Assembly of the Free Church, at its present meeting, having found the overture before-mentioned to have been unanimously approved by the Presbyteries of the Church reporting, passed the same into a standing law; and the General Assembly of the Free Church, and the Synod of the Reformed Presbyterian Church, having severally passed the Acts necessary in order to prepare for the consummation of the designed Union, on the terms agreed upon, have severally resolved to meet together for that purpose, and are now met accordingly. Now, therefore, the said General Assembly and Synod thus met, first of all desire to express their devout thankfulness to the Great Head of the Church for the spirit of love and concord which has prevailed during these negotiations for Union; humbly acknowledge their entire dependence on the mercy of God for all the happy results which they hope for in connection with it; and entreat the divine blessing on the step now to be taken, and on all the congregations and people under their charge: And the General Assembly of the Free Church of Scotland and the Synod of the Reformed Presbyterian Church, empowered as aforesaid, do hereby, in terms and in pursuance of the deliverances of their respective Church courts, enact and declare that the two Churches do and shall henceforth constitute one united Church in all matters, spiritual and ecclesiastical; that the said Church shall include and consist of the Free Church of Scotland as existing previously to the Union, and of the Reformed Presbyterian Church of Scotland as existing previously to the union; that the name of the United Church shall be 'The Free Church of Scotland;' and that its Supreme Court shall be designated 'The General Assembly of the Free Church of Scotland;' but reserving to the said Reformed Presbyterian Church of Scotland its separate name and existence in so far as regards the civil rights and property now belonging, or which may hereafter accrue or belong to it, or to any of its congregations, with full power to the ministers and elders of its congregations, and to the successors of such ministers and elders for the time being, to meet hereafter as the courts of the Reformed Presbyterian Church of Scotland with the necessary officers as heretofore, but only in order to deal with the said civil rights and property now belonging, or which hereafter may accrue or belong, to that Church as aforesaid, and with power to make all arrangements, and do and perform all acts and deeds proper and necessary to preserve and protect said civil rights and property." After reading the motion, Sir Henry Moncreiff said—In making this motion, I have referred to the disappointment which the Free Church of Scotland experienced thirty-three years ago; but I am glad to say that I feel that any such disappointment is more than compensated by the Union which takes place to-day.

Dr. GOOLD (the Moderator of the Reformed Presbyterian Synod), on rising to second the motion, was received with loud and prolonged applause, which was renewed as he took his place on the platform, and received the right hand of welcome from the Moderator. On the subsiding of the applause, Dr. Goold said,

Moderator, it is with peculiar pleasure that I rise to second the motion proposed by Sir Henry Moncreiff; but I content myself with the formal discharge of the duty assigned me. According to the proceedings of this day, I am expected to address the House at a later stage, and I reserve what I have to say upon the general question for the time when I am expected to address you more at length. In the meantime, I content myself by saying that I second the motion proposed with my whole heart; and if it is an agreeable duty for me to second the motion that the two Churches, so long apart, should be united, it will be a still more agreeable duty when I come to congratulate these Churches upon the Union having been actually accomplished. In the meantime, I content myself with merely seconding the motion which has been submitted by Sir Henry Moncreiff.

Sir HENRY MONCREIFF—This motion having been made and seconded appears to be carried by acclamation. The next thing is that the Act of Union now adopted be signed by the Moderator of the Free Church Assembly and the Moderator of the Reformed Presbyterian Church.

The Act of Union was then signed at the clerk's table by the Moderators of the Assembly and Synod of the two Churches, and by the Clerks of the Assembly and Synod as follows:—

WM. H. GOOLD, Moderator of the Reformed Presbyterian Church of Scotland.

J. KAY, Clerk to Synod of Reformed Presbyterian Church of Scotland.

THOS. M'LAUCHLAN, Moderator of General Assembly of Free Church.

H. WELLWOOD-MONCREIFF, Principal Clerk of General Assembly of Free Church.

WILLIAM WILSON, Principal Clerk of General Assembly of Free Church.

G. MELDRUM, Depute-Clerk of General Assembly of Free Church.

After the Act of Union had been signed,

Sheriff CAMPBELL rose and said—Fathers and brethren, I have the high honour of moving the first resolution in our United Church—and it gives me much pleasure; for Richard Cameron was one of those heroes whose memory haunted me in my boyish days, and still haunts me and moves me as I pass by his solitary grave on Ayr Moss, which I am accustomed not unfrequently to do. That solitary grave is the grave of one of the bravest defenders of our civil rights and our common faith. I shall not occupy your time further. We have no Moderator at present, and, therefore, I have to move that Dr. M'Lauchlan, who so worthily occupies the chair of the Moderator, and who was elected before the Union was consummated, be elected as the Moderator of the General Assembly of the United Church. I have also to move that the appointment of the existing clerks and officers of the Free Church Assembly be confirmed. I shall not presume to say one single word in commendation of these appointments. You all know the men as well as I do, and respect and esteem them as much.

The motion was carried by acclamation.

The Assembly then engaged in devotional exercises, Dr. Moody Stuart offering up prayer.

The MODERATOR (Dr. M'Lauchlan) said, addressing the Reformed Presbyterians—Much honoured and beloved brethren, I feel it to be one of the highest privileges of my life to be called upon to-day to express the joy and thankfulness with which we welcome your union with us. The Free Church of Scotland may well feel encouraged by this testimony from you to her true historical position. From no other quarter could that testimony come with so much authority. It is impossible in the circumstances in which we are placed to shut our eyes to the history of the past with respect to both our Churches. You are the living representatives of a noble body of men, whom God raised up in Scotland in trying and difficult times. You represent the men who refused to accept of any indulgence from the faithless Stuart Kings—men who preferred to suffer rather than accept of favour from such hands on the terms on which it was offered. They were men of conscience and of courage, men whose real worth the Church and even the world have been constrained to acknowledge. It may be that in a large measure owing to the pre-revolution contentings of these men we owe the Revolution of 1688 itself. Obloquy has been cast on them, but if so their fame has been nobly vindicated. That the old prelatie and anti-Presbyterian spirit still exists in Scotland may be true, and that men may be found ready to calumniate our Covenanting forefathers, and dishonour the memory of our martyrs. But if so, they have little of the sym-

pathy of the nation, and are not likely to obtain more of it, while men have been found capable of turning the edge of all their weapons, and showing to the satisfaction of honest readers of our national history the vile oppression from which they suffered and the grievous trials to which they were exposed at the hand of that cruel party in our land which their traducers represent. True, many of them might have been extreme men, but they were driven to extremities, and extreme men were necessary for the occasion. At the Revolution your forefathers did not join with ours. It remained for 1876 to see what was denied to 1688. The men whom you represent were ready to acknowledge the duty of nations to the Church of Christ; they did not hold that it was sin in the Church to enter into union with the State, and to receive support from it. But they held that no such union could be lawful unless Church and State were both truly Christian. The union they sought was the union of a Christian Church with a Christian State. And as a proof of the Christianity of the State, they sought that all rulers and magistrates should come under the bonds and obligations of the great National Covenant. How far that is the true theory of the proper relation to each other of Church and State I shall not here inquire, but I have the conviction that there are not a few in this Church who hold with the Covenanters in theory, although they might perhaps differ with them as to the mode of giving practical expression to their belief now. We can testify very emphatically that it would have been well for us and our forefathers if in many of its dealings with us the State had acted more upon Christian principles than it did; and that the bringing of mere worldly considerations into its dealings with the Church, to the almost exclusion of any others, has brought upon us many and sore calamities, so much so that there are not a few of us who dread in practice what is usually called State connection, on account of such disastrous consequences being possible. And in connection with this we cannot hide from ourselves the position taken up by your forefathers at the period of the Revolution Settlement. They feared that there was in that settlement a leaven of Erastianism which would one day show itself and work for evil. Whether such an element existed in the settlement approved and accepted by our forefathers, I do not mean here to inquire. All I mean to say, in justice to them, is, that they did not think so, and that if they did they never would have acquiesced in it. They were thoroughly resolved on maintaining the old Scottish testimony for the crown rights of the Lord Jesus Christ as the sole Head of His Body the Church—the one Ruler to whom in all spiritual questions she was bound to submit. But we cannot but see that practically, means were found by our civil courts to bring in, under that settlement, principles the very opposite of those which your and our forefathers so earnestly maintained. Under that settlement it has been virtually declared that the Church is the mere creature of the State, and is entitled to exercise her Christian liberty only within such limits as the State may prescribe. Our position here to-night is evidence of this. You never entered the State Church of 1688, we have been driven out of it, and that mainly for the sake of the very principle which in a large measure prevented your fathers from entering it. We occupy then common ground, so far as the great principle of the spiritual independence of the Church of Christ is concerned. And it is most refreshing and encouraging to find you, dear brethren, alongside of us in connection with so noble a testimony, a testimony so dear to the men who in by-gone days won for themselves and for our land, amidst sore trials and sufferings, undying renown. There are none whom we would sooner choose to join us in this our testimony than yourselves, the worthy successors of the old Scottish Cameronians, true representatives of the noble Covenanters, men to whom the nation owes a debt which it can never pay. I doubt not, dear brethren, that you will find yourselves quite at home among us—and that the longer you are with us the more you will find that it is so. You cherish supreme regard for the Church of the first and second Reformation. So do we. In this we are cordially one. You cherish in your hearts the memories of the times of the Covenants, and of the men who witnessed then for truth, many of them unto death. So do we. We may differ from you on some minor points with regard to the obligations under which the Covenants place us, but with regard to the principles which lay at the foundation of the whole testimony of the Covenanters, we hold by them as firmly as you. We love to look back to those times, with all that is sad and sorrowful about them, and to hold ourselves as successors of the men who bore aloft the banner of truth in those days of trial, and

as the resolute defenders and promoters of the same cause. This Free Church of ours claims to be of the seed of the Scottish Covenanters, and sees no cause to be ashamed of the relationship. Nay, we glory in it, and we love you the more because of our common ancestry. And then you and we hold with equal firmness by the truth as set forth in the Westminster Confession and in the Larger and Shorter Catechisms. To be a true Union this must be a Union in the truth. It would be a serious matter indeed, and promise ill for the future, if there had been doctrinal differences between us, if we interpreted Scripture differently on the great questions of sin and salvation. We hold with you by that great system of doctrine usually called Calvinistic and Augustinian, but which may be more accurately described as the doctrine of the Holy Scriptures. We believe in the eternal sovereignty of God, King of kings and Lord of lords. We believe in the surpassing evil of sin as committed against that sovereignty. We believe in God's great purpose of peace as exhibited towards undeserving sinners. We believe in the atoning death of the Lord Jesus Christ as the substitute of His people. We believe in His triumphant resurrection and ascension. We believe in the work of the Divine Spirit, the gracious Comforter; and we believe in the final and eternal glory of all God's saints. Here you and we meet as one on the great platform of Bible truth, and here I trust the United Church will ever continue to abide, holding forth faithfully the word of life to perishing sinners. We feel that it is no small gain to get united with us a body of men so thoroughly sound in the faith as you are, and so thoroughly in sympathy with everything that is distinctive in the old Scottish theology. And I do not know but you may find among us of the Free Church some of those peculiarities which you may have thought characteristic of yourselves. I observed a brother of your body urging, as an objection to this Union, that this Church admitted as the subject matter of public praise other compositions than the Psalms of David. So did the Church of Scotland during her whole history, if I am not mistaken. But that brother was not aware of the variety of opinions and practice existing in this Church in connection with such questions. If he visits a large mass of our congregations, especially in the North, he will find as firm an adherence to the Psalms of David as any successor of the old Hillmen could desire, and as great a readiness to maintain that no other matter of praise is so glorifying to God or so edifying to man. So that you will find among us much that is characteristic of you: You will find a large amount of the spirit of the Covenanters still alive in this Free Church. But on one other question, and I shall refer only to one, you will find us occupying the same ground with you, and with equal firmness. You will find among us a resolute determination to maintain the Presbyterian government of the Church of Christ. Your fathers and ours contended both with Popery and Prelacy for Presbytery. They did so because they believed that Presbytery was that form of government in the Church which had the warrant of Scripture. We disown mere sectarian animosity towards men holding different views. We desire, so far as in us lies, to live at peace with all men. But we are the no less Presbyterians from conviction, believing both as Christians and as patriots that Scotland owes much to its Presbyterianism, that it has fostered the intelligence of the nation, and that it has trained up a people distinguished by their religion and their loyalty, and who have, by their love of order, their enterprise, and their success, vindicated the national character in all parts of the world. We are resolved to adhere to our Presbyterianism, and we rejoice at the accession of such a body as you are, as tending to strengthen the Presbyterian cause, and to maintain and extend it in the land. And now, dear brethren, let me in the name of the Free Church of Scotland welcome you heartily among us. We give you our hands and our hearts. Would that some who had helped forward the cause of union had been spared to see this day. They have sown and we are reaping the produce. But they are better than if they had been with us. They are in eternal union with Jesus Christ and with His glorified saints. We enjoy the present privilege of mingling in this solemn, interesting, and instructive scene. May God bless the Union formed this day. May He with whom are the issues of all events establish the work of our hands. May He enable us by His grace to go on as a united band to the great work before us in the world. May we be more faithful, more devoted, and more successful in winning souls to Christ than ever, and may this Union be the forerunner of many similar unions, until all the Lord's faithful people are one, even as God and Christ are one.

Dr. GOOLD (the Moderator of the late Reformed Presbyterian Synod) said—The first sentiment rising to my lips on this occasion is an expression of devout thankfulness to God for the happy accomplishment of this Union. We have to thank the Almighty for the wisdom which He has afforded to His servants in the endeavour to accomplish it, and not only in the negotiations for union, but in the happy result and consummation which has taken place this day, we can see an illustration of the old promise He was pleased to vouchsafe to the Church in ancient times, "I will give them one heart and one way that they may fear Me for ever." Alas, sir, in this world of mist and shadow, how often do God's people find that though they have one heart they cannot have one way, and how often when they seem to have one way is it found that they are really not of one heart! How great should be our gratitude that in connection with this Union there is bestowed upon us the double blessing—the one way as well as the one heart, and the one heart as well as the one way.

I am bound also to acknowledge on this occasion the invariable courtesy that we have received at the hands of those honoured brethren whom you have appointed to conduct the negotiations that have led to the happy Union consummated this day. When I speak of their invariable courtesy, I say nothing more than might be expected of any committee over which Sir Henry Wellwood-Moncreiff presides. In making this acknowledgment I cannot but revert in memory to the fact that our negotiations for union with the Free Church began, not three years ago, but in 1864, and it becomes me to acknowledge all the kindness and all the courtesy invariably received at the hands of the Free Church brethren in the course of the old negotiations, as well as in the course of the negotiations now happily consummated. I can remember when at first we mingled in conference with the brethren on the subject of union that there might be a feeling of uneasiness on the part of Free Church brethren, some of whom, and among these the revered convener of their committee, Dr. Buchanan, have been taken away from the blessed work of promoting unity on earth, and transferred to the actual union of glory. I can remember a shadow of annoyance passing over their countenances at the pertinacious jealousy manifested by some brethren of my Church in their efforts to ascertain with sufficient certainty the soundness of the representatives of other Churches on doctrinal questions before they united with them; but as soon as these my brethren satisfied themselves in regard to the orthodoxy of those with whom they were negotiating, they frankly announced it, and having come to that conclusion, like honourable and high-minded men, they adhered to it through good and through evil report. I have to say also, that thanks are due to this audience, for the reception they have given to me and my brethren this day. It was a reception deeply touching from its thrilling solemnity rather than from any boisterous demonstration. The tone of enthusiasm that marked the reception given us was rather deep solemnity of emotion than any mere temporary applause that might speedily die away. It indicated emotion at work in the heart, and expressed with earnestness in the countenance.

Let me assure you further on behalf of my brethren that we have accomplished this Union with you out of no antagonism to other Churches. We cherish a strong feeling of respect and sympathy for our honoured brethren of the United Presbyterian Church, though no such expression of sympathy and esteem need be asked at our hands in regard to them, for we have expressed our sympathy and esteem in other ways and other forms. But I venture to go further, and say that we are not here in a spirit of antagonism even to the Established Church itself. If any one has given attention to the negotiations for union, and the speeches and utterances made in connection with them during the past ten years, they will notice a peculiar type and stamp upon all the utterances of my brethren to the effect that they yearned not merely for the union of the whole of the Churches in negotiation with each other, but for a general reconstruction and reunion of all the evangelical Presbyterianism in Scotland. Well, these large and lofty aims have been peculiarly characteristic of the Church with which I am connected, in spite of its obscurity and insignificance in the land. We may have been presumptuous just in proportion to our weakness and insignificance. But we are not here in a spirit of antagonism to any Church in the land, but rather in the hope that through the example of the happy and harmonious Union now effected there may be more of union in the

future. I wish to guard myself and you by saying that I admit distinctly that the question of terms still remains on which any such union is to be effected. I am not here to announce whether it should come through the process of disestablishment or through the transformation of the existing Establishment in adjustment to our conviction of duty and principle. But come it will in God's good time and way. May it come through the outpouring of His Holy Spirit, reviving the spirit of life in all the Churches, for as it will be my object in a few brief sentences to show, it is in proportion as spiritual life animates our Presbyterianism that it will desire and yearn for union.

We have come to you, I venture to say, a tolerably compact body, and with a unanimity that has surprised ourselves whatever impression it has produced on you. Our movement has not been like the scattering of beads when the string is broken. We have come to you this day almost to a man ; and we have to mention still further in this connection that we come not as the result, but in spite, of efforts made to ply us with a policy of temptation and seduction. And in reference to that policy as pursued elsewhere, I may only say that the course you have pursued towards us has been a striking, and noble, and magnanimous contrast to it. You have not gone over the length and breadth of the country, sifting the integrity of individual ministers, and sapping their denominational loyalty. You have broadly and openly sent up your overtures from your Presbyteries ; you have discussed them in your Supreme Court ; you have tendered us an invitation to unite with you, and you have had your reward, for we are here almost a unanimous Church to unite with you henceforth as one Church.

Now, sir, let me remark on the whole question before us that the normal condition of Presbyterianism is unity. It is a distinct and essential attribute of Presbyterianism that it not only implies unity, but that it makes provision for union. The principle of Presbyterianism is, and must be, that wherever Presbyterians holding the same doctrines meet together they are bound to be one Church, or otherwise they betray their principle. And mark the importance of this principle of unity in Presbyterianism. It enables you, as a Church, to send missions to the heathen. Under Episcopacy, diocese may conflict with diocese, while congregationalism glories in the individualism or independence of its congregations. On the other hand, common action with Presbyterianism is the natural working or result of the system. The Church Missionary Society across the Tweed has done great things for the cause of Christ in heathen lands, but it is a Society and not a Church. The London Missionary Society has done great things for the cause of Christ, but it also is a Society and not a Church. Presbyterianism differs from these inasmuch as that as a Church it can send missions to the heathen ; as a Church, too, it can organise and sustain means for the support of the Christian ministry and ordinances, which have culminated at length in our day in that magnificent outburst of Christian liberality, which has filled all Christendom with admiration, and of which if I must speak in reference to its definite and concrete form, I must speak of it as the Sustentation Fund of the Free Church. And now, sir, in regard to the proposition I would seek for a moment to establish, namely, wherever you find living and evangelistic Presbyterianism, there you find a tendency to unite. I might take you to many chapters in the past history of the Church, I might take you to many chapters in the history of other Churches, but it will be suitable, perhaps, in present circumstances, if for a moment I ask you to notice the evidence of this fact which the history of my own denomination supplies.

In the month of July 1843, only three months after the Disruption had taken place, our Synod met, and an overture was brought into it in these terms :—“Whereas, it is dutiful and desirable that there should be union and co-operation among the professed friends of the Reformation, as far as that is practicable without prejudice to the truth, or compromising any portion of the Church's testimony ; and whereas the circumstances and prospects of the Church at the present time seem specially to require that all competent and lawful means should be adopted with a view to that object ; we, the undersigned, respectfully overture the Reformed Presbyterian Synod to appoint a committee of correspondence with other similar committees that may happen to be appointed by friendly bodies of Presbyterians.” And what was the finding agreed to in reference to this overture ? The Synod “unanimously approve of the object of the overture.” I need not explain how it is that only after

thirty-three years the object of the overture is accomplished, and we unite with the Free Church of Scotland. I am perfectly willing to take for my own Church in the matter the greater portion of the blame. Then, in 1821, in our own Synod, a committee was appointed to prosecute union, and an elaborate report was prepared, making various proposals to the effect that all the Presbyteries of the different Churches should be asked to send delegates to a joint-meeting to endeavour to effect a Union in Scotland. I need not say how the proposal fell to the ground, but I am here to wonder how it is, with such yearnings and desires for it, we have been so long in accomplishing this Union. Go back to a period still earlier in the history of our Church—to the period in 1706 when Mr. M'Millan and Mr. M'Neil and those associated with them left the judicatories of the Established Church, what was their appeal as they left? Even in the very moment of separation, even in the agony of wrenching themselves from a system to which they had been attached, there was this yearning for union which we consider as characteristic of all who love Evangelical Presbyterianism—"We appeal to the first free and faithful and rightly-constituted Assembly in this Church, to whose decision and sentence in the things libelled against us, we are willing to refer ourselves"—the first free and rightly-constituted Assembly—this was long before the days of the Seceders, who, in leaving the Established Church, used similar phraseology. How is it, then, that we have failed in effecting the Union before this time? We are willing to take our measure of blame, and humble ourselves before God for the neglect of our duty.

I ask you only further to go back with me to 1690, when our Church broke away and refused to have any connection with the Established Church, and threw itself on the liberality of our people, in order that the Christian ordinances might be sustained amongst them. There was a most interesting document submitted to the Assembly on that occasion. Allow me to quote a single sentence from it. The very title of the book from which it is taken has the ring and echo of old Covenanting times about it. I refer to "The Faithful Contendings," edited by the celebrated John Howie, the author of "The Scots Worthies," whose grandnephew, by virtue of this Union, is now a member of this Assembly. As you read you will be struck with the character of these men. They were not the vulgar and illiterate fanatics that Jacobite songs and modern novels have represented them. Look at the language—eloquent and powerful—of the concluding paragraph in that paper presented to the Assembly in 1690, and refused to be read, and mark the yearning for union which I said appears in the utterances of these godly men. They had just escaped from the mosshags and moors to which the fury of persecution had driven them, and yet there is nothing excited, nothing wild, nothing unseemly in the language they use:—"To conclude, right reverend, we expect and entreat that ye will not be offended at our freedom in what we here represent; but our meaning and end being to have differences satisfyingly removed, will move you to put a favourable construction thereupon. But though we should be condemned and censured with the greatest severity, we must seek, we must cry for the removing of these stumbling-blocks, and condemning these courses which have done our Lord Jesus so much wrong and His children so much hurt in their standing in the way of their comfortable communion with the Church. Let the famishing, starving case of our souls, through the want of the blessed gospel, and our hungering to hear it preached by you, prevail with you to consider our complaints, and let the wounds of our bleeding mother, panting to be healed by the hand of the Tender Physician, have weight with you not to slight or despise our desires; but if ye shall shut your eyes and ears at them, then we know no other remedy left us but to complain and to protest unto judicatories, and cry, groan, and sigh to the Father of Mercies, who is tender of all His little ones and is the hearer of prayer, that He may see to it and heal our backslidings and breaches in His own time and way, and not lay it to your charge, that ye have had so little regard to the stumbling and saddening of so many of His poor, broken, bruised, and scattered sheep, and that ye have not had greater care to strengthen the diseased and to heal that which was sick, and to bind up that which was broken, and to bring again that which was driven away, and to seek that which was lost." I venture to submit that that petition which was rejected by the Assembly of 1690 is heard now, and that the movement accomplished this day has done something to repair those breaches in Zion over which these godly men so deeply mourned, to restore the

interrupted communion, and to staunch the bleeding wounds (alas ! that they should be bleeding still) of the old venerable Reformed Church of Scotland, the common mother of us all. The facts just adduced simply go to prove that there is no unfaithfulness, no compromise of principle, that we are moving in the line of our true principles, our best traditions and holiest aims, when we unite with you to-day.

I hasten to say a word in reference to a few points which need to be stated on this occasion. The movement which has issued in union has a twofold significance—doctrinal and historical. It has a doctrinal significance and value in reference to the great distinctive doctrine for which as a Church we have been distinguished hitherto in Scotland. I refer to the great doctrine of the Headship of the Lord Jesus Christ over the nations—the great principle that He is Head over all things to the Church, angels, principalities, and powers being made subject unto Him. We hold that all men in their public and official capacity, as well as in their private duties and relationships, are not without law to God but under law to Christ. We attach the greatest value to that doctrine, for, in the first place, it gives a warrant for the right establishment of religion, for the magistrate is under Christ, and surely should aim at establishing and fostering the cause of Christ in his dominions. And more than that, it supplies the true test for the right kind of establishment. It requires that this establishment be no mere State Christianity upheld for political purposes. It must be genuine homage to Christ—the direct and legitimate outcome and expression of the whole nation's loyalty to Him. It is long, sir, since the truth began to dawn upon us that in regard to this great doctrine we were at one with the Free Church. Among the earliest documents of the kind that met my attention was a circular letter written and signed by eight ministers in 1852, asking their brethren of the Free Church in all their pulpits to explain the Act of Union with the Original Seceders, and the transaction it ratified. That paper was signed by eight men worthy of the profoundest esteem in all the Churches of Christ. Alas ! sir, that, with the exception of one, they are all gone. Robert Gordon is gone, William Cunningham is gone, Robert Candlish is gone, Robert Buchanan is gone—one only remains, and long may he remain in the midst of us—*clarum et venerabile nomen*—the great Presbyterian missionary from the banks of the Ganges—the apostolic Duff. To that document I ask your attention for a single moment. It will supply me with ample proof in favour of the position for which I am now contending—that in reality they held the same doctrine as ourselves. It is said in the letter in question, speaking of the Union with the Original Seceders—"It is a Union on the great doctrine of Christ's Headship as King of nations as well as King of saints."

This doctrine of the Headship of Christ over the nations is of essential importance in support of the real ecclesiastical position of the Free Church of Scotland ; and until your position and the argument in favour of it stand confirmed by that doctrine, I am afraid your position is lacking in logical conclusiveness. The doctrine of co-ordinate jurisdiction is to the effect that as the civil magistrate is supreme in civil matters, so is the Church to be recognised as supreme in matters ecclesiastical. If the civil magistrate turns round upon you and asks "On what ground am I to respect this alleged autonomy and alleged independence for which you contend ?" your only answer is derived from the Headship of Christ over the nations, from the fact that His law is equally binding upon the magistrate as upon the Church, and if Christ makes His people free, the magistrate must in no sense enslave them when they are acting in that sphere in which they are responsible not to Cæsar but to God. We therefore recognise in this doctrine of the spiritual independence, which has given a peculiar character to your testimony, the doctrine which we love and hold with all our might. Yes, sir, it may be slighted and spurned by certain men of culture and learned divines. They may talk of it as a doctrine that must be relegated to the kitchen, which Betty, the cook, may embrace, but which learned divines must be expected to ignore. In the hearing and presence of this vast audience, I say I am prepared to take my stand by Betty, the cook, side by side with her, arm in arm with her if you will, reconciled to my position, aye, rejoicing in it, when I find associated with me in the maintenance of the same principle, such statesmen—I speak apart from political references and prepositions—as Cavour of Italy, and Gladstone of England. I regard it as the triumph of my principle, and a testimony

to its solid worth, when the humblest piety and the highest intellect alike combine to own and honour it. It was a saying of a man of science in a past generation, commenting upon certain views opened up by the discoveries of geological science, then in its infancy, that these often brought upon him the conviction that reason could sometimes go further than imagination could venture to follow. And so it is no paradox, when I say that in spiritual questions the instincts of humble piety, enlightened by the Word, and sanctified by the grace of the Spirit, can go further and sound with a deeper line than the mightiest intellect that relies on no strength and guidance but its own.

In closing, let me say that the movement which has found a happy consummation this day is not without its historical interest and importance. It may serve to remind us of the connection which the united body possesses with the past—with the Old and the Reformed Church of Scotland, the Church of Knox and Melville, of Henderson and Guthrie, of Cameron and Cargill. A great principle underlies the effort to maintain a legitimate connection with the Church of past ages—I say legitimate connection, for the principle oftentimes appears in a spurious form, and is perverted to an erroneous application. It would invalidate, at least it would greatly weaken, the claim of any system of truth to be a revelation from God if it were the mere offspring of yesterday—if the gospel we preach to-day were not in substance identical with the promise vouchsafed to Adam when he fell. There are assailants of Christianity who have pursued the tactics of Rodney in naval warfare, when he beat his adversaries by breaking their line of battle; and so it is not so long ago that in Germany one school of criticism, adverse to evangelical religion, sought to establish between the essential doctrines of the Old and New Dispensations not continuance and development, but contradiction and opposition. It is the force of this consideration—the necessity of a connection with the Church of the past in its essential creed—it is this consideration, in a form grievously perverted, that invests with plausibility certain claims of Romanism—that leads high Anglicans to insist on the tenet of apostolical succession, at which all honest history laughs—that operates, in a great measure, I believe, to detach from the cause of Protestantism such minds as John Henry Newman. All the more on this account should we seek to establish the true principle in its right character and on its proper foundation—the principle which Presbyterian divines have sometimes called the succession of the witnesses—not the transmission of a fictitious officialism, but of the essential verities of the faith, and the blood-bought privileges of the Church.

It is no disservice, therefore, to the claims and standing of the Free Church, I must say now in the terms of the Uniting Act—"as existing previously to the Union," when a sister, though much smaller and humbler Church, feels itself able in perfect consistency with its claim to be the oldest genuine form of Scottish Presbyterianism, and quite free to cast in its lot with you. Just in proportion as we cherish a wise and discriminating reverence for the past attainments of the Church, are we likely to make progress for the future. It is no paradox I am uttering; it is more of a simple truism. For to move is not necessarily to advance—all novelty is not improvement—there may be change when there is no progress. It is not progress when a vessel drifts from her moorings, and threatens to become a wreck on some rock-bound coast. It is real progress when the structure rises upon the solid foundation, each tier of stones resting square and plumb upon the tier beneath it, till the keystone crowns the whole building. Even as regards the unity of the Church of Christ, this wise adherence to recognised and established principles is not to be overlooked. It is when the Church of God "raises up the foundations of many generations" that she proves herself, and shall be called, according to the divine promise, not merely "the restorer of paths to dwell in," but "the repairer of the breach." And so the Union of this day, accomplished on the old Standards of the Reformed Church of Scotland, as it honours the past, affords a precious augury for the future. We accept them, not as articles of peace resulting in nothing better than a hollow truce or armed neutrality. We accept them, not as a barren creed, but a brotherly covenant in which we pledge ourselves to each other, to the world, and to God, to spread the glorious gospel they embody till all the nations of the earth rejoice in its light. We count it no small honour to be associated with you in such a work of faith and labour of love. Many interesting

events have occurred in this hall. The event of this day will not be the least interesting, when here as in some sweet vale of Avoca, kindred streams have met and mingled, never to dispart, but to roll on together till they meet and mingle with the eternal ocean of love and unity in heaven—the broad and deep stream of Free Church zeal and principle and liberality, receiving into its ample waters a tiny moorland rill that derives its chief interest as coming from scenes which, in the beautiful language of Renwick, are “flowered with the graves of martyrs.” Whatever honour we derive from the Union, I trust you will be no losers when you add another link, not your only link, not your most important link, I am happy to concede, still another and a genuine link connecting you with all that is venerable and sacred in the past history of Scotch Presbyterianism, when on your tower of David, gleaming with the shields of the mighty, and covered with banners signalling past victories of the faith, all men henceforth, especially Christian strangers from distant lands, acquainted with our common history, and appreciating our common principles, shall recognise and discern an old blue flag, of which no ridicule will ever make us ashamed, as no persecution ever made us relax our grasp of it, riddled with the shot of Claverhouse and Dalziel, consecrated with the blood of martyrdom, and inscribed with the imperishable legend, dear in a sense to every leal-hearted Scotsman, to every lover of civil and religious liberty—“For Christ’s Crown and Covenant.” But, above all things, all human documents and earthly badges, let us on both sides, or rather as now one Church, live and labour in a spirit of supreme and abiding loyalty to Him who graciously condescends to reveal and offer Himself as Jehovah Nissi, “The Lord our Banner.”

Dr. WILSON read the minutes of the Free Church Assembly adopted that day in relation to the Union.

Mr. KAY, Clerk of the Reformed Presbyterian Synod, read the minutes of that Synod relating to the Union on that day.

On the motion of Sir HENRY MONCREIFF, the Assembly agreed to instruct the Sustentation Fund Committee and the Foreign Missions Committee to act in accordance with the minutes of Assembly in relation to the Union.

The following minute was then adopted by the Assembly :—

“The General Assembly unanimously adopt the Rev. Dr. Thomas M’Lauchlan as their Moderator, and confirm the appointments of the existing clerks and officers of the Free Church Assembly.

At this point the Assembly engaged in devotional exercises.

“Thereafter, the Moderator addressed the late Moderator and members of the Reformed Presbyterian Synod, and congratulated the whole Assembly upon the Union now accomplished. The late Moderator of the Reformed Presbyterian Synod made a suitable reply.

“Thereafter, the minutes of the Free Church Assembly and of the Reformed Presbyterian Synod, adopted this day, in relation to the Union previously to its accomplishment, were read and approved of in their bearing upon the course to be followed by the United Assembly. The General Assembly accordingly instruct the Committee on the Sustentation Fund, and the Committee on Foreign Missions, to act in accordance with those minutes.

“Further, the General Assembly hereby express their satisfaction that the members of the Reformed Presbyterian Church, as formerly existing, have already seen their way to the raising of the sum necessary toward the admission of its ministers to the benefit of the Widows’ and Orphans’ Fund upon an equitable footing, hereby adopt the minute already agreed to by the Free Church Assembly this day before the Union, to remit to the Commission in August to take the necessary steps for completing the arrangement.

“Finally the General Assembly appoint the following to be the arrangement of congregations of the Reformed Presbyterian Church in Presbyteries in the United Church, namely :—

Presbyteries of Reformed Presbyterian Church.	Congregations.	Presbyteries of Free Church.
EDINBURGH . . .	Chirnside	Dunse and Chirnside.
	Douglas	Lanark.
	Dundee	Dundee.
	Edinburgh	Edinburgh.
	Lauriston	Linlithgow.
	Strathmiglo	Kinross.
	Wick	Caithness.
GLASGOW . . .	Airdrie	Hamilton.
	Coatbridge	Do.
	Glasgow, Gt. Hamilton Street	Glasgow.
	Do. Dover Street . .	Do.
	Do. Cumberland Street	Do.
	Do. Grant Street . .	Do.
	Do. Barrowfield . .	Do.
	Rutherglen	Do.
	Stirling	Stirling.
KILMARNOCK . .	Ayr	Ayr.
	Darvel	Irvine.
	Girvan	Ayr.
	Kilbirnie	Irvine.
	Kilmarnock	Do.
	New Cumnock	Ayr.
DUMFRIES AND NEWTON-STEWART }	Castle Douglas	Kirkcudbright.
	Dumfries	Dumfries.
	Dunscore	Do.
	Eakdalemuir	Lockerby.
	Hightae	
	Newton-Stewart	Wigton.
	Penpont	Pentpont
	Stranraer	Stranraer.
	Whithorn	Wigton.
PAISLEY	Eaglesham	Glasgow.
	Greenock, West Shaw Street	Greenock.
	Lochgilphead	Dunoon and Inveraray.
	Lorn	Lorn.
	Paisley	Paisley.
	Port-Glasgow	Greenock.
	Renton	Dumbarton.

"The Assembly appoint that, in all other respects, the arrangement of congregations in relation to Presbyteries and Synods shall be the same as they were in the Free Church previous to the Union.

"The Assembly declare that ordained ministers of the Reformed Presbyterian Church not at present in settled charges, and probationers of the Reformed Presbyterian Church, shall hold the same status in the United Church as they now hold in the Reformed Presbyterian Church.

"The Assembly resolve that the law and ecclesiastical rules of the Free Church existing previously to the Union shall be acknowledged as valid in the United Church."

Sir HENRY MONCREIFF moved—"That it be remitted to the committee of the Assembly for naming committees to consult with the former Moderator and the former Clerk of the Reformed Presbyterian Synod, with a view to naming an adequate proportion of the former members of the Reformed Presbyterian Synod upon the committees of the Church."

Dr. NELSON, Greenock, submitted for consideration of the Assembly an overture anent union with the Reformed Presbyterian Church, from the Presbytery of Greenock. He considered that due publicity should be given to their proceedings in different Presbyteries when their brethren from the Reformed Presbyterian Church took their seats. He thought also that a circular letter should be addressed by the Moderator and Dr. Goold, inviting ministers to call the attention of their people to this auspicious event on an early Sabbath. The occasion was also a

favourable one for instructing their young people in the past religious history of Scotland. He moved accordingly in terms of these suggestions.

Mr. EDWARD A. THOMSON, Edinburgh, seconded the motion, and said—As the only representative in this Assembly of the Synod of Original Seceders, who were embraced in the fellowship of the Free Church twenty-four years ago, he desired to express his delight in the event of the day. The Union of the Seceders and the present Union were not quite parallel, at least in form. The Seceders, notwithstanding their secessional position, claimed to be a branch of the Church of Scotland as Established under even the Revolution Settlement; and believing that the grounds of Secession had been entirely removed by the Free Church, which, in every way competent to her in her disestablished condition, had vindicated her claim to be, by both divine and human right, the historical and constitutional Church to which their fathers, when extruded under the Moderate *régime* of last century, had appealed for redress, they made their representation and appeal to the General Assembly of 1852, by which their claim to be recognised and received as an integrant portion of the Free Church was at once unanimously and most cordially granted, so that they then and there ceased to occupy their Secessional position for that of the Free Church, in full ecclesiastical communion. The present Union, on the other hand, was not a mere accession of Seceders. It was formally, as it was avowedly, a Union in the proper sense, the union to the Free Church of another Church, which had all along in her corporate existence claimed to be distinct, and by the Union the claims of both Churches were identified—as, in fact, however hitherto regarded, they had been always identical; and, in short, like the old controversy between Resolutioners and Protesters, the difference regarding the Pre-Revolution Church and the Post-Revolution Church was at an end, and in her corporate constitution the United Church, according to both the Free Church and the Reformed Presbyterian claims, was the true representative of the old historical Church from the very beginning. The increase to the fellowship of the Free Church by the former accession and the present Union might not be numerically very large, but the testimony borne by both to the constitutional claims of the Free Church bore a value which was not to be lightly estimated; if it had been carried over to the other side of the street, he was persuaded that they would have never heard the last of it; but notwithstanding the so-called abolition of patronage, and the seductive policy of the Establishment, to which Dr. Goold had referred, the brethren who had come here to-day were old enough to be able to discern their right hand from their left, so that in marching over from Martyrs' Church they knew to which side of the street they should direct their steps. The Seceders brought with them the testimony of the Erskines and the M'Cries; the Reformed Presbyterian brethren had brought with them the testimony of the Macmillans and the Symingtons; and these testimonies, like old honoured banners, around which many good soldiers of Jesus Christ had bled and died on the high places of the field, were now hung up on the walls of this Free Church, as memorials of the wars of the Lord, of the victories of the Lord; while under the floating streamer of the old blue banner, for Christ's crown and covenant, the symbol of which, most appropriately associated with the Union Jack, had been unfurled from the Zion-towers of the Hall to-day, the brethren and they together humbly pledged themselves, as in the sight of God, to retain and occupy the position in the land which the great Head had assigned to them as a United Church, and to prosecute the ends contemplated from the beginning in all the acts and deeds of the Reformers and Covenanters, "until the errors which they renounced shall have disappeared, and the true system which they upheld shall be so universally received, that the whole people, rightly instructed in the faith, shall unite to glorify God in the full acknowledgment of the kingdom of His Son, our blessed Lord and Saviour Jesus Christ."

EVENING SEDERUNT.

The Assembly resumed in the evening at 7 o'clock—Dr. M'Lauchlan, Moderator. After devotional exercises, conducted by the Moderator,

Principal RAINY rose, amidst loud and prolonged applause, to address the House. On the subsiding of the applause, he said—Moderator, it has been laid

upon me to introduce the business of this evening, and I suppose that my duty in doing so is just to touch one or two points, and then to give way to those who are to address the Assembly from the different points of view that have been suggested to their own minds. In doing so, perhaps it is fitting that I should first of all advert to and express the thought that I believe is present to the minds of all the fathers and brethren of this Assembly. We feel, I believe, that whatever be what I may call the sensible and visible relations of the Churches, and the circumstances in which they are placed, there is something very present to our minds that is deeper and weightier than all these. We remember, and we try to realise at each important step of Church life, the Church's relation to the unseen Lord—the Lord of promise and the Lord of grace. There is nothing presumptuous and there is nothing exclusive in this feeling. We most willingly and earnestly believe the same of all the other Churches of Christ. We do well, probably, to suspect that our Church may be the unworthiest of them all to have His presence; but we should not do well to deny the great object of our faith. We believe that He is here in His unseen presence and graces, here as truly as He was by the Lake of Galilee—as He was in the Temple of Jerusalem; and while we desire to feel humbled in His presence, we hope and believe that we do not err when we think we hear His voice saying "Fear not." It would not become me to dwell further in the presence of fathers and brethren on that topic. We must, at the same time, have respect to the way by which the Lord has been pleased to lead the Churches. We cannot but have respect to the past. We do not desire to linger there. We do not desire either the Free Church or the Reformed Presbyterian Church, or the Church now united as one whole, to live merely on the recollections of the past; but we must not wrong the past, and no Scotch, no Presbyterian Church, can forget or ought to disregard the past. We are Churches that have not been made—we have grown. It will have been apparent to-day to all who have taken an interest in our proceedings that if our Churches are to explain their position to one another, we must go back 238 years, to the year 1688. That was a great time in the history of Scotland. Scotland was moved at that time in a manner—I will not say more powerful than at any other time—more powerful than at the Reformation—but with perhaps a more simultaneous thrill of movement than even at the Reformation itself. It was a time that did much to make Scotland what it has ever since been. Both the Churches go back to those days, and both claim an interest in and cherish the recollections of the fifty years that followed those chequered years—those years of great hope, some of them—those dark and dreary years, many of them. Which of us have best understood the principles then suggested, and best applied them, we are not now inquiring; but it is from that point of view that we go forward to our dividing point; for our dividing point was 1688 and the Revolution Settlement. We are meeting those who always protested and are protesting yet against the Revolution Settlement as unsatisfactory and erroneous; and those who have developed their principles, and who have formed and attained to their position in the line of the view that the Revolution Settlement was defensible. And now we are meeting, as it were, behind the Revolution Settlement. God has been pleased so to deal with us that in ways that no one could have anticipated we are met and joining in that position. It seems not difficult to derive from the past some help for the present and for the future, as we look back to the ancestry which we share with other Scottish Churches. It was the State that exercised the mind of the Scottish Church so in those days—it was the State that so strained the minds and hearts of the Scottish Church and Scottish Christians—the State that held the keys of all the chambers of the national life. The Church confronted it—the Church measured itself with it. The Church claimed to have free entrance into every chamber of the national life and an abiding presence in them all, to pervade all in the name of Christ, and with the truth of Christ. And there is nothing, I think, that strikes one in that old history of our Scottish Church as more characteristic of the Scottish Church than its resolute fearlessness in undertaking responsibility. It seems never to have flinched from responsibility—it never hesitated to grapple with the hard facts and the actual forces of the constitution and of the nation. It met them all in Christ's name, according to the light it had at each step, I will not say with perfect fidelity—perfect fidelity is not human—but there is that prevalent attitude in the work that it did, and in the efforts that it made. May our Church inherit and apply the lesson. May we

never shrivel into the dimensions of a sect that lives only for itself. Let us care for our Scottish people. Let us care for them, not as if we alone had to care for them, thank God, no! There is noble Church life in Scotland to divide with us the work, and the toil, and the responsibility; but as far as our part can go let us seek to face every danger and burden and complication that weighs upon the life and heart and hopes of our whole people. Let us care for our people, and in that same spirit let us have our hearts opened to care for the whole race, which lies open to us as it did not lie to our fathers. We miss sometimes, as we look back to our fathers, the modern missionary spirit. They lived—circumstances suggested to them that it was enough for them to live—for their people in these hard times; but I have sometimes thought that the very genius and courage of the missionary spirit is in that old Church in its resolute determination to pervade the life of a hard, rugged, stubborn nation with Christ's truth in Christ's name. Moderator, in coming together in this way, I cannot but be reminded that we are in an age of Presbyterian reunions—we are now surrounded with them on every side—every Assembly seems to bring us news of some—and at last, in our own Assembly we are completing this one. Moderator, I am quite sure I have the unanimous feeling of the House with me when I say that we have all oftentimes expressed our earnest desire for that which Dr. Goold referred to so beautifully in that wonderful speech of his to-day, for the union of all genuine evangelical Scotch Presbyterianism. And we need it, and Scotland needs it. There are some efforts that have been made that have not succeeded. Well, then, when our efforts have not succeeded—I include in that term whatever any of us have done, without distinction, according to our several lights—I say when all is done, there remains God's providence and God's grace. There is a feeling of desire in this matter with many of us that grows almost to pain; but I for one felt to-day as if a voice were saying to me, "Be still, and wait on Providence and on the grace of the Almighty God." Moderator, I wish now simply to say that we have Churches congratulating us on this Union. We have the Moderator of our beloved English Presbyterian Church. He will express to you better than I can whatever belongs to that aspect of the subject. But I have to read in that connection the following telegram which has come from Liverpool, from Mr. Samuel Stitt, the well-known and most useful and admirable elder of the United Presbyterian Church in England. "President of the Presbyterian Conference, Liverpool, to the Moderator of the Free Church.—A large conference of Presbyterians met to make arrangements for the approaching Union in England, and expressing gratitude to God for the English Union now beginning, beg to offer cordial congratulations on the happy completion of the Union this day of the Reformed Presbyterian and Free Church." And we have with us to-night our beloved brethren of the United Presbyterian Church. I may not attempt to repeat the tribute to that Church, paid, I conceive, with a better right than any that I could claim, and in a manner that I will not affect to emulate, the tribute to that Church paid in this hall yesterday by Dr. Dykes. These beloved and honoured brethren have come to express the interest they feel in both our Churches. Very sure am I that as deep an interest on our side is felt in their Church. We rejoice to see that God has blessed them, and we rejoice to believe that God will bless them more and more. I rejoice now to introduce to you the senior minister of the Reformed Presbyterian Church, our venerated brother, Mr. M'Dermid.

Mr. M'DERMID, who was received with loud applause, said—Moderator,—Standing where I find myself this evening, you, sir, and this Assembly might naturally suppose that I cannot but feel somewhat strange, as being in the midst of an ecclesiastical scene such as I have not been accustomed with. Certainly, sir, I have just passed from the old familiar ecclesiastical platform on which I have stood for forty years as a minister of the Reformed Presbyterian Church. I have just passed to the floor of this General Assembly, where everything is new and unfamiliar, and, as you might suppose, rather appalling to me. You might imagine that I could hardly occupy this position without feeling a tendency to giddiness. But somehow, sir, I do not thus feel. I do not feel as if, during my by-past ecclesiastical life, I had been separated from the Free Church by some vast ocean, and that I have just to-day, after a perilous voyage, reached in safety a foreign shore. No, sir, I have not the desolate feeling to-night of a stranger or foreigner among you; but rather the ennobling feeling that, while not ceasing to be a Reformed Pres-

byterian, I have been enrolled and welcomed as a citizen of this Free Church, and a member of the General Assembly of the Free Church. I hope, Moderator, you will not reckon it bold or presumptuous for me to say that, though with all deference, I consider myself to have some right to be here. And I will give you my reason. That reason is not the right of ancestry, to which, perhaps, I and my brethren might lay claim. A free Church in a free State is a phrase that has become famous, as having been the utterance of an eminent Italian statesman. But, sir, long before these words were spoken on the Italian peninsula, Richard Cameron, and Donald Cargill, and James Renwick, not only in substance spoke these words, but fought, and suffered, and died, and bled, in order to realise the idea of a free Church and a free State, and a free Church in a free State—and the descendants of these heroes of liberty need not, I think, be ashamed to claim a sort of standing, all the world over, in any assembly, ecclesiastical or civil, to which the epithet free is rightly prefixed. But, sir, it is not a stronger but on a more personal ground that I venture to assert my right to be here.

I was ordained to the office of the holy ministry and the pastoral charge of the Reformed Presbyterian congregation in Dumfries in 1835. The ten years' conflict had just then commenced, and, as all know, it did not diminish, but increased in intensity of interest, year by year, till 1848. The questions, ecclesiastical and civil, of these stirring years, awakened in my mind the deepest interest. And reading, as I regularly did, the *Witness* newspaper, I followed the reforming course of your Presbyteries and Assemblies with as much of eagerness and sympathy as, perhaps, any Non-intrusion minister of the Church of Scotland. I was quite conversant at that time with the views, in all their aspects, of your leading men—your Candlishes, Cunninghams, Buchanans, Beggs, Guthries, Hetheringtons. As the conflict thickened, your congregations in Dumfries, or at least influential persons among them, got alarmed; the Established Churches in Dumfries were refused for your public meetings, and their doors closed against you. But I am glad to be able to-day to say my church was ever open to you in which to hold your meetings, and my pulpit was readily given for your ministers to preach in. I have a pleasure, sir, in thinking that Dr. Candlish, and Dr. Cunningham, and Dr. Hetherington, and Professor Chalmers, and others occupied my pulpit from time to time. I think almost the only leading man of that period who came as deputations to the south of Scotland who did not happen to do so was Dr. Begg. And I hope, before long, he will be willing to atone for his oversight—by preaching in my pulpit in Glasgow on some important occasion. Well, sir, the year 1848 arrived. I had always affirmed, in the face of all incredulity (and there was a good deal of incredulity at that time), that the Non-intrusion ministers, as a whole, would nobly fulfil the pledges they had made to their Church and country. But when the memorable day arrived that witnessed the actual fulfilment of these pledges, I felt as if my ministerial strength was mightily increased, and as if I might now make professions of attachment to truth that, before this, might have been suspected as mere bravado. The Sabbath after the Disruption soon came. There was only one minister in Dumfries among the Disruption ministers, viz., Mr. M'Kenzie, of St. Mary's. Where was he to preach? He was not allowed, schismatic as he was alleged to be, to enter his own pulpit. But he very willingly got access to mine. I preached in the forenoon, he in the afternoon, so that the first Free Church sermon that was preached in the Queen of the South was from my pulpit. Was not this, Moderator, an incipient union between the Reformed Presbyterian and Free Churches? Was it not the old mother or grandmother, taking up the infant Church in her arms, and blessing God for the deliverance He had wrought? Or, to look at it in another light, was there not an unconscious private marriage that day between the two Churches that has only to-day been publicly proclaimed? This is the reason, sir, why I don't feel from home in this Assembly. This is the reason why I claim, though with all humility, some sort of right to be here.

But, Moderator, I would not feel at ease if I did not avail myself of the opportunity, which my present position gives me, of indicating in a single word at least one of the aspects in which I think this Union ought to be looked at, and that is, its bearing on the Christian and moral interests of our land. Those interests may be viewed separately, yet in reality they are combined. The theory of a morality detached from piety may be advocated; and it may be denied that there is any inseparable link of connection between what is due to man and what is due to God, between

sound morality and true religion. But any morality that is divorced from religion—any morality that has in it no element of the divine, that does not include the rights of God as well as the rights of man, is not morality in any Biblical meaning of that word; for the Ten Commandments, which I hold to the summary of moral duty, embraces the claims of God as well as the claims of man. What Paley calls a devotional morality, a morality consecrated and enriched by fellowship with God and with His Son—is what Holy Scripture teaches and enjoins. It follows from this, then, that the Church is to concern itself with the morality as well as the religion of the country in which it exists. It cannot be faithful to its Divine Head, it cannot be loyal to the King of nations, if it does not seek to bring, not individuals only, but nations, in their national capacity, into religious subjection to God, and moral conformity to His will.

I think the Churches that have been united to-day are very much at one as regards aiming at, and being contented with nothing less, than nationalising the Christian religion, by which I mean infusing the vital element of religion into all our national affairs, so that they might come more and more to be conducted in a spirit of responsibility to God, and under the guidance of His law—a law at once of equity and love. I am well aware, sir, that the Union that has just taken place, though a Union of Churches as such, in which there is a mutual recognition of equality, is yet a Union in which there is a vast disproportion between the two Churches as to numbers, and to the public influence that numbers give. And this being the case, it may seem arrogant even to insinuate that a Church numerically so small as the one to which the Free Church has to-day been united, could have any perceptible effect on the spirit and aim of a Church so powerful as that of the Free Church of Scotland. But, Moderator, though we are humble, as becomes us, we are not abject. We are not willing to be swallowed up by this great Free Church without having time to say a word for ourselves during the past; yea, we expect to live, and, if possible, to some purpose within the Church to which we have become united. For although it be true that there is great strength in numbers, yet there are other elements of strength as well as numbers. The Reformed Presbyterian Church has never pretended to be anything else than little among the thousands of Judah. An unwise and, as I think, an indefensible position was taken up early by the fathers of the Reformed Presbyterian Church as to terms of Christian communion. These terms represented the protesting and witnessing position of the Church; and when viewed in this light, they were legitimate, and did good service; but when their adoption was demanded by all applicants for admission to the membership of the Christian Church, they were put out of their place, and became to many a stone of stumbling. They tended, as I think, to keep our numbers small, and to prevent acceding to our ecclesiastical fellowship many most intelligent and excellent Christian people who heartily approved of our leading object as a Church. But although our tribe has been but a small one among the hosts of Israel, it has not, on the whole, consisted of small men; of men with small limited, narrow aims. Not to speak of the ancestry common to us with others, the men of the first and second Reformation;—not to go farther back than the Revolution, the MacMillans, the Fairleys, the Thorburns, the Hendersons, the Masons, the Rowatts, the Symingtons, the Goolds, were not little men. Most of them were men of stature, men of presence, even corporeally—and as preachers of the Gospel and witnesses of the truth, they were men who would have adorned and enriched any church in the world. It is quite certain that these fathers of the Reformed Presbyterian Church, along with the preaching of the Gospel and the dispensing of solemn Christian ordinances, never had their eye withdrawn from the national aspects of religion, and the nationality of that mortality which is the daughter of religion. And this large spirit—this high and ennobling aim—is perhaps the most valuable legacy they have bequeathed to their ecclesiastical descendants.

I trust then, Moderator, that though numerically small, we will be an element of strength in the larger Church to which we have become united, and that we will help you in giving prominence to the aim of bringing Church and State alike under subjection to the King of kings and Lord of lords—which subjection I take to be the culmination and crown of the Church's efforts so far as these are to have a triumph in the present world.

The Church during these years passed has been happily roused to make aggres-

sive efforts on the masses of society that have been allowed to grow up outside of the pale and beyond the influence of the Church—efforts that have been called evangelistic to distinguish them from mere zeal on behalf of sound evangelical doctrine. Let us be thankful for these efforts and the spirit that has originated them, and do all we can to promote them. But let us not forget that our religion, while it is personal, is not individual in any narrow or exclusive sense; it develops itself into domestic, social, and civil life. Our religion cannot have any less lofty aim than the kingdoms of this world, becoming Christian kingdoms—the kingdoms of our Lord and of His Christ. It cannot be perfectly satisfied till this result is reached. The preaching of our great Reformers, while it was both evangelical and evangelistic, had always in it a national bearing, and this gave to it grandeur. It was so also with the fathers of Dissent in Scotland, and certainly with the fathers of the Reformed Presbyterian Church, who, seldom preaching two days in one place, were great Scottish evangelists, as well as witnesses for the attainments of the Reformation. I hope, as I have said, that this Union will contribute to make us aim more and more at bringing all the influences that enter into social and civil, as well as personal, domestic, and ecclesiastical life, under the regulation of God's law. I hope, that we will be stirred up to pray and labour more than ever for nothing short of the establishment of the government of Jesus Christ in the hearts and over the conduct of all our people, including rulers, supreme and subordinate, as well as ruled.

I look to-night not only to the past, but to the future of the Church in our own and other lands, and to the future of the world and of its kingdoms; specially do I look to the future of these Covenanted Isles of the Sea, and yet more specially to the future of Covenanted Scotland. Far from me be the thought of limiting my sympathies to my native Scotland, or circumscribing them within these sea-girt Isles of the Ocean. The King to whom we cherish loyalty, and whose reign we desire to be established in every heart and household of our native land, is not only the King of Scotland, but the King of Nations. He is the rod who was to come out of the stem of Jesse, the branch who was to grow out of his roots, the Saviour-Prince who was to be the Saviour and the Ruler of all people. Our king is no local or national Monarch, but a universal Sovereign whose dominion is from sea to sea, and from the river to the ends of the earth. But these cosmopolitan views and sympathies are not incompatible with special love for one's own land. The very reverse. We will seek the welfare of other lands not the less but the more, by seeking earnestly the good of our own. "Give me Scotland or I die" was, I believe, the passionate cry to heaven of John Knox, the magnanimous Scottish Reformer. Would it be arrogant for the Free Church of Scotland, in the day of its union with its little sister, the Reformed Church, not in any narrow or sectarian, but in a truly patriotic and catholic sense, to catch the spirit of Knox, and echo his cry, "Give me Scotland or I die?" This implies, however, a taking a fresh hold of God, resolving to give Him no rest till He establishes His name among us, and make it glorious. And this again implies a spiritual revival of the Church, and as the effect of such revival a union among its different branches, making them become one great branch of righteousness that would fill the land with the fruits of righteousness that, through Jesus Christ, would be the praise and glory of God—making them to become one stick in the hand of the Lord—one sheepfold presided over by the Chief Shepherd and Bishop of Souls. A spiritually revived and a spiritually re-united Church, such as we have predicted in the 37th of Ezekiel, would be the glory of old Scotland, and, in some respects, the glory of all lands. Is it too much to expect this? Is it too high for us to attempt, and look for this "great thing" coming out of the Union—insignificant as it may seem—that has taken place to-day? The ear of Jehovah is not heavy that it cannot hear; the arm of the Lord is not shortened that it cannot save. Awake, awake, put on strength, O arm of the Lord; awake as in the ancient times, in the generations of old. And if we cry thus to God, let us hear God crying to us—Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; shake thyself from the dust, loose thyself from the bands of thy neck, O captive daughter of Zion.

Dr. BEGG, who was received with loud applause, said—I would be very insensible were I not thoroughly impressed by the very solemn events which have

occurred this day—events which we anticipated with great satisfaction, but which I am sure in the realisation have exceeded all our expectations. We desire to give God all the thanks, and we earnestly pray that His blessing may continue amongst us and greatly follow the transactions of this eventful day. One or two preliminary statements. We all listened with the most profound interest and satisfaction to the eloquent address of Dr. Goold—even as we have now listened with great satisfaction to the address of Mr. M'Dermid. I would suggest that the admirable address of Dr. Goold in particular should be showered over the whole country—so as both to explain the principles embodied in the Union which has taken place, and to illustrate and vindicate those principles which this United Church so cordially maintains. With reference to my excellent friend, Mr. M'Dermid, I may require to explain—that it was from no disinclination to occupy his pulpit in Dumfries that the circumstance to which he has referred occurred. The fact is, that I did not know that he desired me to occupy his pulpit. I myself was ordained in Dumfries, and left it shortly before he came to it; but it so happened that in the arrangements made at that time I was sent to a much more distant part of the field, though it was also in the south. And I may say, in confirmation of what Mr. M'Dermid has affirmed, that whilst we received a welcome from many in those distant parts of Scotland, from none did we receive a more cordial welcome than from the Reformed Presbyterians. I may also mention that we used all these facts in reference of the Covenanting struggle to illustrate the principles which we maintained and supported. I myself am an immediate descendant of Covenanting ancestors, and I have always gloried in that. In the parish in which I was born there are still the remains of the struggle at Bothwell Brig, to which a detachment was sent by that parish, and in which is still preserved the flag, stained with blood to some extent, which was carried at that battlefield. I took the precaution, at the instance of the person to whom it belongs, and who is an immediate descendant of the man that carried it, to have it renewed, laid down anew, and preserved on a fresh groundwork of silk, so as to guard it against the ravages of time, so far as it was possible. I mention these things for the purpose of reminding all whom it may concern that we always regarded ourselves as in some respects the immediate descendants of the Covenanters, and also that our Church has ever claimed descent from all the men who have struggled for similar principles from the days of John Knox. Speaking of one of our visits for the purpose of explaining and vindicating our Free Church principles when I came to the town of Wigtown in the South of Scotland, I found to my astonishment that the people there were profoundly ignorant of the very meaning of what we were struggling about. I remembered that one of the most remarkable events connected with the persecutions occurred at that place—that two women had been drowned by the bloody tyrants of those days, being tied to stakes at the tide mark, and drowned by the returning tide, and I knew that one of them had been buried in the churchyard of Wigtown. I said to some of these ignorant people, “Will you come with me to your churchyard!” and we did go, and I said, “Look there!”—they had been renewing the inscription on the monument:—

“Let earth and stone still witness bear,
There lies the martyred virgin here:
Martyred for owning Christ supreme
Head of His Church, and no more crime.”

I said “These are our principles, and here is the evidence that as in the times gone by the tombs of the prophets may be built and the sepulchres of the righteous garnished by those who are truly ignorant of the principles for which they suffered. The doctrine of the Reformed Presbyterian Church of the universal supremacy of Christ is our very doctrine, so far as I understand it. That doctrine has sometimes reference to His Headship over all things to the Church, and sometimes more immediate reference to His Headship over the Church, according as the struggle advances and takes varied forms. These aspects of the question are both distinctly brought out in the fundamental constitution of this Church. Both these principles have been nobly announced to-day, and I thoroughly agree with what Mr. M'Dermid stated as to the duty of the Church to apply these principles universally including all ramifications of social questions. I am persuaded that we take narrow views of our position as the ministers of Christ. We look too much at comparatively narrow

doctrine, and a still more comparatively narrow application of doctrine, and while the great social mischiefs of our country are growing up around us, and men are attempting to deal with them by every means but the right ones, I believe the Church in the long run will be forced to take up her true position in regard to all public questions and deal with all social evils in connection with the principles of the Word of Christ, He himself being Ruler and Governor among the nations. I rejoice on many grounds in the Union which has this day been formed, and I am certain that the element which has been united to our Church will be found productive of the greatest possible advantage. There are many aspects in which that matter may be viewed. Some of what are called the peculiarities of the Reformed Presbyterians are just the very things in which I specially rejoice. They are not peculiarities if you go over Scotland generally, for, as I think it was mentioned to-day or on some recent occasion, if you cross the Grampians you will find as simple Presbyterians, and men devoted to precisely the same peculiarities by which our friends have been so nobly distinguished. To speak, for example, of singing only the Psalms of David in the house of God. I do not wish to raise any debate here and now, but at the same time I sing only the Psalms of David in the public worship of the sanctuary. And north of the Grampians you will find that universally the same practice is found. (Cries of "No, no.") Well, you may be altering it, some of you. Most assuredly that was the state of things—I believe it is generally the state of things still; and we know that the Psalms are not only divinely inspired, so that we know we are offering to God a service of His own appointment, but our version of the Psalms is consecrated by the most glorious memories of our country Who can hear the lines—

"In Judah's land God is well known,
His name in Israel's great,"

without remembering the struggle of Drumclog? No intelligent Scotchman can sing the 31st Psalm,

"Into thine hands I do commit my spirit,"

without thinking of Hugh M'Kail. No one can sing without emotion, remembering the bloody struggles of the past and the noble faith in which the men of the Covenant breathed out their souls—

"Thou art my hiding-place, thou shalt
From trouble keep me free;
Thou, with songs of deliverance,
About shall compass me."

And did we not during the Disruption sing:—

"When Zion's bondage God turned back,
As men that dreamed were we"?

I remember the venerable Dr Mackellar giving out with great power the lines—

"In chariots some put confidence,
Some horses trust upon,
But we remember will the name
Of our Lord God alone."

And of Dr. M'Donald, remarkably adapting himself to the bold and peculiar genius of the Highlanders, giving out this Psalm:—

"Oft did they vex me from my youth,
May Israel now declare;
Oft did they vex me from my youth,
Yet not victorious were."

When the late struggle in America took place, it has been said that they could not in all their hymn-books find a war-song to sing, and they required to go back to the old Psalms of David. Well, I trust that we will all to some extent imbibe and maintain these views. And whatever may be said, it is certain that in singing the Psalms which God has prepared we cannot be wrong. I believe also that we may derive a very important lesson from our friends in connection with preaching. They all hold strongly the essential doctrines of the gospel, and my

recollections of the Reformed Presbyterians are all connected with most admirable preaching. Mr. M'Dermid has spoken of the portly figures of some of these men. You may rest assured that the physique of oratory is not to be despised. When I was in Paisley, where I had a most excellent servant—a fine old woman, a United Presbyterian, who attended the ministry of Dr. Smart, and she said, "Our minister is a gaucy man, he fills the e'e." There is no doubt whatever that is an advantage. No one can have seen and heard either of the two Dr. Symingtons without knowing what manly forms they had, and what powerful preachers they were. And I remember, as if it were yesterday, hearing Dr. Mason preaching in a powerful way to a large gathering on a hillside on a text which I have never heard preached upon since: "Or ever I was aware, my soul made me like the chariots of Amminadib." These men did not preach short essays to the people, but good, long, ample expositions, full of sound doctrine and full illustrations of Scripture truth. We hear sometimes in the present day that the pulpit has lost its power. It is the men in it that have lost their power. The pulpit is as powerful as ever; but, depend upon it, that if you wish the people to come and listen, you must have something to say, and something worth listening to. Any man who will attend the ministry of such a man as Mr. Spurgeon will see that the plainest form of worship, if it be only connected with powerful and simple preaching, will be greatly attractive. Men give forth small and pointless homilies, and diluted statements of the Word of God, instead of preaching the truth boldly, and, as the apostle said, "not shunning to declare the whole counsel of God." I am certain that, instead of strong doctrine and ample sermons being found to be a disadvantage, they will be found to be of the greatest advantage. These old ministers preached in that style. I remember a worthy woman saying in connection with a comparatively short sermon, as it was thought at that time—we would reckon it a pretty fair average sermon—about three-quarters of an hour—she said, "It was unco scrimpit wark." The older Reformed Presbyterians would only have been warming to their work in that time. The people then were a stern and noble people, lovers of truth and fearless themselves in the discharge of duty, they expected the ministers to be the same. They had no sympathy with sentimental and delicate ministers. Dr. Symington once told me a story of a minister not very robust, who was about to ascend into a tent. A storm had arisen, and was blowing into the mouth of the tent, and coming to the foot of the ladder, seeing him begin to shrink back, one of the old women clustering around the foot of it, said—"Oh, gang up, man, ye should spend and be spent!" In answer to this the man quietly and emphatically replied—"Yes, but no a' in ae day." One reason why I greatly rejoice in the Union with this Church is, that circumstances seem to threaten us again with a repetition of some of the old struggles. We all know that Romanism is making great advances—advances in Scotland, but far greater advances in England. We know that the present Dr. Manning, who has been exalted to the rank of Cardinal, has openly avowed what his intention is, viz., to reconquer this land for the Pope. He says, "England is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England it is powerless everywhere; conquered in England it is conquered throughout the world. Once overthrown here all is but a warfare of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will." Now we are very apt to imagine that Popery is changed, and that, even supposing that it were to succeed, no great evil would result. But this is impossible from the very nature of Romish principles, and there is unquestionable evidence that Rome is as tyrannical as ever, and that if she ever acquires power in this country she will trample under foot all the liberties which our ancestors have secured at the sacrifice of their lives. The other day, in America, the following decided statement was made in a Romish journal:—"We admit that the Roman Catholic Church is intolerant, but this intolerance is a logical one, and a necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone possesses the truth. The Church tolerates heretics only in so far as she is compelled thereto, but she hates them with a deadly hatred, and exerts all her power towards their destruction. As soon as the Catholics here shall attain sufficient majority there will be an end to religious freedom in the United States. Heresy is a mortal sin, which destroys the soul, and besides it is a contagious disease, and it is for this reason that all truly Christian princes extirpate

heresy from their States. When we, therefore, abstain from the persecution of heretics at the present time, we repeat it distinctly that this is only because we are too weak." Now, the old Covenanters understood this peril, and one object of their first Covenant was just to resist the attempts of Rome to regain supremacy, and to trample them under foot. Some people attempt to represent these Covenants as deeds of intolerance, whereas they were framed in self-defence. They were guarantees of liberty, and so in like manner was the Solemn League and Covenant. It was a Covenant against prelacy, a system from which Scotland has greatly suffered. And I fear that whilst in England the prelatic system seems to be working Rome's work, and therefore is to be dreaded on that account, we are not without danger in our own country. I see proposals made by eminent men which, in my opinion, would end in the first place in that semi-Popish prelacy which too much prevails where prelacy prevails at all in Scotland, and ultimately would land us in the grasp of Rome. Now, I do not propose now and here to renew the Covenants, but I for one believe, in a definite sense, in the obligations of the Covenants which already exist, and also that in all human probability the Protestants of this country may be driven to join themselves together again, as our Covenanting ancestors did, against a variety of present enemies, against infidelity—for there is nothing more intolerant than infidelity, where it has the power—and against those other enemies with which our ancestors struggled. I will give you an illustration to confirm what Mr. M'Dermid has said about the large spirit by which the Reformed Presbyterians have always been characterised. It is not much to make Covenants in such a land as this, but it is a remarkable fact that, in connection with the various evils and enemies which are springing up against religion in America, the Reformed Presbyterians have made a new Covenant for the very purpose of meeting and resisting those evils; and I will read you a short extract from the assertion of objects and principles laid down on that occasion. It is very interesting to think of a Covenant being sworn at Pittsburg, Pennsylvania, in May 1871. The Rev. Dr. Sloane on that interesting occasion said:—"We pledge ourselves in our bond that no effort shall be spared to make our beloved country a kingdom of our Lord and of His Christ. The old blue banner of the Covenant which our fathers unfurled to the battle and the breeze bore for its inscription, 'For Christ's Crown and Covenant.' Shortly after the Disruption of the Established Church, the eloquent Guthrie said—This storm has blown out the old banner until we read, 'For Christ's Crown.' Let it blow a little longer and a little stronger, and we shall read the entire motto, 'For Christ's Crown and Covenant.' That prayer, alas, is yet unfulfilled in the land of our Covenant fathers. But here to-day we bind ourselves to endeavour to hasten the time when the meteor flag of our country, the starry emblem of its power, shall float over a land in covenant with God, recognising His Son, and owning allegiance to our Lord Jesus Christ. And may God hasten it in His time! And now, dear brethren, let us with united hearts, with sincerity of purpose, with fervent prayer to the God of all grace to make us perfect, stablish, strengthen, and settle us, and with our hearts lifted up with our hands to God in the heavens, carry out our long-cherished and deliberate purpose to join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Let us as a United Church cordially re-echo these noble and patriotic aspirations, as urgently required for Britain as for America. Our main object in the meantime should be to do our Master's work in our several departments. It is delightful to find any indication of a deep and growing interest in the kingdom of Christ in our own land, and I trust that this will not only increase, but that it will radiate forth in more determined efforts to conquer the world on behalf of the Lord and of His Christ. "How beautiful on the mountains are the feet of them that publish salvation," and what is it? "That say unto Zion, thy God reigneth." That is the proclamation of the gospel, as well as "Come unto me, all ye that labour and are heavy laden, and I will give you rest." But in connection with all let us never forget that our commission to preach at all comes from Him who says, "All power is given unto me in heaven and on earth." Let us humbly and earnestly look up to Him as alone able to keep us from falling, to strengthen us for duty, and to crown our efforts with an abundant blessing. We do most cordially welcome our friends into our fellowship, and hope and pray that the Union which has now been consummated may greatly tend to the glory of God and the good of the Church. We earnestly desire that we may, in communion

and in kindly intercourse with all who love the Lord Jesus Christ in this land, seek to make it a delightful land, which the Lord shall bless. Welcome, then, after the solemn transactions of this day, sons of the Covenant, who have long endured hardness as good soldiers of Jesus Christ. Let us stand together, and, by the blessing of God, contend earnestly for the faith once delivered to the saints, in the language of another—

“ Bearing aloft our Zion's standard,
Crimsoned o'er with martyrs' blood ;
It hath waved through lapse of ages,
Undestroyed by fire or flood.

“ On the field of bloody conflict,
It hath waved amid the strife,
And our fathers to preserve it
Perilled fortune, home, and life.”

Principal RAINY introduced Professor Calderwood, Convener of the Committee of the United Presbyterian Synod, appointed to present the congratulations of that body to the United Church.

Professor CALDERWOOD said—Moderator, fathers and brethren of this united Assembly, we appear amongst you to convey the congratulations of the United Presbyterian Church on the occasion of the Union this day consummated. As the convener of the committee to whom this pleasant duty has been entrusted, it is my part to read the minute of Synod authorising our appearance on this occasion :—“ Synod Hall, Edinburgh, 23d May, 1876, which day the Synod met and was constituted, *inter alia*. The following resolution was adopted :—In view of the approaching Union of the Free and Reformed Presbyterian Churches in Scotland, and in view of its coincidence with the Union of the English section of the United Presbyterian Church and the English Presbyterian Church, which last Union is to include the Reformed Presbyterian congregation in Liverpool, the Synod, in the spirit of brotherly love commended by our Lord, agrees to convey its congratulations to the sister Churches in Scotland on the occasion of their Union, and resolves to appoint a committee to convey these congratulations in name of the Synod.” Such is the resolution passed by our Synod, and on account of the passing of which we as deputies are here to-night. I further take the liberty of reading the names of the deputation as appointed—Rev. John Rankine, Cupar-Fife, Moderator ; Rev. Dr. M'Gavin, Dundee, ex-Moderator ; Rev. Professor Cairns, D.D. ; Rev. Dr. Bruce ; Rev. Dr. Peddie ; Rev. Dr. Young, Glasgow ; Rev. Patrick W. Robertson, B.A., College Street, Edinburgh, which last name you will allow me to dwell upon as one of the series of links which indicate the closeness of the ties between the United Presbyterian Church and the Free Church. With these ministers are the following elders—Robert Young, Esq. ; Hugh Barnett, Esq. ; David C. Tannahill, Esq., all of Glasgow ; William Paterson, Esq. ; John Burn, Esq. ; and Professor Calderwood (convener), all of Edinburgh. The Rev. Dr. Peddie and Rev. Dr. Young are unavoidably absent. It is not my part to take a share in the work to-night in the way of making any speech, but you will allow me, as convener of the committee, to say that we are here to join heart and soul in the prayer that the great Head of the Church may bless this Union, and make it effectual for the quickening of evangelical life throughout our country, for spreading the spirit of unity amongst the Churches, and the spirit of missionary zeal, and for giving us more and more an earnest, devout, devoted, and highly cultured ministry to proclaim the glad tidings of the gospel of peace. These are our feelings, and with these feelings we rejoice very greatly in appearing amongst you to-night. I conclude simply by stating that, at our unanimous request, the Moderator of the Synod and the Rev. Professor Cairns will address the Assembly.

The Rev. JOHN RANKINE (who was loudly applauded) said—Moderator, and fathers and brethren of the Free Church of Scotland, my friend Professor Calderwood has, with his usual ability and clearness, stated the object for which we appear before you this evening, and the only regret which I have is, that the United Presbyterian Church should not be represented on this auspicious occasion by one of its members better known to public fame than I am, and more fully qualified to discharge the duty to which I am now called. Under the sense of this feeling I am not, how-

ever, overwhelmed, knowing that I am to be succeeded by my beloved friend and brother, the Rev. Professor Cairns, who is at once the apostle of union and the faithful Achates of every honest and well-meaning advocate of a cause which is and must be dear to the exalted King and Head of the Church.

In proceeding to the discharge of the duty before me, there are two questions suggested to my mind, and in answering these my commission will be discharged. These questions are, in what character and with objects do we appear amongst you this evening?

In answer to the former of these, I notice that we are here as the friends of our common Lord. Sin is a dividing, a disintegrating principle—separating man from his Maker, separating sinful men from the holy angels, and men from their fellows; so that the history of the past justifies the scriptural description of the heathen, hateful and hating one another. Jesus Christ has, however, come for the purpose of removing these and all other consequences of sin. He has appeared as the reconciler, the reuniter of God and man—the reuniter of man and the holy beings in the universe, and of man and man. For this He suffered; for this He died; for this He revived, and is now exalted and made Head over all things to the Church. And going back to the great purpose of the mediatorial work, we find it expressed in these words—“God hath purposed that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him,” &c. As the friends of Jesus we are here this evening to rejoice in the fulfilment of that petition in His intercessory prayer, that His people may be one. We are here to rejoice with you on the breaking down of the middle wall of partition between two sections of His Church, and in the partial fulfilment of His purpose, even the gathering together of all things in Christ, the second Adam. With John the Baptist we may say—“He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom’s voice.” Our joy, therefore, is fulfilled.

Once more, Moderator, we appear amongst you this evening as belonging to a Church which is the fruit of union, or rather unions. Previous to 1820 there were four sections of the Secession Church, exclusive, of course, of the Reformed Presbyterians and the Relief; but in that year two of these happily united and constituted the United Secession Church. That Union proved a great blessing to the brethren who were united, and to the country at large. I was not present at its consummation, but I remember well the thanksgiving and praises that were offered up in connection with the joyous event. Hitherto the cause of Dissent had been disfigured and weakened by its divisions, but then for the first time in our land the dove was seen returning with the olive branch, announcing that the waters of discord and division had so far abated. In 1847 there was another Union between the United Secession and the Relief Churches, and that constituted the United Presbyterian Church, which body we represent here this evening. I had the great pleasure of being present at the consummation of that Union in Tanfield Hall, a place associated with interesting recollections in the minds of many of the senior members of this Court. In this second Union we have the threefold cord which is not easily broken; and as numerous blessings to ourselves and to the world have flowed from that Union, we would have seemed to belie our own history as a Church, and to be ungrateful to God for the many mercies wherewith He has crowned us, if we had declined to be present with you this evening.

But again, Moderator, we represent a Synod which during the past week was engaged in laying a costly offering on the altar of union. One part of our business was separating from our jurisdiction upwards of a hundred of our congregations in England, with the view of a Union being formed between them and the English Presbyterian Church. That separation was to some of us a very painful one. It was like cutting off a right hand or plucking out a right eye, and we are only reconciled to the sacrifice by the confident expectation that a strong, United Presbyterian Church in England will act as a barrier against the tide of Rationalism, Ritualism, and Popery, which is threatening to sweep away the evangelism of that portion of our beloved land. In the matter of union, your Assembly of 1876 and our Synod of 1876 have been travelling in the same direction, and I humbly think, Moderator, that if the desire for union is to be measured by the sacrifice that a

Church is ready to make for it, we have no cause to be ashamed. In your case it seems all gain. In our case there is loss—loss of numbers, loss of resources, consequently, in the eye of the world, loss of strength and influence, but doing this in faith, as I believe it has been done, we can look forward with all confidence to the reward. “There is that giveth and yet increaseth.” We have been giving, and we may confidently expect the increase. May I add what comes after,—“There is that withholdeth more than is meet, and it tendeth to poverty.” I believe if we had withheld at this time, as some of our dear brethren were desirous of doing, it would have tended to poverty. That man that goeth forth weeping, bearing precious seed, shall return bringing his sheaves with him.

Having thus vindicated our right to be here, you will grant me a few minutes while I mention the special object for which we have come. We are not here, certainly, to review your order of procedure in prosecuting this business. We are not here—Roman-like or Rob-Roy-like—to lay violent hands on Principal Rainy on the one hand, or Dr. Begg on the other, in order to have another Union. We do not approve of compulsory principles in religion. We are here, Moderator, to congratulate you as a United Church. We are here to rejoice with you over the lost piece of silver which you have found—a very precious piece of silver—a genuine piece of silver. We are here to enjoy the feast of love that you have provided for us, or rather which the God of love has provided. We are here to take part in your praises and thanksgivings. We are present to unite in sincere and fervent prayers to the Most High God that this happy Union may be blessed more especially to the two honoured denominations that have this day been made one, that you may enjoy, in a measure larger than you have ever done, times of refreshing from the presence of the Lord, and that in the hand of God you may be made a blessing both at home and abroad.

To some it may appear that our present position is that of the rejected lover or rival, and as such a delicate one. Now, on that point I do not enter farther than to say that we have no pettishness, no grudges in regard to the past; and to my mind there are two considerations that reconcile me to our present position.

In the first place, the United Presbyterian Church, of which I am Moderator, and of whose honour I am specially jealous, is at present in a most prosperous condition. I rejoice to be in circumstances to say this, and I am sure you are equally glad to hear it. In membership, in attendance on Sabbath-schools and Bible-classes, in missionary agents at home and abroad, and in financial resources, she has made great progress during the past year. The Lord can bless you, and He can also bless us. Giving doth not impoverish Him. As I said in closing the proceedings of our own Synod, so I venture to repeat it here—The Lord hath done great things for us, whereof we may be glad.

The other consideration which reconciles me to our present position is the prospect that we have next month of a happy union in England with a section of the Church that is “sib” to you, and also with the Reformed Presbyterians in England—another piece of the silver that has been found. That is the first instalment of our reward for the sacrifice that we have laid on the altar of union, and only the first instalment.

I am not going beyond my commission when I say that I have faith in future unions, just because I believe in the promise of God, and because I believe that Christ’s intercessory prayer will be heard. I say nothing, Moderator, as to the time. It may not be in my time, and it may not be in your time; but it will be in God’s time—in the fulness of the times—the right time to Him—the due season—when the faith of His people shall have been tried; and when He, in His glory, shall appear to favour Zion, and to build up the walls of Jerusalem. Meantime, brethren, let us remember that he that soweth and he that reapeth shall rejoice together; and if we scatter the seeds of union by our words, and spirit, and prayers, let the reaping time come when it may, we shall assuredly rejoice together.

Dr. CAIRNS, who was received with loud and prolonged cheering, said—Moderator, fathers and brethren of this united Assembly—I join with all my heart, not only for myself, but, I am sure, for all the United Presbyterian Church, of which I have the honour this evening of being a deputy, in addressing my congratulations to you on this most impressive and deeply interesting, and, I must add, historical Union. There has been done this day something that will have issues in the future, that will have issues for the Churches thus united, and that will have issues far beyond—issues extending to the whole Presbyterian Church—issues in a

real and true sense extending to the whole Church of Christ, and even to the whole world. Moderator, the occasion is so great that I feel unequal to do justice to it, and any one who has taken part as a spectator in the solemnities of this day must have felt that he was laying up one of the most precious memories of his whole life. I join in all our Moderator has said in the way of congratulations, and if there be one thing more than another in which I desire to join with you it is this, that we do not come here to lament lost battles or to raise old issues in connection with Christian unity. I would be prepared even to say, "Let the dead past bury its dead." But I am restrained from doing so by the belief that the past is not dead. I am restrained from saying so of the past as it has had an important connection with the Union of this day, and of the Union to which we are looking forward (as already alluded to) on English soil. I cannot but recall to mind the seasons of intercourse with brethren of this Church, now so happily united, and with the English Presbyterian Church in our Union Committee, I recall the memories of beloved fathers and brethren—I do not speak of the living, I speak of the departed men like Bannerman, Candlish, Buchanan, Guthrie, Fairbairn, Lumsden. I am constrained to add—I should be doing injustice to my own feelings if I did not add, Forbes and Gibson. I call up the memory of brethren of the English Presbyterian Church—Dr. James Hamilton and Dr. Thomas M'Crie, and of honoured and beloved brethren of our own United Presbyterian Church, whom we lament too soon removed from us—Johnston, Robson, Finlayson, M'Ewen, and others. I call up the countenances and labours of these beloved fathers and brethren, and I venture to think they had some connection, and not an unimportant connection, with the proceedings and transactions of this day. I will say, whatever was dead in these efforts and feelings, whatever bore the stamp and impress of human infirmity and imperfection, let that infirmity and imperfection not only be regarded as dead, but let it be buried, let it descend to the grave and have no resurrection. But whatever was truly living in these transactions and these consultations and proceedings, whatever was in them of the divine in contradistinction from the human, and I believe there was so much of the divine in them as to make them one of the most instructive and interesting passages in the history of the whole Catholic Church Christian union, I say, I wish perpetuated. For that I claim vitality; and in regard to that which, begun in weakness and human infirmity, I rejoice to think that these issues are in God's time, as has been already stated—and who shall wish any time but His?—travelling to a realisation and a consummation.

Moderator, fathers and brethren, I hail the event of this day as a great step in the right direction. It is the healing of the breaches of our Presbyterianism; the recovery of our covenanted uniformity; for, although we do not perhaps look back in every point of view, at least all of us in the United Presbyterian Church, with the same eyes on the transactions of the covenanting period, we should be most unworthy of ourselves, we should not be Scotchmen or Presbyterians, if we did not cherish the memories of the heroes and martyrs of the Covenant as warmly and faithfully as any Reformed or Free Churchman in the world. And I may mention this, just by the way, that we have one in our United Presbyterian Church who can not only go back in his lineage to covenanting times, but who is a lineal descendant of John Knox himself. I claim for us as close a connection in all deep and vital respects with the covenanting period as any other section of the Presbyterian Church in our land, and I trust we shall be able to carry out the spirit of those covenanting transactions and efforts in striving to make religion national—and striving to do so in harmony with the great and noble principle of our common confession, the confession made for us by the Covenanters, or those that went before them, "God is Lord of the conscience, and He has left it free."

I am not here to speak lightly of distinctive principles. Some of my friends and brethren in the United Presbyterian Church think there is some defect in my vision in regard to distinctive principles, and, perhaps, there may be an infirmity, and it may even be increasing with the lapse of years. But I could never for one moment think of speaking lightly of the distinctive principles of Christian Churches. Were you to take away the distinctive principles of Christian Churches, how many glorious passages of Church history would you blot out and destroy? What testimonies would be removed from the pages of Church history from even a comparatively early period, when the Christian Church was comparatively unknown, on the one

hand, against the errors of the multitude, and on the other hand against the errors of kings and rulers; what passages would be removed in connection with some of the greatest names in Church history; how pale the colour, for example, of such names as those so often referred to this day—Renwick and Cameron; how pale would be the names of such men as Henderson and Chalmers were all distinctive principles to be disregarded and thought lightly of? But it is not for me, attached as I am with profound conviction to the United Presbyterian Church, and to the memory of its founders, Erskine and Gillespie, to speak of distinctive principles as if these were of small and minor importance. Just in the degree in which distinctive principles are important, just in that degree it is the duty of churches to contend earnestly for them as included in and giving a colour to the faith once delivered to the saints; and in the same degree, in which there is attachment to distinctive principles, do distinctive principles receive advantage when they prove compatible with the cause of Christian unity itself. Attachment to Christian principle should be in harmony with attachment to the cause of Christian union, which stands in the forefront of Presbyterianism and Christianity, and is expressed in the prayer of the blessed Lord and Saviour that they may all be one, as He is in the Father and the Father in Him. There is, perhaps, no denomination of Christians in the world who have been more attached to distinctive principles than the Reformed Presbyterian Church on the one hand, and the Free Church on the other; and it is in the degree of their attachment to these distinctive principles that I see the triumph of Christian union in the events of this day, for which I most profoundly thank God, as having proved the compatibility of attachment to distinctive principles with attachment to the equally great and glorious cause of Christian union. If it is possible in this case, then I trust I may be trespassing on no susceptibilities in this great audience—since whatever allusion of this kind has been made to-day already has been received in so sympathetic, in so considerate and tender a spirit, I may go so far as to say, by all in this great Assembly, that I am encouraged to utter what I now do—that, since attachment to distinctive principles has been proved in cases where it might not have been thought possible to be reconcilable with attachment to Christian union (for the reconcilableness is here proved and demonstrated), may I not be warranted in cherishing a hope and expressing it, that some day, as distant as you will, provided it be only as soon as you can, the experiment shall go a little farther, and another Church shall be found—which, with the same tenacity in adherence to distinctive principles, pertinacity in attachment to them, and even pugnacity, if you will, in the assertion of them, may have the same experiment tried upon it, and tried successfully, and which shall, with the consent of all parties, see its name added to this happy roll of brethren dwelling together in unity.

The transactions of this day recall to my mind the pathetic words which closed the last joint report of our Union Committee, written, as I know, by the hand of one whose name is never mentioned in an Assembly like this without the most profound veneration and affection, Robert Buchanan. And in regard to him, I cannot but express regret, tempered only by submission to the all-wise providence of God, that he was not spared with others who laboured in the cause of Christian union to see the partial fulfilment of his prediction:—"Bonds of union have been created in this intercourse (referring to the intercourse that had been going on) which they doubt not time will only perpetuate and strengthen in the case of the Churches which they represent, so as more fully to predispose and prepare them for incorporating ecclesiastical union—a union which cannot be very far off, and for which more than ever they long and pray."

Moderator, I had almost forgotten that negotiations for union were not going on still between those Churches which had come to be spoken of by an almost *vox signata* or fixed title of "negotiating Churches." If I am trespassing in talking thus, indulge and forgive me; but though it be a fact that these negotiations are suspended—it may be suspended for a considerably lengthened period—I will take the liberty of saying that I for one do not wish to see them resumed until there is some reasonable hope and prospect that they will be resumed for the last time, and that, when they are resumed, a union shall be harmoniously consummated and universally rejoiced over such as has taken place in the proceedings and transactions of this day. Let us co-operate as far as we can; and surely we are disposed to co-operate as far as we can. Let us make the most of those bonds of mutual eligibility of which we have a

happy specimen amongst us this night in the presence of the Rev. Mr. Robertson, of College Street United Presbyterian Church. Let us rejoice in such bonds of union on one side and on the other. Let us not make it our motto that we shall "forget that we ever have loved." Let us rather cherish the memory of our past affection and attachment brought out in these years of intercourse. Let us, in short, in the words of our own Poet Laureate, say—

"Tis better to have loved and lost,
Than never to have loved at all."

Or, we may take the words of a great sage of ancient Greece, which have not, however, about them that Christian ring which has been spoken of as belonging to the Reformed Presbyterian Church—and had he been called to frame an apophthegm that would suit the circumstances he would have framed it in a different manner. It is this—"That we should love as those who might one day come to hate, and hate as those who might one day come to love." Rather than that, I would say, we should love as those who are to love for ever—we should discuss and debate, or even disagree, as those who are one day to agree and harmonise. Let our Churches in their now separate state, like noble rivers traversing the same country, and coming nearer and nearer to each other as they descend to the ocean, only roll on a little further, and the time and place of confluence will be found; and it may yet be given us in our lifetime in the Church below to witness that, seeing eye to eye, which faces, sadly missed from this Assembly, needed to be removed to the world above in order to realise; and let us trust we may be permitted to carry on our work in regard to union, and in regard to every other Christian work and labour, in the spirit which they were of when with us, and which they doubtless, in their exalted seats in glory, wish us to cherish and to imitate. May God enable us so to do; may we vow and pledge each other so to do so long as we remain in a separate state as Christian Churches, and let us all rejoice and make the most of the blessed transactions and events of this day, which have given, I venture to say, a great impulse to the cause of union everywhere—and have removed one of the divisions which the world is only too ready to see and to be influenced by, to the prejudice of Christianity; for division and antagonism, however they may be necessary and called for by attachment to high and sacred Christian principle, are, after all, a necessity and not a choice to any true Christian heart. So I venture to say that the transactions and proceedings of this day will everywhere be read with a thrill of gladness and thanksgiving by those who pray for the peace of Jerusalem; and in the spirit which these transactions have awakened or deepened beyond my power to express them in my own breast, I would now congratulate this United Church, and bid them God speed in all future Christian work. "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

The MODERATOR then addressed the deputation from the United Presbyterian Church. He said—I have been asked to tender to you our best thanks for your appearance here this evening, and for the admirable, heart-stirring addresses to which we have listened. I feel that the less I say in the circumstances in which I am placed the better, and that I should rather leave the addresses to make their own impression independent of any effort of mine. There is one thing, however, which I feel constrained to say, and that is this, that no men have a better right to be here this night than you have, and that for this reason, that the original negotiations upon the subject of union were negotiations concerning union between you and us. Our friends of the Reformed Presbyterian Church came in, no doubt, at an after period, and we hailed and welcomed them, and in the wise providence of God, in place of that which we aimed at first being attained at the conclusion of our negotiations, that about which we did not think at first, is that which has occurred. Union between you and us has not taken place, but we unite this day with the brethren of the Reformed Presbyterian Church, and I am sure you will agree with us that it is better that our union with you should not take place than take place at the expense of disunion among ourselves. I most cordially express my own sympathy, and I believe I express the sympathy of the whole of this Assembly, with you upon the subject of union. I feel that there is not a minister

or member of this Church that does not desire union itself. They may have conscientious difficulties which we cannot but respect. I may differ from them, but I should be sorry to tread upon the conscience of any brother in our own or in any other Church ; and I am sure I express the mind of every member of the Assembly of the Free Church of Scotland, when I say that we all desire union, if we could attain the union in a way that would be consistent with our conscientious convictions. And more, brethren, we would have even a wider union. I express the mind of all I am sure when I say that we trust and pray that the day may come, and that soon, when all the living Presbyterianism of Scotland may be gathered into one like the dispersed of Israel. We do not know how soon it may come. God works in mysterious ways. It may come, perhaps, not in our day. It may come—we pray that it will come—we feel even that it will come. Allow me to return you our sense of obligation for the appearance you have made, and for the admirable heart-stirring addresses which you have delivered.

The MODERATOR, continuing, said that before Dr. Dykes addressed the Assembly, he might be allowed to ask Dr. Goold to take the chair.

When Dr. Goold took the chair, the large audience rose to their feet and cheered loudly.

Dr. DYKES, who was received with loud applause, said—Moderator, on an occasion so very full of an interest, which I may call peculiarly and intensely Scottish, I cannot help feeling that, as representative of an English Church, it were hardly fair in me to trespass long upon the time of the House, but by the courtesy of this Assembly I and my fellow-deputies have been permitted to express the extreme pleasure we feel in this day's proceedings and our sense of the high honour, not only of being present here to-day to assist, as the French say, by our presence in the memorable and historical event of this morning, but now also to join our congratulations with those of your sister Church in Scotland upon the consummation of this happy Union. And, sir, I reckon it no small addition, both to the pleasure and honour of my appearance on this platform at this moment, that I am the first to whom it has been given to address a member of the Reformed Presbyterian Church in the capacity of Moderator of this House. On a great many grounds—on personal, on historical, and on public grounds—I cannot but rejoice as a minister and member of the English Presbyterian Church in the event which has taken place to-day. Allow me to say, that both for the sake of the Free Church which was, and for the sake of the Reformed Presbyterian Church which was, we are here to offer to the members of these two Churches, our hearty congratulations. I count the Free Church of Scotland happy in this that it has received, and received particularly at the present moment, a tribute to its cherished claim to represent the true line of succession—the oldest line of Scottish ecclesiastical history. And I offer my congratulations on this ground, even more emphatically than on the ground of the substantial addition which this transaction has brought to the membership and influence of the Church, although that accession is one of no mean kind. The Free Church of Scotland, in whose bosom I was brought up, to which I look as my own mother Church, has to-day gathered into herself a wealth of historical recollection, a wealth of sacred memories and of names to be enrolled alongside her own, of which any Church in Christendom might be proud, and which certainly no other Church, sir, could have brought to her but your own. On the other hand, I hope I shall not be misconceived when I say of the Church of the Covenant and the martyrs, the Church of the heroic age in Scotland's ecclesiastical history—aye, in her civil history, too—that I account her happy as an institution, a venerable and intelligent institution, in having found here to-day a dignified, peaceful, and useful close to her long history, as a separate branch of Scottish Presbyterianism. It sometimes is the fate of institutions to outlive their day of usefulness ; it sometimes is the fate of institutions not to know how to meet a change of times, and so unhappily they linger to their death in a melancholy decline. There is no fear of any such fate being in store for the historical Church of the Covenanters, and it would have been a profound cause of regret to intelligent and patriotic Scotchmen if that Church had not known, as thank God she has known, how to pour all that remained to her of what God has given her in the past, into one of the main streams of the spiritual life and energy of the country, so as to form in the future a factor, no less powerful because it is not a separate factor, in making the Church of the future. I speak

in the name of my fellow-deputies of my Church, as well as my own, when I say we wish to both Churches, now one, a long and growing career of larger and more splendid service to the Master, illustrated by names that shall be as venerated in the generations to come as the names of the past on which you both pride yourselves, are to generations now.

But we in England have not been here to-day merely as onlookers. To some extent—a small extent indeed—we are sharers in the event of to-day. It has been already hinted, and I think it is quite in keeping with my position that I venture more explicitly to explain that you are not receiving into this venerable House to-day all the Reformed Presbyterian congregations—not even all the willing Reformed Presbyterian congregations. There is one congregation connected with the Reformed Presbyterian Church that is situated in England. I am not going to commit a mistake for which I have already been taken to task on the other side of the Border, by saying that there is only one Reformed Presbyterian Church in England—but I am correct in saying that there is only one Reformed Presbyterian Church in connection with the body that has to-day entered into Union, which is situated south of the Tweed; it is the intention of that congregation to apply for admission into the Presbyterian Church of England; and it is its intention to do so—I think it is not unimportant to say—not before our Union of the 13th of June next, but immediately after the 13th June. It takes this step—as, sir, you are well aware, and as this House will be glad to know—with the full sanction and concurrence of the late Reformed Presbyterian Synod. One congregation does not count much numerically; but the principle upon which one congregation joins would be good, I take it, for any number of congregations; and therefore, by the adhesion of this solitary congregation there is a real testimony to the fidelity to truth, and to the historic principles of the Church of Scotland, of those terms of Union on which we are about to unite with our beloved friends of the United Presbyterian Church. It is a testimony to what we are glad to know is the sentiment of every one in this House—viz., that our Union proceeds on terms by which no essential principle of the Presbyterian Church is to be sacrificed.

But, sir, we have wider reasons than this, as English Christians and English Presbyterians, for taking an interest in the event of this day. The struggle against Prelacy and superstition under the Stuart kings in Scotland was not one to which we can be indifferent. It was essentially the same as drove out the men of 1662. It is in essence the same as we must still maintain against the reviving superstition of the heirs of Laud in the Church of England to-day. Prelacy, to be sure, as meaning the domination of hierarchs within the Church, is not what it was, but its Erastian disregard for the rights of the Christian people as such is hardly less, while the fatal sacerdotalism which lay beneath the designs of Charles, and gave to the schemes of Laud their most fatal and malignant character, is as active and mischievous to-day as then. More than that, the Covenanting struggle in Scotland was a struggle for civil freedom and rights of conscience as well as for gospel truth. No intelligent Christian from the other side of the Tweed who desired to look at matters from an English point of view could fail to sympathise with the men whom you represent here to-day. The Covenanting struggle in Scotland when you really go to the bottom of it, was, after all, a struggle for full freedom, for the rights of conscience, for the rights of nations, and for the rights of men, as truly and as really as it was a struggle for gospel truth. It was part of that battle which raged all over Western Europe during the mighty seventeenth century; which raged in England, in Scotland, in Switzerland, in Holland eminently, and in Germany. That was a battle of Christian men for self-government in the State against Papal despotism on the one hand, as well as for liberty in the Church to serve and obey Christ alone on the other. And in that fight no one could forget that in the days of your forefathers contending against your Stuart kings it was Scotland that met and broke the shock of dynastic and priestly power, and served as a bulwark and outwork for the protection of English liberty. But for the iron endurance of these grim and resolute, yet tender men, the combat in the South would have been worse to sustain. Their qualities we still need, though in a different fashion. Uncompromising fidelity to truth, to duty, and to God—the courage to endure and wear out as well as to do—with a tender and solemn sense of the awfulness of spiritual facts and of the judgments of God—these are qualities we cannot yet do without. Nor, if it be thought

that more tender and cheerful features are needed, let it be said that such features are unrepresented in the men of the early Covenanting struggle. There was about many of these men, as you very well know, and as you, sir, reminded us this morning, a holy cheerfulness along with their unflinching firmness; there was an emphatic self-surrender in whatever belonged to themselves, while they were zealous of whatever belonged to the honour of the Lord of hosts; there was even, I think, a sweet mildness about many of them, especially before the later brutality of the dragoonades had turned to some extent to gall even the milk of human kindness in the children's breasts. There was in the features of the earlier stages of the terrible conflict a gentleness, a Christ-like meekness under wrong and injury, a high and genuine martyr-like spirit. When I would cast my mind back to what we have earned and reaped from these men, it strikes me, perhaps more than anything which I have yet named, that we should thank them for the passionate quest of a glorious ideal. It is such ideals, even when they are unattainable, which lift up the character of men and nations. I think that no worthy historian has yet been found to tell, as it ought to be told, how much Scotland owes to this splendid vision which these men sought, the vision of a consecrated land of saints ruled by a covenanted king, loyal to Christ. It hovered before the rapt eyes of these saints of Scotland until it wellnigh turned them into seers, it elevated them until it made them heroes, and though the picture seemed to fade before the eyes of their children, as though it had been painted by the morning light on the mist of their own moorland, still, sir, it has done its work, for it has contributed mightily to educate the hearts of Scotchmen. But has it so faded? Or is it not simply thrown forward, as the old Jew learned to throw his Messianic hopes forward from one anticipated Christ to another, better and greater yet to come. When the King comes, the true King of the Covenant, then, sir, we may look for the kingdom, and we shall have then the Covenant in its essence, and the realm of the Bride and of the Lamb and the glory of a Holy Church in a Holy Land.

The Assembly again engaged in devotional exercises.

Mr. BINNIE, treasurer of the late Reformed Presbyterian Church, said—Mr. Moderator, on this occasion I have been asked to speak on behalf of the laity of the Reformed Presbyterian Church, and I esteem it no small honour to do so. I value highly the privilege of representing the good old Church, and I feel most deeply the honour of addressing this venerable Assembly. The Reformed Presbyterian Church enters into this Union heartily, as you have seen to-day, and it enters as a healthy, fully equipped, growing Church. Bear with me while I quote a few figures to illustrate this. Ten years ago the total membership was 6585, now it is 7290. Ten years ago the stipend received by all the ministers was £6091, last year it was £7071. Ten years ago the sum raised for all the Synod schemes was £1724, last year it was £2878, 7s. 5d. Ten years ago the total funds in the hands of the Synod's treasurer were £1875, now they are £7270. According to returns obtained twelve months ago from all the congregations, the total annual Church income—exclusive of legacies—was £11,888, or 32s. 8d. per member. One-tenth of the gross income of the Church was last year expended on foreign missions, and of that sum one-fourth was contributed by the children of the Church for the support of the mission schooner "Dayspring." In one respect we are pre-eminently a Free Church, for not one penny of debt rests on any of our ecclesiastical property.

In this connection it is right that I should acknowledge the kindness and consideration of your committee in dealing with the financial arrangements incident to the Union. At first these seemed to be surrounded with difficulties, but the difficulties quickly disappeared. I believe that every minister of our Church is satisfied with the arrangements made, and that the laity are pleased has been abundantly manifested by the very hearty response given to the appeal addressed to them on behalf of the Widows' and Orphans' Fund. In two months there has been contributed for that fund the largest sum ever raised in the Reformed Presbyterian Church for a single object.

But to turn for a little from figures to the work already done to-day. We have now in part attained what we have long desired, the reunion of the old true Presbyterian Church of Scotland; and henceforth, in the company of men like-minded, labouring in the same spirit for the attainment of the same ends, we hope more successfully than ever to do the work of a Christian Church. For some of us much

that is sad and painful is mingled with our joy. In a small Church such as ours all the members of the courts and committees have been not only co-workers but old personal friends. Our meetings of Synod especially were happy reunions, never to be forgotten. Our ministers at these times seldom found it necessary to look for accommodation in a hotel. Under the hospitable roof of the local ministers and the laity the busy days were succeeded by the cheerful nights, when old friendships were renewed, new friendships cemented, and many schemes propounded for the good of our much-loved Zion. Some of us, too, are reminded to-day of carefully cherished family traditions, which seem to bring us very close to the Church during her whole history, back even through the dark days of the persecution. Can you wonder that we feel sad when we seem to separate ourselves, even a little, from all this venerated past? But sadder still is it to find that our present action is by so many misunderstood. Some outsiders congratulate us on having broken loose from what they are pleased to call the old Cameronian narrowness. And among ourselves are found some worthy friends who blame us for unfaithfulness to our old principles. To both classes I say—Gentlemen, you are mistaken. There was no narrowness in the old Cameronian principles to forsake, and these principles we are not forsaking. We are only giving to them their legitimate practical expression. No doubt, in days when narrowness and sectarianism were universal, men among our fathers who had not fully entered into the spirit of the liberty-conserving principles which they professed, were narrow and exclusive. But this was in spite of, and contrary to, the principles which they professed to uphold. If one thing more distinguished our fathers than another, it was their ardent attachment to the old covenanted Reformation and to the Covenants, as expressing in a clear and accessible form certain great principles. But their attachment, be it observed, was to the principles themselves, not certainly to the parchment on which they are written, or the form of words in which they are expressed. The Covenants they regarded as means of drawing them closer to other men. But nowadays those regard themselves as the most faithful Covenanters who cling most tenaciously to the words and form, but forget the spirit of the Covenants. These men do not stand shoulder to shoulder with every man who is labouring for the overthrow of Popery, Prelacy, and Erastianism, the old enemies of the Church, still, alas! too powerful. No; they withdraw from, and utter a testimony against, the vast majority of such men, because they will not in some particular form of words express their determination to do the very work in which, nevertheless, their whole life is spent. Can these men claim to be the true followers of the old Covenanters? Let us hear some of the Covenanters' own old words. In the darkest hours of the killing time the societies gave to the world a statement of their principles. If ever men were placed in circumstances where bitterness and narrowness would have been excusable, these were the men. But listen to the informatory vindication:—

“Difference in judgment is not sufficient to sound withdrawing, if it be either in things indifferent in their own nature, which may be done or not done after this manner or after another, without any breach of divine precept. Such things, 'tis true, may be made inexpedient, and may become a matter of stumbling to a weak brother; therefore in these we must be fully persuaded in our own minds, and also observe the rules of charity carefully, not to offend any of Christ's little ones.” And again—“So whenever the causes of distance shall be rightly removed, offences and defections acknowledged and forsaken, we shall with all readiness concur; yea, we would account it a day of our joy and hope in Israel if the Lord would give us occasion to evidence the same.”

We believe that the present position of the Free Church of Scotland satisfies our fundamental principles, and faithfulness to these principles calls us to concur with you as we are doing to-day. We gladly respond to the invitation which twelve years ago you addressed to us to enter upon negotiations for union. But our sympathies embrace a wider field far than even the Free Church. We are still separated from other honoured and beloved branches of the old true Presbyterian Church of Christ in Scotland. We desire to see these all one. For this we will still labour, for this we will still pray, and in the noble words already quoted, “we shall esteem it a day of our joy and hope in Israel if the Lord will give us occasion to evidence the same.”

The Rev. Mr. JOHN KAY, Clerk of the late Reformed Presbyterian Church, said

—Moderator, fathers and brethren, it is one of the greatest comforts in connection with work of this kind that, whatever be the home differences which unhappily divide Christian men, the moment you have uttered the word *Foreign Mission*, you have uttered a word which is the Shibboleth not of a sect, but which holds wrapped up in it the very life-blood of the Christian faith; you have uttered a word which, when all else seemed mixed in a confusion that was almost hopeless, stood out amidst the raging tide of conflicting thought and speech as a common meeting-ground, on which we could recognise the brotherhood, not only of man, but the brotherhood of Christian men, and kneeling before the elder Brother, might mingle our tears with our prayers, “forgive us our debts,” and make the *jubilate* of our hearts take the old Hebrew form of the glowing words of an Eastern poet—“Let Thy way be known upon the earth, and Thy saving health among all nations.”

The revelation which the question of Foreign Missions holds to that of Christian Union is such—the pressing need of a sin-darkened world is so great—the hearts of Christian men, amidst all our differences, beats so true to the name of Him who said, among the Galilean hills, “Go ye therefore and teach all nations”—that I venture the prediction that, whatever greater Unions than that which has been witnessed to-day the loving Father may yet have in store for us, must be approached primarily from the side of Foreign Mission work. The great loving heart of Christendom may not move to the watchwords of rival sects, but it *will* move to the sublime idea of its great Lord—an earth covered with the knowledge of Jehovah as the waters cover the sea.

In correspondence recently with the venerable Convener of our Foreign Mission Committee, he employed an expression which at first sight seemed strange to me. He spoke of “the enrichment” of the Free Church through the addition to its already existing fields of foreign labour of a mission which has for upwards of thirty years engaged the activities of the Reformed Presbyterian Church. Let me say that the dowry which the bride of to-day brings with her is but a small thing compared with the princely heritage of work on which the ministers and people of our Church have now entered. I, in common with many thousands, admire the noble history of this noble Free Church in the sacrifices she made in the day when she called to decide between the Crown rights of one Jesus a king, and the claims of Cæsar, but permit me to say that that history, glorious as it is, had not been one-half so glorious but for the fact that, while labouring for the good of home and fatherland, she has advanced the banner of the Cross among the perishing heathen. The first outcome of the new life which gave the death-blow to blighting Moderatism was the renewed interest of the Church of Scotland in the work of Foreign Missions. And now the whole Church, known in the page of Scottish history as the Reformed Presbyterian Church of Scotland, feels to-day that the most “enriching” thing about this happy Union is, that her interests are to be called forth, and her labours extended, into fields of which she had heard by the hearing of the ear, but which her eye had not seen. India, with its teeming millions, with its civilisation, compared to which the civilisation of Europe is but a thing of yesterday; Ethiopia, with its hands not yet stretched out to God, but crying for God out of a heart bleeding from the wounds of a sore oppression—these are fields, the very sight of which acts like the trumpet-call to the soldier’s heart. The tears may gather in the eyes of the servants as they gathered in the Master’s eye as He sat on Mount Olivet and looked upon the city of David, but looking up to the glorious throne of His mediatorial power, the hand that dashes away the tears is stretched forth to grasp the sword, and we chant as our war-song Jehovah’s deed of gift to Zion’s anointed King, “Ask of me, and for heritage the heathen I’ll make thine, and for possession I to thee will give earth’s utmost line.”

Moderator, the age in which we live seems to me to be a somewhat hard, realistic age. It looks with a feeling allied to contempt upon anything that has the aspect of “romance,” and I presume that that may be one reason why we now hear so little of what it was once so fashionable to speak of—the “romance” of Christian Missions to the heathen in foreign lands. The term as applied to Foreign Mission effort was never one which struck me as being very happy. For, in truth, I know not of any romance connected with Foreign Mission work which is not equally to be found in all other Christian work. Do you ask me what it is? Why, Moderator, it is this, and nothing else. The “romance,” if so you will call it, which brought the Eternal

Son of the Eternal God from the bosom of His Father, the romance which emboldened Galilean fishermen to stand before the crowds of Pentecost and say, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call"—the romance which filled the heart of the tent-maker of Tarsus in Cilicia, when he stood up on Mars Hill, and declared what the world has been so long in discovering—that "God hath made of one blood all nations of men for to dwell on all the face of the earth." Find it at Calvary, find it in Athens, find it in India, in China, in Africa, among the wynds of Glasgow, or in the High Street and Grassmarket of Edinburgh, the "romance" is one and the same—love for the souls of the perishing, and the desire to win men to Christ. "Romance" such as the world speaks of will go but a little way in feeding the sacred flame from which our Foreign Missions spring; the glitter and the gilding of it soon wear off; its beauty is easily tarnished; rude contact with bloodthirsty superstitions shatters it into a thousand fragments, but **THE LOVE OF CHRIST CONSTRAINETH US**—*that* will never die.

If I were to select from the world's vocabulary a word which, transplanted from the Middle Ages, fits well into the general framework of Christian work for the Master, I would speak of the "chivalry of Christian missions." I love that word, for it agrees excellently well with the idea of one of the noblest missionaries that the world had ever seen—"Endure hardness like a good soldier of Jesus Christ." There is something here to captivate the heart, and to fire the imagination of Christian men. For there is no mission equal in nobility to this—to staunch the bleeding wounds of humanity; to press the balm of Gilead into the world's running sore, and to proclaim the truth, which can alone make free. Looking at the history of this Assembly's Foreign Missions, I thank God that the age of Christian chivalry is not past. Once in the British House of Commons, when a famed orator was thrilling the hearts of his audience by describing some of the horrors of the First Revolution in France, he spoke of that unhappy daughter of the House of Austria who perished upon the scaffold. He marvelled much that a thousand bright swords did not leap from their scabbards to avenge the wrongs of the injured queen, and with a sigh of regret added the memorable words, "The age of chivalry in Europe is past." For us who advance the blood-red banner of the Cross it is not past, and it cannot be past, so long as perishing heathendom stretches out its hands in mute but touching supplication; so long as Satan's throne rises upon the best hopes and noblest destinies of men, it can never be past. Speak of chivalry—where under the whole heaven has a more chivalrous thing been done than that which our own eyes have witnessed when the noble band who are planting the standard of the Cross on the shores of Africa's great inland sea, responded to the sigh of the brave heart whose first thought was for God, his next for man, and no thought for himself, and saw behind the hand of the dead man beckoning, the hand of a mightier still, pierced with the marks of the nails, but grasping at the same time the sceptre of the universe. If this Free Church of Scotland had done nothing for the cause of missions save this one thing, she would in the doing of it have raised for herself a monument more lasting than brass. It has been with you, Moderator, and with the Church over whose counsels you preside, as it has been with the Church which has added to-day another mission-field to your labour of love and to your earnest prayers. You have felt, even as we felt, that of all agencies for quickening the spiritual life of the Church's members, of all means for opening the hearts and the hands of the Christian people, there is nothing to be compared to work in the field of Foreign Missions. Our experience, limited as compared with yours, has gone to show us that, but for our Foreign Missions, the disruptive influences exerted by small questions would have so injured us as to have brought us wellnigh to the gates of death, but this grand question, with its pleading voice, with its wistful eyes looking out upon the great moral wastes of heathenism, has drawn us together once more, and has helped to preserve the unity of the spirit in the bond of peace.

Permit, me, Moderator, to refer for one moment to a fact adverted to in your Foreign Mission Report for this year. I am afraid the same fact may have appeared in such reports in previous years. At least, I know well that in some reports which I and others have from time to time penned we have had to advert to the same distressing fact. It is not something that has appeared only of late years among us; I find clear traces of the same thing more than 1800

years ago, when the loving heart of Jesus was touched with compassion, and when, turning to his disciples He said, "The harvest truly is plenteous, but the labourers are few." Physiologists have over and over again raised the question as to the deterioration in point of physical power and stature of the inhabitants of this and other lands. I find that in confirmation of their theories in the one direction or in the other they are constantly referring to the standard of height in the army. Whether the test be in this respect correct or not, I am not at this moment prepared to say; but I can affirm with the utmost certainty that there is no better means of gauging the spiritual life and strength of a Church, than by the number of men who step forth from the ranks, and say, "Here am I, Lord, send me." When the quickening, reviving power of the Holy Spirit is felt, when like waters upon the thirsty ground, the copious dews from on high fall upon the heart of the bride, the Lamb's wife, then the noble and heroic army grows in numbers, pushes forth its men of loftiest spiritual stature, and the work goes on so bravely and so well that the Church herself, awakened from her dream of ignoble repose, looks up and says, "Who are these that fly as doves to their windows?" In nothing is the absurdity of those who strive to make out a quasi-antagonism between Home and Foreign Mission effort more apparent to me than in this respect—that the Foreign Mission field depends for its supply of agents upon the amount of spiritual force possessed by the Church at home. When the tide of reviving and of spiritual life which recently flowed over our land was at its height, we read constantly of proffers of service on the part of those whom God had taken from the fearful pit, and whom He had set up on the Rock of Ages; oh, for another such time, for another season of that blessed effusion from on high which would fill the thinned ranks of those noble men who are even now braving the burden and the heat of the day! These men will die, I know, with their faces to the foe, but as they say, "Father, into Thy hands we commit our spirit;" would it not gladden their hearts, and bring the gleam of joy to the eyes that are to be sealed in death to know, that when the standard falls from their nerveless grasp, there are other hands to uplift it and to bear it against the frowning ranks of the foe? It cannot but be, Moderator, that with a Union so happily consummated as that which we have witnessed to-day, the numbers shall be largely increased of our labourers in the Foreign Mission field. I have surely heard of princely sums contributed by princely, large-hearted men, as a memorial of another union soon to be consummated on the other side of the Border. All honour to those whose joy at union takes this form. As for me, with my present views and sympathies, the noblest memorial, the most beautiful Ebenezer-stone of remembrance would be, if as the outcome of this blessed Union to-day effected we could report in the next Assembly of the Free Church of Scotland that fifty men from our colleges had offered themselves to this work of preaching Christ in the regions beyond.

Whether that be the case or not, I may make this assertion, that this United Church has no intention of slackening her efforts for the evangelisation of the heathen. The ground which we have won we mean to hold, the sweetest possessions of the Church will be those of which we can say with Jacob, "I won it with my bow and with my spear;" we mean "to hold the fort," and the appearance of danger or of indifference will but make us all the more tighten our grasp, and lay our hand more firmly upon the arm of Jehovah. But the other morning I observed a brief paragraph in one of our daily newspapers in which mention was made of one of those instances of heroism in humble life which one always marks with joy. Repairs had to be executed upon the vane of some steeple, two men were employed in the work; one of them, bearing in his hand a vessel full of molten lead, was mounting on the shoulders of his comrade to the highest pinnacle. A fierce gust of wind caused him for a moment to sway, and a portion of the molten metal to fall upon the arm of the man below. Realising that his own life and the life of his comrade depended upon the tenacity of his grip, he below *held on*; though the tender skin of the arm was all destroyed under the terrible shower, though the drops of liquid fire burned into nerve and muscle and sinew, into the very bone, he would not let go, till the work for which he was there had been accomplished, and his comrade's safety was secured. English pluck and English endurance never shone out more clearly than at the moment when with

face upturned to God he realised the fact that if he wavered, if he faltered for a moment, all was lost. Shall the lesson be thrown away? We are striving to fix the banner of the Cross high up upon the hostile towers of Satan's kingdom, our missionaries are winning their way to the loftiest points—they mount upon the shoulders of your giving, of your prayers, of your words of encouragement—they feel safe as long as they know that your hands are holding by the hand of God, and that no amount of discouragement, no amount of trial will make you let go that hold, till there falls from the serene of the heaven above the words of triumph, the psalm of a noble victory, "The kingdoms of this world are become the kingdoms of our God and of His Christ."

Dr. DUFF, who was received with cheers, said that he would not now at that late and unseasonable hour (eleven o'clock) address the meeting at any length. Indeed, the right thing would probably be, not to attempt to address them at all. In the first place, what little strength he had was all but gone, so that he felt physically incapable of making himself properly heard; and, in the second place, after the intense strain to which their mental powers and spiritual susceptibilities had already been subjected, the strength as well as patience of the audience must be thoroughly exhausted. Under such unfavourable circumstances, he could only very briefly indicate the line of thought and remark which he had intended to pursue.

During the day, and especially in the acting of the central scene, with the grand historic associations and hallowed memories it was fitted to awaken, how poor, how insignificant, how contemptible appeared a thousand petty, paltry, trivial questions, which were so apt to absorb their time and attention, their intellects and their hearts! It really seemed as if the marvellous prayer of Isaiah had been heard and answered on their behalf;—that Jehovah did rend the heavens, and come down amongst them to countenance their blessed Union by His presence, as in the days of old among the thousands of Israel—that the mountains of their rocky hearts, with all their ramparts of sinful alienation and prejudice, had melted before Him—and that their souls, thus molten by the heavenly fire, had been fused together as in a burning furnace of divine love! Oh, that such experiences were as lasting as they were joyous when thus vividly realised!

The solemn proceedings of the day—by far the most noteworthy in the history of their Church since those of the ever-memorable Disruption-day—had reference chiefly, if not exclusively, to the bearings of the Union, now happily consummated, on *Home* interests and relationships. Right congruous and fitting, therefore, was it, that these should be wound up by as distinct a reference of its bearings on *Foreign* interests and relationships, of a character not less momentous. Had time permitted, it was his intention to have shown, what could not be too frequently repeated, that, while it was the bounden duty of the Christian Church, or any branch thereof, faithfully to discharge all evangelic functions within her own borders, and strive resolutely to maintain purity of doctrine and worship, scriptural government and godly discipline,—all this should be, not that she might sit down in ignoble repose, as if her great work had been ended, instead of being only begun; satisfied with glorying in her vindicated principles and recovered purity and strength, instead of regarding these heaven-bestowed privileges as *means towards a vastly higher end*—even the higher and nobler end, or grand ulterior and outwardly aggressive or evangelistic work, which the Supreme Head of the Church had imperatively enjoined upon her,—that of evangelising the nations.

Such assuredly was the Bible view of the subject—a view, from the neglect of which churches had heretofore drooped and languished, or ultimately become extinct—a view which, had there been time for it, it was his intention to illustrate and confirm, by referring to God's eternal purpose in connection with the economy of redemption; to the entire strain of Old Testament prophecy and New Testament example and commands; to the constitution and chief end of the Christian Church, as the salt of the earth, and light of the world; and to the active nature and spontaneous outgoings of grace in every awakened, quickened soul. But of these most fertile and transcendently important themes, he could not now so much as cross the threshold.

The next subject to which he would fain have adverted at some length, was the manner in which their beloved brethren, who lineally represented the witness-

ing worthies to whom chiefly belonged the martyr-graves of old Scotland, were led to this outward aggressive action of a truly living evangelical Church of Christ. Now, however, he could do little more than barely advert to the fact, that, so long as their fathers carried on their mighty contendings for all God's truth in opposition to all deadly errors—for that, after all, was the main end and object of the famous Covenants, and was substantially work of a high evangelistic order—amid the tossings and buffetings of the tumultuous ocean of strife and contention which raged all around them—they were spiritually flourishing, and spiritually strong. But when times of peace came round, and all outwardly aggressive warfare ceased, their descendants, quietly retiring into obscure nooks and corners, were gradually smitten with tendencies towards spiritual faintness and languishment. True, their peculiar testimony on behalf of the Headship of Christ over His Church, and His Kingship over the nations, they never dropped, though delivered to comparatively small handfuls, without exerting any palpable aggressive influence on the outside world. And in the course of to-day's proceedings, frequent references had been made to both, and by none more impressively than by the revered Moderator of the late Reformed Presbyterian Church, whose thrilling utterances had in them the old ring of the heroic testimonies of Drumclog and Airdsmoss, and other battle scenes of Covenanting days. But in earlier and later times, both doctrines had often been kept practically in abeyance by various parties who, in theory, professed stoutly to uphold them. As regarded the latter in particular, or the doctrine of Christ's Kingship over the nations, there were individuals now who loudly and almost vauntingly proclaimed their adhesion to it; but, though they knew that, of the nations, many were still up in arms and in open revolt against Him, while the greater part were wholly ignorant of His very existence, they put forth no effort, or none worthy of the name, to quell the rebels, or enlighten and subdue the people under Him. With such, accordingly, because of the inconsistency between their doctrine and practice, he could not but have a good-natured controversy of his own; since, to be satisfied with merely emblazoning the doctrine on their Ecclesiastical flag, and, after pointing to it there, taking it down and sleeping upon it, doing little or nothing to secure for it actual homage, was surely not active loyalty to Christ, as King of nations, but downright disloyalty. Now, the grand object of Foreign Missions was to carry out this glorious doctrine of their creed into living practice; and, through the proclamation of the everlasting gospel to all kindreds, and tribes, and peoples, and nations, not to stop short till the whole world was brought into loyal and loving subjection to their Sovereign Lord and King.

All, therefore, who intelligently and honestly maintained the doctrine of Christ's Kingship over the nations, were laid under absolute and paramount obligation to deny themselves to the uttermost, and put forth their utmost energies in vigorously promoting the Foreign Mission cause. Whether some profound conviction of this kind, seizing their beloved brethren, constrained them with the force of a consistent and resistless logic, to rise up and all at once take a foremost place in the ranks of the sacramental host now rapidly advancing for the spiritual conquest of the nations, it was not for him to say. But be that as it might, the fact was undoubted that, about a generation ago, coming forth from their nooks and corners, they suddenly became a Missionary Church. Almost at a single bound they promptly proceeded to convey the gospel of grace and salvation to the New Hebrides Isles, in the uttermost parts of the earth. And ever since then this new evangelistic movement had proved the very life's blood of their Church—having continued to impart a perceptibly quickening influence to all its membership.

This would naturally have led him, in the third place, had there been time for it, to trace the rise and progress, through a complicated variety of enormous difficulties, of that most interesting mission, including sketches of the physical characteristics of the islands; the voyagings of the missionary vessel, the "Day-spring," amongst them; and the peculiar manners, customs, and habits of their degraded inhabitants, sunken as they are in the lowest depths of savage and even cannibal barbarism; but, however reluctantly, he must for the present forbear. Enough to say that the agents of five other Presbyterian Churches had subsequently gone forth to the same group of islands; and that all had co-operated in ways of mutual assistance, brotherly kindness, and charity, rarely if ever so fully exemplified either in the Old World or New. Seven of the islands had been taken possession

of and partially Christianised. Aneityum, the most southerly of the group, and the first occupied by their beloved friends, was the most advanced. There the whole population was now professedly, or nominally, Christian, and many of them genuine converts. By the venerable Mr. Inglis, who had zealously and indefatigably, and with uncommon tact, prudence, and moral courage, laboured there for upwards of a quarter of a century, the language had been reduced to form, and the greater part of the Bible translated into it. Besides this island, other two were occupied by their friends, so that, in coming to them that day they did not come empty-handed. If, as the smaller but not less honourable body, they be lovingly regarded as the spouse, in constituting the ecclesiastical marriage of to-day, they brought along with them a handsome dowry, consisting of three islands and three ordained missionaries, with their churches, manses, and schools; several hundreds not merely of professing Christians, but of actual Church members; and a goodly number of native elders and deacons, native teachers and pupils—a gift this, immeasurably more precious than all the costly presents recently bestowed by the Rajahs and Maharajahs, princes and nobles of India, on the Heir-apparent of the British throne! And surely, in the presence of that venerable Assembly, and the great cloud of witnesses all around, he might be excused for saying that the presentation of so many hundreds of once naked, brutal, savage cannibals—transformed into new creatures in Christ Jesus, clothed and in their right mind, sitting down at the table of the Lord, to partake intelligently and feelingly of the symbols of His broken body and shed blood, there singing the praises of redeeming love, and joyfully anticipating the hallelujahs of the skies,—furnished the most decisive proof of the undiminished and undiminishable power of a living Christianity in reclaiming, renewing, and elevating humanity in its lowest and most abject condition, as well as the most emphatic practical confutation of the philosophic speculations, and physical or metaphysical reveries and phantasms of the Tyndallist and Anthropological schools, anent the alleged ignoble origin and ignoble destiny of man.

From all this they might be prepared for a strong expression of his confidence, that from that day's accession they were amply warranted in looking for a fresh impulse of life, activity, and strength to all their home operations and all their Foreign Missions. Long ago, afar off on the banks of the Ganges—and more keenly, perhaps, there than had he been nearer home, when they came out at the Disruption—he felt, not in the way of boastfulness or pride, but in gratitude to God for His undeserved goodness—that really and truly, for the accomplishment of some noble and worthy end, they had then become great, glorious, and free—and he felt to-day that they had received, not in quantity but in quality, a prodigious increment of force, which, under the continued blessing of God, might cause their real greatness and glory and usefulness in the world at large to be indefinitely augmented. They were, therefore, rejoiced, not only cordially to welcome those visibly present now with their home flocks, but also their foreign missionaries, with their native flocks, newly reclaimed from grossest heathenism; yea, to embrace them all in the arms of their love, and receive them into their very hearts.

Already, had their beloved friends succeeded, unaided, in triumphantly planting the standard of Covenanted Reformation, which was only another name for primitive Apostolic Christianity restored, among the cannibal tribes of Melanesia, or Western Polynesia; and now that they were united they would have it in their power to help them in the good work, and not to desist till the whole of these islands were brought to the Lord. And henceforward their friends united with them would, by their active sympathy, and counsel, and aid, help them more successfully than heretofore to plant the same standard of Covenanted Reformation among the Greeks, Maronites, and Druses of Lebanon, that goodly mountain, so fondly personified and depicted by Arab poets as bearing Winter on his head, Spring on his shoulders, Autumn in his bosom, while Summer always lay sleeping at his feet; help them to plant it among the typical negroes of the Highlands of Southern Ethiopia and the Kaffirs and Zulus of South Africa; help them to plant it among the hundreds of millions of Zoroastrians, Mohammedans, Hindus, Aboriginal, and other nondescript tribes and races of India. And if the Lord graciously prospered them—opening the hearts of His people, to pour out their liberalities like streams from Lebanon, and of His ministering servants, alike young and old, to more ready personal consecration to the mission cause,—why might they not ere long be unitedly planting

it among the hundreds of millions of China, Japan, the continent-like islands of the vast Indian Archipelago, and all other desolate regions of the earth.

Then, remembering that one of their leading principles of action in educational missionary operations had been to use the English language, which was rapidly becoming the instrument of cultured thought and communication to the literate world of all lands, as the most effective medium of contributing the stores of all knowledge, human and divine, to the thoroughly educated few; and the vernacular tongues of all peoples and races, as the irrigating rills or channels for distributing these stores among the myriads of the less educated many,—as the result of this process in every mission field, a sublime spectacle of surpassing interest might yet be witnessed by the younger members of the now happily united Assembly in that very Hall, which already had been the scene of so many stirring events of undying renown. Already had natives of India been amongst them, and addressed them with ease and fluency, and admirable Christian sense, in the English language. Of that Assembly, one of the members, the clerical representative of the Presbytery of Calcutta, the Rev. Prasanna Kumar Chatterji, was by birth a Kulin Brahman of the highest caste, and had he been present could have delivered a telling address in English. And the day might not be far distant when they might see congregated in and around that platform representatives from the Greeks, Maronites, and Druses of Lebanon; the negroes of Southern Ethiopia, and the Zulus and Kaffirs of South Africa; the Zoroastrians, Mohammedans, Hindus, Aboriginal and other races of India; the Chinese, Japanese, Malays, New Hebrideans, and other multitudinous tribes of earth—all, all of them able, as awakened, regenerate, educated Christian men, to address them in their own English mother-tongue. And when they were seen marching in single file into the Hall, to take their allotted seats there, he must be excused for saying that, viewed in the light of prophecy concerning the latter-day glory, it would be a grander, nobler, and in all respects a diviner procession than even that of to-day, pre-eminently remarkable though that was, as the doing of the Lord, and marvellous in their eyes. Such a spectacle, if realised, might well be regarded as a prelude and anticipation, in humble terrestrial miniature, of the sublime celestial spectacle presented to the Holy Seer in Apocalyptic vision, when he beheld the great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, standing around the throne and before the Lamb, clothed with the white robes of righteousness, and palms of victory in their hands. But realised in due time it might and should be, if, true to their high and holy vocation, they only rose, and that right speedily, to the height of their peerless privileges and unequalled opportunities. Oh, then, let them arise in right earnest; let them arise now, and, renewing their Covenant oath to Him who liveth for ever and ever, let them, by the number and extent of their self-sacrifices, prove the reality and strength of their convictions in the face of all Christendom. Let them arise, and, bringing forth their creed from the mausoleums of a barren profession, let them, as belligerents, display it aloft before the world, as that by which and for which they were resolutely determined to conquer or to die. Let them arise, and, putting on the whole armour of God, let them march forth in the spirit of the ancient warriors of the cross. Let their watchword and shout of battle be, “Christ, the Supreme Head of the Church; Christ, King and Governor among the nations.” And let them not lay down their arms till, as the fruit of many a struggle and many a victory, His Headship over the Church, and His Kingship over the nations, already His by right of purchase, were triumphantly made His as Lord of all in actual possession. In the course and progress of this tremendous warfare let them be cheered and animated by the assurance that ultimate complete success was secured to them by the eternal purpose of the unchangeable God; and that “all the promises do travail with a glorious day of grace.” “Blessed jubilee!” let them all, then, with united hearts and voices, joyously exclaim, “Blessed jubilee! let thy glorious morning dawn!” Blessed jubilee, indeed! Not the jubilee of a single Church or nation, however signally distinguished, like Israel of old, but the jubilee of a once groaning but now awakened, quickened, beatified world!—a jubilee, in the celebration of which the ten thousand times ten thousand, and thousands of thousands of the redeemed above, shall unite with their triumphal song of “Blessing, and glory, and honour, and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever!”

The Assembly then adjourned till next day at half-past ten.

FRIDAY, MAY 26.

The Assembly resumed at half-past ten o'clock this morning, and was engaged in private conference on the state of religion in the country till noon. Dr. Julius Wood, Dumfries, occupied the chair.

The Assembly met in public at noon—Dr. Thomas M'Lauchlan, Moderator.

REPORT OF THE EDUCATION COMMITTEE.

Mr. MAIN, convener of the Education Committee, gave in the Report of that Committee on the Education Scheme (Appendix II.)

In connection with the Report of the Education Committee the following overture was taken up from the Synod of Lothian and Tweeddale, craving the Assembly "to set apart a suitable portion of time to consider some important questions of present interest in connection with education, and especially—1. How to secure more effectually religious teaching in the primary schools according to use and wont; 2. How to secure such higher teaching throughout the whole country, as will prepare promising young men everywhere for the universities; 3. Whether only and what duty rests with the Church in connection with the recent establishment of Chairs of Education in the Universities of Edinburgh and St. Andrews."

Mr. MAIN, in submitting the report, gave a summary of its leading features. After referring to the fact that in future all the schools in the Lowlands that were continued in connection with the Free Church must be carried on entirely at the expense of the congregations and deacons' courts, the committee were unanimously of opinion that the time had come when the same principle ought to be applied to the Highlands and Islands. If any grant should be asked to be continued, there must be special reasons given to the committee why the school board was not doing the work, and why the school was continued; because it was wrong that the committee should be called upon to do the duty of school boards, and that school boards should take the benefit of their schools and teachers till they were prepared to undertake their own duty, and then abandon the teachers, and leave them as a burden on the Church. It was right that the deacons' courts in the Highlands and Islands should understand that they should communicate with the school board in their district, and be able to tell the committee what were the reasons why the school board did not undertake their statutory duty; and it was only right that these school boards, if they could not undertake their own duty, should ask them to allow their schools to be continued, and that they should be prepared at the proper time to recognise the claims of our teachers for a retiring allowance from the board. They would not deal harshly with any teacher; but the committee would expect that an exceptional case should be made out before they continued any grants. As to the retiring allowances for teachers, the committee had resolved, that instead of three-fourths each should receive his former salary in full, and that £10 should be added to the salaries of all those who are upwards of seventy years of age, so that their allowances will range from £25 to £40 a year. He was quite certain that the day would never come when the Free Church would allow these old men to spend their days in poverty, especially when they remembered that so many were ejected, and had to face the Disruption under difficulties that ministers did not in some respects require to face, and now, in the day of their old age, when they were no longer fit for teaching, it would be a wrong done to those worthy men if they did not come forward in some fitting way and show their sense of the noble stand they made, and of the value of the services they gave to the cause of education and religion for more than thirty years, and he was sure that, though the sum required bordered on £1000, the Free Church would support the committee in their resolution to provide for these men. "In order that an estimate may be made of the amount which will probably be required in future for retiring allowances, the committee feel it to be important that, at this stage, a list be made up of the names of all teachers who may be regarded as entitled to a retiring allowance—though they may continue to teach for a few years longer. All such teachers are requested to forward, before the end of December next, through the Presbyteries within whose bounds they respectively reside, a statement showing the grounds on which their claim rests." Referring next to the statements in the report as to the normal schools, Mr.

Main expressed his conviction that the country was not fully aware of the quantity and of the high quality of the work done at the normal schools, which were second to none in the country. The service they had rendered in elevating the standard of education was beyond all praise. The question of the bearing of the setting up of the education chairs on their normal schools was a very important one indeed. They had no objection to these education chairs considered in themselves, but they were not prepared tamely to submit without a struggle to any attempt to sever the normal schools from the Churches of the land. They had no objection to an education chair, but they saw no reason why a professor of education in the University should be made the head of the normal school, and why the connection should be cut betwixt the normal schools and the Churches. If they would have their education chair, let them have it; but he asked the Church to bear this in mind, that if these normal schools be attached to the Universities, then the religious training of the students must cease. If they lost the religious training of the teachers, they would lose the only hold they now had directly as a Church upon the religious education of the country; and knowing, as he did, the high character of the Rector of their Normal School in Edinburgh, and the religious stamp and impress of his character that he left upon the young people who went from under his charge, he felt that they were doing a great service to the religious element in the education of the country when they had the normal students under such a training as his. They were anxious to elevate the teaching capabilities of teachers; they were not adverse to the university training of the future teachers of the country. So far from that, they were actually paying the fees of twenty-seven students who were attending the universities for the ordinary classes of the arts course; and that was certainly far more important than attending a mere education chair. It was a piece of utter foolishness to delude the country to suppose that by setting up an education chair they were elevating the teaching capabilities of their normal school students. The Education Committee were doing something far better when they were encouraging them to go to the university, and paying for their classes in the ordinary arts course; and that might be continued to a much greater extent. Alluding next to the necessity for increased accommodation in the Edinburgh Normal School, and pleading for assistance in that work, Mr Main said that during the last ten years 825 students had left the Normal School of Edinburgh to go as teachers over the land. After urging the claims of the fund for a collection this year, Mr. Main concluded by saying that there were two things in regard to the common schools of the country that he held to be vital. One was, that those who had charge of them should see to it that there should be religious teaching in them all, and the other was that, instead of confining themselves, as of late years they had too much done, to what was called the three R's, they should see that the education should be raised to a higher position than it was in the former parochial schools of Scotland. If the system of the three R's had always been universal, it would have thinned the ranks of the three professions. It was impossible that by any system of secondary schools—desirous as he was of seeing them elevated and multiplied—they could reach the universal mind of the country. They would never get hold of the capable young men of the country unless they had in parish and common schools the means of classical and mathematical education placed within the reach of the common people of the land. And thus, by bringing a higher style of education within the reach of them all, and at the same time a religious education, they would make them the men of sense, intelligence, sagacity, and holy living for which their land had been so famous, so that wherever Scotchmen had gone they had been marked not more by the broadness of their Scotch dialect than by the soundness of their Scotch intellect.

Principal DOUGLAS said that in some respects Mr. Main deserved the special sympathy of this House and the Church, because it was said when he was appointed to the office he had a falling cause and a dying scheme to administer. It was not very pleasant for any man to have work of that sort put into his hand. But whatever of retrogression or diminution there had been in the area and energy of the Church's educational work, he thought it required as much generalship to manage a retreat as an advance, and Mr. Main had managed that work admirably during these past years of transition. Yet he did not look upon this as a retreat—least of all as a retreat in consequence of being defeated. This educational scheme was started by the Church, not from their free choice, but from necessity, because at the time of the

Disruption so many parochial and other teachers were turned out of office in a very unnecessary and harsh manner, and they were compelled to set up schools over the country. Dr. Candlish, though believing that their separate scheme was a great blessing to the cause of education, yet always maintained in this House that a national system was preferable to a denominational system. He remembered, when he was still a student, that Dr. Begg argued for a broad national ground, and he was sure he rejoiced that day that they never had deserted that ground altogether, and that at last they had come to a rightful position. So far, therefore, from reckoning it a defeat for the Church to give up her schools as they had done, he regarded it as an evidence that their policy had been justified before the eyes of the country, and that in the end a solution had been obtained, he did not say theoretically perfect, but practically good enough for the object they had in view. He moved—

“That the General Assembly approve of the report, and record their thanks to the committee, and especially to the convener. The Assembly are decidedly of opinion that the improvements suggested in the report in regard to the Normal School Buildings at Edinburgh are urgently required; and they earnestly exhort the more wealthy members of the Church to aid it in securing an adequate accomplishment of the object so important.”

Referring to the resolutions to be moved by Dr. Begg, he said it was quite manifest that whatever benefits the Education Act had conferred on the country, it required amendment in various directions. The Vice-President of the Committee on Education had introduced a bill just now for the purpose of extending the operations of the Act of 1870; but there was very little of that bill which would be directly useful in Scotland. But there must be analogous legislation in regard to our country—such as with respect to the Factory and other Acts—in their bearing on education, and the age at which young people were to be permitted to commence work, either agricultural or manufacturing. The question of secondary education was also very important, both in so far as the setting up of secondary schools was necessary, and also for preserving the old Scottish habit of making our public schools not merely primary schools for elementary education, but for more than this. He thought it was good for the teachers and for the pupils that this should be so. The Glasgow School Board at present had 80,000 children under their care, in an area of 12 square miles, and they would very much like if there were some means of providing the boys and girls who were able scholars with bursaries for carrying on their further education. It would have a disastrous effect on Scotland if the present system was left in its incomplete state. They had objected strongly to all the management of education being carried on directly and immediately by a Committee of Council in London—a Board so invisible that when they approached it they found no person except the Secretary. He was inclined to think that something should be done to see that the Board of Education in Scotland should be made permanent. With reference to the Chairs of Education, he had to state that he did not set himself against the proposal as hostile to the Normal Schools. There were many writers who seem to think that there was no opportunity to argue this question with the Free Church, as it was standing in the way of educational progress, and that the only conceivable progress was to have these Chairs set up and compulsory attendance on them made a rule. But various considerations must come in here. For instance, first, if this were done, what were they to do for the training of female teachers? Were they to throw open the Universities to the female students? They knew that the Senatus of the University of Edinburgh had refused to admit women—he did not say whether that was right or wrong—but women were kept out of the University; and did the Assembly think the University would admit female scholars to attend the Professors' lectures—to make a breach in the fortification which the Senatus had thrown round the University for the protection of the male sex. Again, the country was jealous, and rightly jealous, of the expenses of Normal Schools and training institutions, and they had been placed under strict supervision in the way of preventing anything like jobbery. They knew that the watchful jealousy of the Government had made the conducting of their Normal Schools a very difficult thing; but they did not complain of that, because during the last ten years some institutions went to the wall in consequence of not being able to maintain themselves; but the Scottish Normal Schools had stood the test and

thriven, which proved that they were instituted on sound principles. If Professors of Education were set up, would the occupants of these Chairs be content to be paid upon the same plan as the Normal Schools, to receive payment only for the results of their work—for the teachers they had brought out, and who were successful? If the Professors consented to do this, the University would not do so, because the Senatus thought such a course would be injurious to the University system. It would be a loss to the country if so much was paid down to the Professors as compared with the present system, in which nothing was paid except in regard to those who had done good service to the country. Finally, who would appoint the Professors of Education? Was it certain that the appointments by the University Court and the Crown to Professorial Chairs were immaculate in all instances? He thought they would require further knowledge as to who would appoint the Professors before they permitted the training of their students to Professors without knowing how that was to be done. Not only that, but if they put this teaching into the hands of the two Professors, or even four, it would be a serious monopoly. Men were asking already if it was right that the higher teaching should be exclusively in the hands of the Professors. He gave no opinion upon that, but the subject of extra-mural teaching was coming more prominently before the public. Let the Normal Schools stand as they were, and let the teachers act as extra-mural Professors, and he thought they would hold their own.

Dr. WILSON seconded.

Dr. BEGG, after referring to the zeal and wisdom with which Mr. Main had presided over the Education Committee, expressed his conviction that the Church must take care that a liberal provision should be made for all the old teachers. If they had received compensation for the schools they had parted with, which would have amounted to £50,000 or £60,000, they would have had ample means for paying these teachers. At the same time, he thought the Church was both able and willing to see that justice was done to these men. The first topic embraced in the motion of which he had given notice was that of religious instruction in the common schools. The present law provided that religious instruction might be given in all the schools at certain fixed times. It was important that their Church should see that advantage was taken of that provision. That was the first and most important matter in connection with the common schools to which they should direct their attention. It was well known that there were agencies and influences abroad which tended to the disparagement and to the omission of religious teaching in the schools. For example, there were comparatively few inducements to the teachers to give such religious instruction, inasmuch as they received no payment for it, inasmuch as the time was not the most convenient for the religious instruction given in schools, as there was no inspection, and the children must come before the ordinary hours of instruction. He was certain it would be the mind of the Church that the religious instruction of the young lay at the foundation of all sound education, and that if the schools of Scotland had secured great advantages to the country and the world, that had been not merely because of the secular teaching, to which of course they did not object in the slightest degree—but were anxious to make it as effective as possible—but it had been mainly owing to the fact that all the teaching in the common schools in Scotland had hitherto been pervaded with religious instruction. The speculations which had arisen on this subject deserved serious consideration. It had been proposed, for example, that religious teaching be excluded from the common schools, and should be conducted in some other way. Now, no one who looked at that proposal but must see that, apart from all other considerations, it was quite impracticable. For no one had been able to say where secular instruction ended and where religious instruction began. For example, how would it do in connection with Scotch history to omit religious instruction? How would it do to teach the history of Scotland without teaching about the Reformation, and all the events which had succeeded the Reformation? How was it possible for the teacher to say to the children, "I will tell you about the history of Scotland as far as its secular matters are concerned, and some one else will tell you everything about it so far as religious matters are concerned"? It was impossible; it had never been experimented upon. Could they suppose that a man was able to teach geography, and tell the children about Jerusalem, about Nazareth, without mentioning a word about religion? How could a child be taught even the phraseology which was employed

in regard to the days of the year without speaking about religion. When did the reckoning of years begin—why did they speak of 1876, what was the commencement of that period? Why, it was the Christian era. “What is the meaning of that?” a child asks. “Oh! we are not to tell you that during ordinary school hours.” It must be excluded from the school on the separatist theory. Moreover, how are you to carry on the discipline of the school? A child tells a lie or he utters an oath. What is the teacher to say? He, I suppose, may say, “It is contrary to the fitness of things that you should do so,” or “I will tell you by and by, but I dare not tell you at present what is wrong.” But how is discipline to be maintained? The teacher must be able, in conducting the ordinary business of the school, if necessary, to speak of religion. It had been proposed as a question of casuistry, to what category does the Queen’s Anthem belong—“God Save the Queen”—was that religion or not? Was it to be excluded or not excluded? The truth was that these speculations sounded all very well, but the grand peculiarity about the whole matter was that those persons who made the speculation had made no experiment to show that what they proposed could be done. There was only one secular school all over Scotland, and inasmuch as the people of the country had concurred with wonderful unanimity in the statement that there should be religious teaching as heretofore in all the public schools, they must not be driven from their position by mere speculations. Was it not a remarkable fact that in Edinburgh 60,000 children had been taught in the Heriot Schools, and only two parents had objected to their children receiving religious instruction, one of them a Jewess, another a Roman Catholic? In the schools of Paisley—and if there was a place in the world where such objections might be anticipated that was the very place—there had been little or no opposition, and he would tell them a more wonderful fact than all that—namely, that in the public schools of London, there were 126,000 children taught, and there had been only 126 parents objecting—one in a thousand to the teaching of religion in the schools. Then were they to be scared away from the experience of centuries by a mere dream or speculation? And, on the other hand, if they were not to be scared, he held it was their duty to see so far as they could that the thing should be done. The ministers of this Church, and those connected with school boards, had much influence and power in this matter; but even when not connected with school boards, they could, through parents and otherwise, and through their own influence, do much to see that the good old practice of Scotland be continued. The Bible and Catechism they said. Some people said only the Bible. Well, of course, the Bible was the foundation of all religious teaching and of the highest value without the Catechism, but there was a great advantage in the Catechism. It did not leave it to the teacher to teach anything he liked out of the Bible. He would prefer, and he was sure the parents of Scotland would prefer, to have an exposition of the Westminster theologians in reference to divine truth, rather than the exposition of any teacher whatever. And, therefore, on that ground, he thought they ought to see that the use and wont of religious instruction in this country should be watched over and promoted in so far as it was in the power of the ministers of this Church to secure the object. The second topic referred to in this resolution had been adverted to by Dr. Douglas, and extremely well adverted to; and yet it was so vastly important that he should like to say something more on the subject. In a late speech by Lord Sandon, in introducing his English Education Amendment Bill, his lordship had said—“First of all, I have not a shadow of doubt in common with the settled sentiment of this country, which has been a feature since the time of the Reformation, that all people desire that there should be teaching for all children of merit in our schools. What is wished is that all the talent in the country should have a chance to rise, if it is fit to rise.” That (Dr. Begg continued) was a most admirable principle. It was exactly the principle of John Knox, and it was delightful to hear it imported into the British Parliament, even at an interval of three centuries. But then, on the other hand, according to existing arrangements, that object was not secured, and many people were not aware of the difficulty which lay in the way of securing it. The difficulty was partly that the teachers under the present system were incapable of giving the instruction which was necessary. He had been told a few minutes previous that in a part of Scotland where a very high standard of qualification was necessary in connection with the Dick Bequest, four Free Church teachers applied, and none of them could meet the necessary require-

ments. None of them could teach the higher branches that were necessary in connection with that endowment. Dr. Begg proceeded to quote from letters and official documents additional proof of this deficiency, and proceeded to explain the way in which it came about that the teaching of Latin was becoming uncommon in many of our primary schools. He had been told by a person who had great means of information that the report of one of the inspectors of a district in Scotland was to the effect that when he began his inspection there were seventeen schools in his district in which Latin was taught, but now there were only two schools in the whole of that district in which Latin was communicated. He held in his hand a paper by Professor Laurie, who understood these matters very thoroughly, in which he said that in December last 120 candidates for scholarships presented themselves in Edinburgh and Glasgow in connection with the scheme of the Church of Scotland. Many of them declined to attempt the paper, which was on Caesar's Gallic War, and of those who did, only nineteen made such an appearance as justified them in reporting that they could be said to know any Latin at all. Of these nineteen not more than ten gave indications of having been thoroughly taught. Professor Ramsay, of Glasgow, gave a number of important facts in connection with this same matter. Now, it must appear, Dr. Begg went on to say, to any one, that if this state of things continued, the hope of getting in our primary schools instruction such as would prepare young men for the universities, which has hitherto been the practice in Scotland, must very soon come to an end; and in connection with that the provision for ministers of their Church, men to succeed them in the work of the ministry. He might say that, and he was sure in doing so he spoke the experience of many men in the Assembly. He had never been at any but a parish school before he entered the University of Glasgow, and that was the state of things they must in its essential nature desire to restore. It was not to be said that every schoolmaster should be able to teach Latin, Greek, and mathematics, but in every district throughout the country, and within easy reach of the sons of the most of our middle and working classes, there should be a school to which the children might be sent, and in which they could receive an elementary training in those branches which would fit them for entering the Universities. The other matter to which he would refer was the importance of establishing intermediate schools, that was to say, schools of a higher kind still, in the burghs and more populous places. That was one of the noble ideas of Knox, and they had not yet attained to it in Scotland, but that would not meet the difficulty, however important it was in itself. That would only meet the case of the well-to-do people of the country; and it was very important that they also should have full power to carry forward their sons even to a higher position than could be secured by the primary schools. A man who could afford to give his son a pony to ride into the burgh to attend this intermediate school, or afford to board him in the burgh for that purpose, might take advantage—and it would be a great advantage—of these intermediate schools. But if they wished to secure a race of men to occupy the positions which the great mass of the present missionaries and ministers occupied, they must bring Latin and Greek down to the doors of the people, as in former times. They must make their arrangements such that the parents of Scotland, even in the humblest rank, might have it in their power to raise their children, if talented, to the highest positions. Sir Walter Scott said that it used to be the ambition of the parents of Scotland to see their sons “wag their paws in a pu’pit.” That was a great ambition, and out of it great good had come, but it would never be done by a mere distant provision. The whole idea now urged was taken from England, where it was not supposed that the common people should get any Latin or Greek at all; and unless a man was able to send his son to Eton or Rugby, or some of the higher intermediate schools, their progress towards attainments or high proficiency could not be provided for. The Scotch people had always had the opposite idea. John Knox taught the true idea of the community of men as such, and of the value of the souls of men as such, and desired that there should be a ladder, as it were, at every man’s door, on the steps of which his son could rise, if he had the power of rising, to the highest places in the Church or commonwealth; and they, as professing to be followers of his general views, ought to aim at the same object. Dr. Douglas had so fully explained the third point, namely, the matter of the educational chairs, that he thought it would be a waste of the time of

the Assembly to speak at any length on that subject. He agreed with Dr. Douglas that they were not to set themselves in opposition to education chairs as such, but they should see that the scheme, which had been very boldly announced, namely, to the effect that by having these education chairs they might by and by supersede the normal schools, they should see that that scheme was watched and resisted. By all means let the young teachers go to the classes of the University, but let them not countenance the idea that by means of mere lecturing proper teachers could be provided, and far less that teachers who shall have no religious training can ever be found satisfactory to the people of Scotland. They must let it be understood that they would give the utmost opposition to any plan whose object it was to supersede their normal schools, and to draft the pupils under the care of men over whom they had no influence, and who might entirely omit the important matter in which they were specially concerned as a Church. And for that purpose he thought they ought to strengthen their normal schools. He wished to say a word here about their admirable Normal School in Edinburgh. It stood in the very front rank of the normal schools of Scotland, which had done a mighty work for good in connection with the training of teachers. The buildings here stood exceedingly in need of repair and addition, and if they were at this stage to allow these buildings to go to ruin or become very insufficient, if they manifested in the least any readiness to abandon their normal school system, it would tend, he thought, in a very wrong and pernicious direction; and therefore, on every ground, they ought to strengthen the hands of the Education Committee in securing the necessary buildings in which their able and accomplished teachers might carry on their work with success and comfort. And he would say this, why could not they provide as much and as good teaching in regard to the theory and practice of education as could possibly be provided in any of the universities? He did not wish to speak disparagingly, any more than Dr. Douglas, of the men who had been appointed to the new chairs, both eminent in their own department; but this Church was able to provide an eminent professor of education in connection with the actual training schools which now exist. Of course it was very desirable that teachers should know everything that could be known in regard to the history and practice of education. Let them get the most eminent men they could find to teach the theory and history, as they now in the most ample way taught the practice of education; and he believed that by a combination of Edinburgh and Glasgow in connection with that, and it might be also Aberdeen, they could, by having a first-rate professor, refute the allegation that they desired to keep their future teachers ignorant in regard to any theory or history of education by which they could derive advantage. That they could effectually do in his opinion; but in the meantime they ought to have suitable buildings, and to make it universally understood that if any radical change was to be made which militated against the religious teaching of the country, it should not be made with their consent, but that it should be made in the face of their decided resistance. If they could turn religion out of the primary schools and the training schools also, by handing over the manipulation of our normal students to mere secular teachers, where would be the future of Scotland? Let any man look at it in the face, and he repeated that it was religious teaching that had made Scotland. Let them ask successful men in the colonies what had made them, and they would reply that it was not only the secular but the religious instruction of the public schools. There was no morality worthy the name that was not based upon truth, and in connection with religious principle. Therefore they must guard to the uttermost that avenue. A suggestion had been thrown out that something should be said in reference to the teaching of Gaelic in the Highland schools. Of course they highly approved of that. He agreed with this, that the hunting down of a language was a pure delusion. They could not extinguish a language except by the natural process of decay. Therefore he entirely approved of the Celtic chair, and rejoiced that Professor Blackie was likely to secure the establishment of that chair. He now moved the adoption of the resolutions of which he had given notice, viz.:—"The General Assembly, having considered the overture now before them, and the whole subject, resolve—(1) That the 'godly upbringing' of the youth of the land is an object of paramount importance, and while not desiring to diminish in the slightest degree the amount or quality of the secular education now communicated in the public

schools, that the object of securing efficient teaching of the Bible and Shorter Catechism, according to use and wont, the conscience clause being always observed, requires the closest attention on the part of the Church and its members, and they call on the office-bearers and members of the Church to exert their influence in order that the utmost advantage may be taken of the existing provision made for such instruction. (2) That facilities should be afforded in all parts of the land for the training of lads of more pregnant parts in such higher knowledge as will fit them for the universities, and to the end not only that a sufficient number of primary schools shall be elevated, in regard to the range of teaching, to the highest position attained by the old parochial schools, but that intermediate schools of a still higher kind should be established, according to the original design of John Knox, in all burghs and prominent districts. (3) That the maintenance in full efficiency of the normal school instruction, at present so successfully carried on, is of primary importance for the general interests of education in Scotland, and bears directly on the maintenance of its religious character, and that all new proposals bearing on training of teachers by chairs of education otherwise must be judged of mainly with reference to that condition. The General Assembly devolve the further consideration of this whole matter upon the Education Committee, as one which deeply concerns the best interests of the Church and country, and instruct them by conference with Government and other parties interested, or otherwise, to endeavour to secure that as far as possible effect shall be given to the principles embodied in the above resolutions."

Dr. DUFF seconded the motion. He said it was of paramount importance that religious education should be given in the schools, and it was for the Church of Christ to see to that, and to resist a secular public opinion on the subject. A cry was being raised at this moment against religious education. No man could stand up and boldly insist upon education being religious as well as secular but he was called an illiberal person and a narrow-minded sectarian. Quoting from Earl Russell, Baron Falck, Baron Von Altenstein, and Victor Cousin, he showed that these eminent ministers were emphatic in their belief as to the necessity of religion forming a primary and integral part of any general system of education; and after that who, he asked, could, with regard to reason, consistency, or historic fact, declare that those who insisted on making religion an essential part of education formed a narrow and bigoted educational sect? Why should any man be afraid or ashamed of being classified in the same educational category with such men as he had mentioned? He regretted that there was no provision for introducing religion into the examination for degrees in the University of Edinburgh, mentioning in this connection that in India candidates for the B.A. and M.A. degrees were allowed the choice of certain optional subjects of examination, one of which was "the evidence of revealed religion," which met the case of those who had been trained in the mission and other Christian schools. Referring to the Professorships of Education in our universities, he said that all would depend on the qualifications of the men and the precise objects aimed at. He had long ago advocated the establishment of such Professorships in our Indian Universities; and believed that, if properly conducted, there was ample scope for them without interfering in the least with the efficient working of our Normal Schools. But the subject was of a kind far too wide and comprehensive to be suitably discussed now. He would, therefore, again simply advert to the subject of education without religion. Had time permitted, Dr. Duff said he would have undertaken to prove to the satisfaction of any candid and ingenuous minds the following propositions which he said he had resolutely, and not without some gratifying success, maintained against the highest Government authorities on the banks of the Ganges:—(1) The utter dangerousness of knowledge without religion to the welfare of individuals and the stability of social order; (2) that a purely secular education is at best but a half or fractional system, which, under the false pretence of liberality, would rob a man of the due development and right use of the best half of the soul's varied powers, capacities, or capabilities—viz., the moral and religious—and that consequently its promoters and advocates are demonstrably the narrow-minded, the parsimonious, the illiberal, the sectarian; (3) that not only is the exclusively secular scheme partial and illiberal, but even in perfectly attaining its own professed objects, it must prove utterly inefficacious, inasmuch as from the non-cultivation of the moral and religious department of the soul, where sin hath committed the most frightful

ravages, there will in varying degrees speedily ascend such noxious fumes from indulged passions, unbridled appetites, and uncurbed desires, as must more or less and sooner or later becloud, darken, and paralyse all the intellectual powers, thus rendering the cultivation and right development of these in a great measure abortive, and the legitimate products of them a blighted harvest. (4) That even supposing the great end of the secular educationists could be attained, as fully attained it never can be, if exclusively pursued, it were comparatively but a poor and drivelling end. To aim at the exclusive cultivation of man's intellectual powers by the presentation of objects unconnected with morals and religion—objects that are temporal, sensible, visible, perishable—is to treat him at once with cruelty and contempt. It is to treat him purely as a creature of time and sense. It is to deal with him on the same physical, utilitarian principle that we would with some tractable animal or beast of burden which we wished to rear for some humble but necessary drudgery. It is to attempt to fit him to play his part profitably on the stage of time, and then leave him to expire miserably, like the brutes that perish. It is practically to shape, fashion, and handle him like any other piece of physical mechanism, as if the soul's immortality were a lie, and heaven and hell nothing better than the wildest invention of heathenism or the veriest fictions of the poetic muse.

Mr. ROSS, Rothesay, said there had been a conference of Highland ministers that morning on the subject of the teaching of Gaelic in Highland schools, and as the result of their conference he now proposed that the following should be added to Dr. Begg's motion:—"That the teaching of the native language in schools in the Gaelic-speaking portion of the country is of the very highest importance alike to the education and religious well-being of the people of the Highlands, and that the public schools ought to supply this teaching to all that require it in these parts.

Dr. RAINY seconded the motion.

Sheriff HERIOT agreed that there was now considerable danger of religion being shoved into a corner in our present educational system. To meet this danger he suggested that prizes should be given for knowledge of the Bible and Shorter Catechism in our schools. This might be done in the first place by individuals in a parish taking an interest in the religious education, by some persons interesting themselves in the religious instruction of scholars in a county, or by one or two persons taking an interest in the religious education of the land; and in the second place, it could be done by the Established Church, Free Church, and United Presbyterian Church joining and giving a certain sum for these prizes. In this way religious education might be attended to.

Baillie CAMPBELL, elder, Greenock, said that unless Government would give larger grants for Latin, Greek, and Mathematics, he believed the teaching in our parish schools, as pointed out by Dr. Begg, would degenerate in these subjects. Something was needed to stir up the Department in London in order to get them to give larger grants when they fixed the next code. He believed that if pressure was brought to bear on the Department larger grants would be given, and he recommended that the Free Church should do something to influence them in this direction.

Mr. GORDON, elder, Parkhill, gave as an instance of the feeling in favour of religion among the common people, that in a district in London where religion was excluded, many poor people sent their children to a Roman Catholic School, where they could get some religious instruction at least, whatever its kind.

Colonel DAVIDSON, elder, said the grand principle that must be kept in view in an education of this kind was that it should be a Bible education. It was religious education that had done everything for Scotland.

Mr. DAVID DICKSON, elder, said that religious instruction should be given by religious teachers. Members of School Boards, of whom there were many in this Assembly, should endeavour in the appointment of teachers to elect Christian men and women, who would not only teach the letter but the spirit of Christianity; who would not only teach doctrine, but be living epistles known and read by all the scholars.

Mr. FERGUSON, elder, of Kinmundy, made a practical suggestion in regard to secondary education. It would be very difficult, he said, to provide secondary schools all over the country to form a link between the present common schools and the Universities. In many parts of the country it would be impossible. But

he thought it was quite within the ability of all districts in the country to provide a few bursaries for the "lads of pregnant parts" within it, to enable them to take advantage of the schools that do exist in all our larger towns and cities.

Dr. BEGG mentioned, in reference to the proposal for prizes for religious knowledge, that one gentleman in London had given £500 for prizes to be competed for by the scholars in the department of religious knowledge. Dr. Begg went on to urge the importance of their continuing to be a permanent Board in Scotland for the management of education. He thought it would be a great mischief if the present Board of Education here were allowed to cease to exist, because all the evils that had come upon Scotland, in the matter of education, had come from London, where the views of Scotch people in regard to education were not understood or appreciated. Then it was a great inconvenience for the Scotch people to be obliged to have recourse to London in any matter concerning education. The present Board in Scotland might not be of such a representative character as it ought, but they should look to it that Scotland was not deprived of some such agency here for carrying on its educational system.

The motion was agreed to, with the addition proposed by Mr. Ross.

REPORT ON TEMPERANCE.

Mr. KIDSTON, of Ferniegair, gave in this Report (Appendix XXII.) He said.—Moderator, the Report on Temperance being printed, and in the hands of members of the House, will be held as read.

In the good providence of God your committee are enabled to submit the report for 1876. The vast importance of the subject will hardly be questioned, neither will the special propriety of its being discussed by Christian men, and more especially by a representative body, like this General Assembly of the Free Church.

I firmly believe, sir, that intemperance is the most formidable evil which the Christian philanthropist of the day has to grapple with, and in connection with this it is a lamentable spectacle to survey the complete network of temptation in which the feet of our people are entangled. This is the social problem of the day, and a social problem is more difficult to solve than even a political problem. With regard to the economics of the liquor question, it is calculated that one-fourth of the money annually expended in intoxicating drinks in the United Kingdom would suffice to pay the expenses of a missionary to every 10,000 of the heathen world, and in regard to the effects which flow from its consumption it can hardly be disputed that the use of intoxicating drink is producing so much poverty, crime, and disease, that it is quite impossible for a Christian Church to rest satisfied without considering what can be done in order to remedy the evil. Have many of my audience never wandered amidst the noisome courts and alleys of our large towns where our poorest poor live amidst plague, pestilence, and famine? If so, your heart must have felt sad with the nameless horrors that met you on every side. Public-houses and pawnbrokers are intermingled, and it is a sight to chill the blood to see pale, weary-eyed children—who, alas! have had no childhood—pass from the pawnbroker to the publican to supply their besotted fathers and mothers with the wherewithal to continue a debauch, whilst they, poor, starving, wretched little waifs and strays, shudder mealless in a filthy attic, or learn the alphabet of blasphemy in the gutter.

A well-known magistrate reported to me the other day that twenty-five of the persons before the court were wife-beaters, and it is a mournful fact that not one of them would have been there but for the influence of drink; and with regard to the poor victims of unnatural violence, it would have made any one's heart bleed, to see these poor women appearing in court, with their faces beaten into the colour of ripened plums. The magistrate had frequently put the question to the wives, whether, but for the drink, their husbands would have been kind to them, and they invariably answered "*that they would.*"

In such and similar cases what is the process? We have first the directly enfeebling and health-undermining effects of alcoholic indulgence on the head of the household, generating disease on himself, which, in a contagious or infectious form, might extend to his household, or even propagate its tendency or germs to his offspring.

Then there are all the secondary but still more fatal effects of his vice, in robbing his family of the food, fuel, and clothing, and other comforts which they need, to feed

his own remorseless appetite and enrich the publican. As a consequence the children droop and die in excess of other classes at the first approach of an epidemic or a rigorous season. The house again, for the lack of means to pay a better rent, is a fit cradle for fever and other diseases. Besides its low scale and site, there is its absence of comfort, and its fulness of all that is filthy. In the debilitated and heart-broken wife there is neither strength nor spirit, nor in the family funds are there the means for carrying on the habitual war against dirt, which in such a situation often taxes the resources of the most sober and well-disposed matron.

The Assembly is now sitting in the elegant and picturesque city of Edinburgh, so attractive to the eye of every stranger who merely enjoys an outside view of what is proudly called the "Modern Athens," especially on a day of blue sky and bright green foliage; but let observing philosophy turn the bull's-eye of research into the depths of the outwardly fair city, and what do you discover? You ultimately ascertain the lamentable fact, that there are not fewer than 50,000 persons living and dying in the city beyond the Church's pale, and abandoned to vice and drunkenness—that, to satisfy them with intoxicating liquors, there are not fewer than 800 places licensed for its sale—that some of these places are visited by nearly 2000 persons daily—that many mothers habitually feed their infants upon whisky, and that these poor little things either die off early, or else at the age of five are not bigger than an ordinary child of two years.

A lady going through the Children's Hospital lately, and presenting the young people with confections, asked a little creature, apparently not more than three years of age, "What would you like to have, my dear?" To which this little shrivelled piece of humanity replied—What do the ladies and gentlemen around me think she replied? I will tell you; the reply was one word, "Whusky!" The poor little dot of a thing had never known any safer or better luxury. But, Moderator, the subject which it is my duty to bring before the House is a very extensive one, and I must not therefore continue asking you to "sup on horrors" following in the train of intemperance. Those who ever frequent the police courts, see the evil in every variety of form, and the members of school boards, especially in large towns, when attending the meetings to which defaulting parents are summoned, see on every such occasion, that intemperance is the great obstacle in the way of their making education universal.

But, Moderator, if we proceed now to ask the question, What are the causes of such a fearful amount of intemperance? I would say that a great and wide-spread evil, such as intemperance, springs from many and diverse causes. The drinking customs of the country are one great cause. The tyranny of fashion is in league with the tyranny of drink, and many become slaves to the latter from their obedience to the former. There are many trade usages still extensively prevailing which tend to create and foster a love for strong drink, and are consequently instrumental in promoting intemperance. Amongst other illustrations I might say:—Step up this way, ladies and gentlemen, step up and see the Feeing Fair; listen to the riotous din of loosened tongues, and hiccoughed observations, look at the seething mass of men, women, and boys, fringed with the professional vagabonds of the neighbouring towns or cities. The theory is that the "Tryst," is one by farmers wanting servants, and servants wanting farmers, but this is a supposition largely to be imagined. If you look, you can see no bargain-making or any evidence of it. No, it is clearly a riot, and not a market. Who would get drunk, and yet have a place to seek? Who having themselves to hire, would go junketing in and out of public-houses?

If the "Feeing Fair" be indispensable in our agricultural relations, I would ask why should it be held in a town. I would advocate its removal to some more pastoral scene, to some field with hedge-rows, where no one need see it, who does not want to see it.

But, sir, among the causes of intemperance there can be no doubt that the excessive and monstrous number of public-houses, as well as the immense size of these public-houses compared with what they used to be in former times, is the most potent cause.

Facts and statistics have clearly established that intemperance, with its train of appalling evils, bears nearly an exact proportion to the facilities for acquiring excisable liquors; excessive drinking comes of excessive supply, and consequently excessive temptation. This traffic is clearly exceptional in its character, and is not

amenable to the ordinary laws of trade. I assert that, in the case of strong drink, the supply creates the demand, and also that the facility with which licences are granted is the main cause of their excessive number and indiscriminate character. In seeking to reduce the number of public-houses by statute I admit that law in a free country is to a great extent more an effect than a cause, and legislation in regard to a sumptuary law cannot go further or faster than the convictions of the people will permit. Lord Kinnaird and Muir's Act, passed in 1862, was a necessary amendment on the Forbes M'Kenzie Act—1st, Because it gave the requisite power to suppress the "shebeens" and sham clubs that cropped up under it, and in this way protected the licensed from the unlicensed trader; 2d, Because it protected the public prosecutor from vexatious appeals to the Court of Session, and made provision for his adequate remuneration.

Among other important amendments the Act of 1862 took away all idea of a vested right in a public-house, by declaring that a house not certified at the time of application must be dealt with altogether as a new house, although it had been licensed at a former, even recent, period.

It is well as a practical point to notice that the Act of 1862 was the result of ascertaining the opinion of the people of Scotland on the subject by means of a Royal Commission, which visited different parts of Scotland, and examined a thousand witnesses on the spot, and not merely the few "stock" witnesses who are usually summoned before a Parliamentary "Committee" in London. The main question, then, addressed under the Commission to the people of Scotland, was the following:—"Shall midnight and Sabbath traffic be renewed again, or shall stringent and adequate means be enacted to suppress shebeens?" And the nearly unanimous response was: "Let midnight and Sabbath traffic continue to be prohibited, but give ample and adequate powers to protect the licensed from the unlicensed trader." What we now want is a fresh Royal Commission, not to get information, as some of our objecting legislators have recently said, but to ascertain what progressive changes in the law of 1862, the general state of public opinion in Scotland now demands and will support.

The Home-Drummond Act left discretionary power to the magistrates and justices to decide what shall be deemed unseasonable hours for selling. The Forbes-M'Kenzie Act, backed by the progress of public opinion, took away this discretionary power from the magistrates, which had been managed in an unsatisfactory manner, and fixed by statute the hours for opening and closing, both in hotels and public-houses, from the hours of eight to eleven, and shut them on the whole of the Sabbath; and besides this, the Act of 1862 introduced a large number of restrictive regulations of various kinds, the want of which had nearly made the M'Kenzie Act a dead letter, and which enabled the magistrates, in the most thorough manner, to suppress every form of shebeen, as well as any peripatetic shebeen, in the form of hawking excisable liquors.

No further legislation will be of any use that does not propose to reduce by statute the number and size of public-houses, and this will only be accomplished by a combined effort of all friends of sobriety, by the friends and supporters of temperance, as well as the friends and supporters of abstinence. Some pro-publican, if I may not say pro-drunkenness newspapers, still continue to reiterate that to reduce the number of public-houses is an interference with "the liberty of the subject;" but what do these scribblers in the dark mean by the phrase "the liberty of the subject?" Do they mean that any member of the community is entitled to do whatever he or she pleases without control, or without regard to what that community may consider necessary for its physical and moral well-being? I shall only give you one instance of how the contrary is the fact, and "*ex uno disce omnes*." Suppose a man were to say, "I think there should be no interference with the liberty of the subject—therefore I don't choose to support my family," what would the community say? "We will make you do it!" And why? Because the people at once perceive that his children would otherwise become vagrants and thieves, and be a burden on the rest of the community. And, sir, I would ask is there any difference in principle between the community interfering with a man who says he will not support his family and compelling him to do so because his children would otherwise entail a burden on the general community, and in reducing the number of public-houses because the community are satisfied that in-

temperance is the cause of pauperism and crime, and thereby creates a serious burden on the community, and because they are quite satisfied that intemperance has been inflamed, extended, and stimulated by the excessive amount of temptation presented before the people, and in exact proportion to the amount of that temptation?

In regard to the other methods of counteracting and diminishing intemperance, your time will not permit me to enlarge upon them. Many of these were noticed at the Social Science Congress, such as (1) Better houses for the working classes; (2) Sound and wholesome recreation for the people; (3) Diffusing among the working-classes the science of cookery and economy of materials. The extension of education with religious instruction is an essential part of it. With regard to cookery, when in London recently, I visited the cookery classes in the day schools connected with the London School Board, which are very interesting. The School Board of Glasgow are taking steps to introduce the science of cookery into their schools; and the Education Department are not only going to give a grant for it, but I understand are about to make the teaching of it imperative.

I must notice, prominently, among the means of reducing intemperance, the operations of the various associations which advocate total abstinence. They have thrown a flood of light on the terrible evils connected with the prevailing drinking system. They are labouring to create a future public opinion, and are rousing the national conscience to a more stern condemnation of drunkenness, though with some of the arguments used to induce people to become abstainers I cannot agree. We attach great importance to the formation of "Bands of Hope," and notice with satisfaction that the Band of Hope Union has now a membership of 810,000. Total abstinence cannot reasonably be regarded as in any sense opposed to the gospel, or intended to supersede it as a remedy for intemperance. Christians who think it right and expedient to become abstainers, may certainly do so as a systematic and practical application of the spirit, principles, and precepts of the Bible, to the times in which we live, and the removal of this special form of wickedness.

The Scottish Ladies' Temperance Society are establishing a "Temperance Home" in the country for women of the working class, and have leased a farmhouse in a healthy part of Peeblesshire for that purpose. It is one of the most important enterprises of the day, to make greater efforts to set up "People's Cafés" and public-houses without drink.

I saw the other day in London with much satisfaction the bright and cheerful apartments of the People's Café at Ludgate Circus, and am inclined to take a hopeful view of this café enterprise, because drinking intoxicating liquors results to some extent from the evil or untoward condition of modern life, and the want of safe places to satisfy the cravings of working men for fellowship and social intercourse. A public-house without drink was opened lately in Stobcross Street, Glasgow.

In regard to legislation on the subject of public-houses, it is not unusual for the pro-publican press to describe our position as if we represented the diminution of the liquor traffic as the only and all-sufficient remedy for intemperance and its associated evils, and to preclude as they think all further discussion by the foolish assertion, "That it is impossible to make men sober by Act of Parliament."

We quite admit that morality in every form, including sobriety, must be secured by other means besides that of legislation; and in this department of the subject the question simply is, What can legislation do to encourage sobriety instead of promoting intemperance? In a certain sense it is impossible to make men sober by Act of Parliament, but it is not impossible to make Acts of Parliament whose tendency is to encourage and promote sobriety.

We would say it is equally impossible to make men drunken by Act of Parliament. But Acts of Parliament could surely be made whose tendency would be to encourage and promote drunkenness, and it is the duty of the Legislature to devise Acts of the former sort, and not of the latter. At the same time, I candidly admit that the law must have the support of public opinion, and that the Legislature cannot, generally speaking, go faster or further in enacting a sumptuary law than the convictions of the people will admit.

And here I may say, there are, as noticed in the Report, a number of licensing bills before Parliament at present.

Professor Smyth was obliged to withdraw his bill for shutting public-houses on the whole of Sunday in Ireland, in consequence of his having been unsuccessful with the Ballot; but he carried a resolution on the 12th May in the House of Commons to the following effect:—"That in the opinion of this House it is expedient that the law which forbids the general sale of intoxicating liquors during a portion of the Sunday in Ireland should be amended so as to apply to the whole of that day." This was carried against the Government, who did not think that public opinion in Ireland was yet ripe for that change, and offered to reduce the hours of selling on Sunday. There were about 250,000 petitions from Ireland in favour of the Bill. Last year the Assembly petitioned in favour of Professor Smyth's Bill.

Your Committee have been considering the terms of another Bill before the House, viz., "The Publican's Certificate (Scotland) Bill," and your Secretary was asked while in London to endeavour to get the Bill put into a satisfactory shape, which he did in conjunction with representatives from the "Glasgow Association for the defence of the Public Houses (Scotland) Acts." The Bill has been injuriously altered in Committee in the Commons by the insertion of clauses for granting provisional certificates, which are quite unnecessary, and if not expunged or amended, will prove mischievous. Only landlords or speculative builders would take out these certificates, and it would subvert the law of Scotland to grant licences to landlords in this way, besides creating an injurious vested right. The law of Scotland is that the justices and magistrates are to license such and so many *persons* as they shall think meet and convenient.

In regard to Sir Robert Anstruther's Bill, which may be called a Suspensory Bill for thirty years, it would require a thoroughly combined effort on the part of all the friends of sobriety, as well as the result of a Royal Commission, to carry such a Bill. Your committee has succeeded in getting the committee in the Lords delayed till 15th June, and would recommend the Assembly to petition against the provisional certificate clauses.

Your committee printed and circulated upwards of five thousand copies of the last Annual Report, to which were added the speeches delivered on the subject in the Assembly, and the deliverance thereanent. These were posted individually to all the ministers of the leading denominations, to the Members of both Houses of Parliament, and to Justices, Magistrates, Town Councils, and Superintendents of Police.

With regard to the appointment by the General Assembly that a sermon on temperance should be preached by all the ministers of the Church, on the third Sabbath of December last, your Committee have not asked by circular whether the Assembly's injunction has been universally complied with; but various ministers, as on former occasions have, of their own accord, forwarded to your Secretary interesting communications, stating that they had preached the appointed discourse, giving at the same time the text, and evidencing, by other remarks, their deep interest in the cause.

The Assembly, we think, should give a similar injunction to their members to preach a sermon on temperance on the third Sabbath of December 1876, and we think they should direct Presbyteries not only to inquire as to this being done, but to consider favourably and carefully, at one or more of their meetings, what is doing or what might be done within their bounds by the Free Church directly and specially for the advancement of strict sobriety, and for lessening the evils of drinking, not only in the more gross and extreme forms of drunkenness, but in those habits of free indulgence which lead to it. The Church may greatly assist in the formation of a sound public opinion on this subject; and if you will allow me to mention it, the custom, not so common as it once was, of ministers giving certificates of character and general recommendation to applicants for public-house certificates would, I think, be more honoured in the breach than in the observance.

Intemperance is the greatest obstacle to the spread of the gospel, and is the bane of every effort to evangelise and elevate. On this point there is the almost universal testimony of ministers, Bible-women, city missionaries, and Christian workers of every description.

The Church has a loud call to a special effort against this, one of the direst of our national sins, which should stimulate her to greater earnestness in her conflict with

all the powers of the kingdom of evil, against which our Master has sent her forth to war. She should look upon it as a fresh motive to the deepening and quickening of her own spiritual life, to a closer and more prayerful walk with Him whose strength is made perfect in our weakness, and who can and will, if we but serve Him faithfully, overrule all our successes and our failures for His glory, and for the final triumph of His kingdom on the earth.

We trust that the Church will be brought at this time to a deep sense of the responsibility which rests upon it to use every effort to stem this torrent of intemperance. The warning must apply to all classes. The effects of drink upon the poor are more apparent, the effects upon the comparatively wealthy are more real. Fewer criminal apprehensions happen among the upper classes, because only a partition may exist between their banquet-hall and their bedroom, whereas the poor have to make a perilous journey from the public-house to their hovels, in darkness, possibly unaccompanied, and probably when the arms and legs rebel against the will. It is also my sorrowful belief, that the indifference and neglect of too many of the women of the middle and upper classes to this fearfully prevalent evil have laid them open to an increase of its distressing evils in their own ranks.

The Church should therefore encourage, and, if possible, co-operate in every well-devised measure, for the amelioration of those moral, social, and sanitary evils, with which the civilisation of the present day is so grievously afflicted, and of which drunkenness is a fruitful source.

Admonition should be frequently given in the ordinary ministrations from the pulpit, with the view of elevating the standard of religious and social opinion regarding the use and abuse of intoxicating drinks, while recognising the Christian liberty in regard to the use of intoxicating drinks, and the obligation of each to judge for him or herself, as in the sight of God, yet giving solemn warning against the prevailing sin of drunkenness which, so often,

“Weaves the winding sheet of souls,
And lays them in the urn of everlasting death!”

Dr. ADAM rose to move the following motion, of which he had given notice: “That the Assembly approve of the report, and record their thanks to the committee, especially to the convener. Further, the Assembly feel a deep sense of the responsibility resting on the Christian Church in regard to the evils arising from intemperance, as well as the duty of employing every lawful and scriptural means for the purpose of resisting an evil so powerful and deadly. The Assembly approve of all well-considered measures for diminishing the number and size of public-houses, and of shortening the hours during which they are kept open, and thus removing, as far as possible, the widespread temptations to drunkenness which at present exist. The Assembly also approve of all well-considered methods for counteracting and diminishing intemperance, such as the providing of improved dwellings for the working-classes, and wholesome recreation, by means of public parks, reading-rooms, libraries, &c. The Assembly, moreover, while recognising the efforts both of those who think it expedient to abstain from intoxicating drink, and of those who in other ways oppose the prevailing vice of intemperance, consider that it is the wisdom and duty of all the friends of temperance at the present time to unite together in prosecuting those means upon which they are all agreed as fitted to check the grievous evil; and considering that drunkenness is a heinous sin, against which the Church is bound speedily to direct its earnest and powerful efforts, the Assembly strongly recommend all Synods and Presbyteries to adopt suitable means for dealing with the matter within their bounds; and they appoint all ministers of this Church, in addition to appropriate references in their ordinary ministrations, to preach a sermon on the subject on the third Sabbath of December 1876, and instruct Presbyteries to see that the injunction to preach this sermon is attended to. The Assembly, moreover, agree to petition Parliament in favour of the bill introduced into the Commons by Sir Robert Anstruther, entitled, ‘A Bill to Amend the Law relating to the Sale by Retail of Intoxicating Liquors in Scotland.’ The Assembly also agree to petition the House of Lords in favour of the first part of the bill introduced by Dr. Cameron, entitled, ‘A Bill to Assimilate the Law of Scotland relating to the Granting of Licences to Sell Intoxicating Liquors to the Law of England,’ in so far as it removes from appeal courts the power of increasing the number of public-

houses, and to reject the 'provisional certificate' clause in the bill, which would encourage an undue increase of public-houses by proprietors, builders, and speculators, and create a vested right, which would be transferable to any tenant." Dr. Adam, in supporting his motion, said, that there could be no doubt that intemperance was an enormous evil. They were all agreed upon that point; and he held strongly that the Church of Christ was bound to grapple with it to the very utmost of its power. He was delighted further to admit that, in his opinion, the Church had scarcely discharged her duty in that respect. There was some apology for their remissness. He believed that, in many cases, the Church had been deterred from doing what she otherwise would have done by the extreme views that prevailed among certain parties, and the extreme courses that were recommended by certain parties. He did not on that account defend the Church, because he believed if the Church had taken the matter into their own hands, and sought to direct public opinion, they would have controlled other parties, and they might have had sounder views prevailing on this question. The question they must come to was, what was the difference between these various motions on the table of the House? The distinctive nature of his own motion was not this, that it presented an inferior view of the evil of intemperance; far from it. Its language was precise and strong on that, as in all the other motions, nor was it in the way of holding that the Church was not to do all that was within her proper limits in the way of checking the evil; but this, that in the present time, with reference to existing circumstances, it was the duty of the Church to try to combine all those who were interested in this great subject, those who wished to meet and counteract, as far as possible, this great evil. It was their duty, without going into extreme views, or being led away by any extreme party, to combine, so far as they could, all those interested in this object, in those measures with regard to which they could unite and prosecute harmonious action. That was the distinctive feature of his motion. It was, in short, that their brethren should take the advice that some of them had gone on long ago, wait for public opinion to ripen with regard to their views, and, meanwhile, come and stand side by side with every man that had at heart the necessity of grappling with this evil that prevailed in the land, leaving them, of course, to hold their own views, and afterwards to recommend and prosecute them to the utmost of their power. The feature of the other motions was, that cautiously but still really they committed this Church, in one form or other, to something like approval, if not enforcement, of the total abstinence plan as the method by which the evil was to be met. He did not quarrel with total abstinence; he thought it was quite legitimate, and, in some cases, it was a bounden duty. He believed it was fitted to render good service, and that it had already rendered good service, to the cause of temperance. Indeed, he would condemn himself if he said anything else, for he rather supposed, in the course of his life, he had been a great many more years an abstainer than some of the brethren who would perhaps advocate another line of action, and he would be so still, but for reasons that commended themselves to his judgment and his conscience. He held it was a Christian principle that they should all abstain, in certain circumstances, from what was lawful, from a regard to the good of others, that their conduct might not become a stumbling-block to their Christian brethren. But it was a principle that required to be very carefully applied. They must take a variety of considerations into account, reasons connected with health, with the accomplishment of the end in the long run and on the whole, and reasons connected with the teaching of Scripture upon the subject to which the principle was applied; and he held that a Christian man must judge of these circumstances in his own case, and with reference to his own line of action; and for the Church to come in and take away the liberty he enjoyed according to the Word of God, for the Church to come in and enforce upon him a particular practice, was, he thought, going beyond the limits which the Church was warranted to go. He thought when the Church spoke out it should speak with authority, and it would not speak with authority unless it could point to the Word of God, and find there clear and express warrant. Then it might come to the bar of conscience; otherwise, he apprehended, it was guilty of a kind of usurpation, and he did not believe even friends of this cause would contend that they had, in this case, such an authority as that which he absolutely desiderated. They had just now great reason to be careful as to the first step they took in this particular direction. There were certain questions, questions that he would charac-

terise as of a very odious description, questions concerning the use of wine in the Supper, and questions even more extreme than that as to the right of persons connected, not with the manufacture and sale of intoxicating liquors, but even with the use of intoxicating liquors, to come to the table of the Lord, for the entrance of which questions, though not before them now, they must take care they did not open a door. They had heard a good deal of what had taken place in another Church in regard to this matter, and he thought they should commend that Church for the steadfastness and faithfulness it had shown in dealing with that class of questions. He thought there was a lesson there to themselves—he said it again—just to take care they did not enter upon a thorny path, and encourage agitation upon this very delicate question. More than that, he had this to say—why should their friends insist upon bringing in, for the purpose of counteracting intemperance, a question about which they knew that, in that Church, they were absolutely divided? They were well aware that there was no concord of opinion upon that subject so as to render it available for the temperance cause, and, therefore, he thought it would be wise and right in them not to insist on that in regard to which they differed, but to unite in that on which they were all agreed, leaving their own views to be brought forward in the long run, if public opinion should come to be in their favour. Adverting to the other motions before the House, Dr. Adam said of Mr. Hall's, that it would be a very strange thing if the Assembly at that time should dismiss their Temperance Committee without any proposal to appoint another, or take any steps whatever as a Church in dealing with this great evil. He believed there were other parties who would be glad to discharge the committee, and especially the convener. If the publicans of Glasgow could discharge Mr. Kidston they would be very thankful to do so. There were seasons of the year when, he was persuaded, they would give him a handsome trip to any part of the world, if they could only get him out of the way at the licensing occasions. He differed widely from Mr. Kidston in certain questions, but he thought they should give honour to those to whom honour was due. At the same time, he would be happy to agree to the reinforcement of the committee, always provided that it should be a committee for working and not for wrangling. As to Mr. Smith's motion, his objection to it was, that it laid down a principle of Christian expediency without any qualification, and that it called upon brethren to consider the propriety of the question, as if it could be necessary at this time of day to ask ministers and office-bearers of the Church to consider a subject of that kind. More than that, he held there was an implied assumption in the motion. He knew that the argument would be used that they only recommended total abstinence, but behind that recommendation there was an implied judgment that that was the right course to be followed, and it would not, therefore, do to soften it down. They were to consider the question with a view to an end, and that end was the adoption of the practice of total abstinence. With regard to Mr. Bannerman's motion, he would have liked if that gentleman had specified what was meant by respect and encouragement in regard to those brethren who were abstainers. Of course, the respect must be mutual. They must have respect and encouragement for all those prosecuting the same end, though not in the same way. The latter part of Mr. Bannerman's motion also implied a judgment in favour of this particular plan of total abstinence as against any other of dealing with the evil of intemperance. What he wished the Assembly to do was to recommend all parties in the Church to unite as one man on the measures to which they were agreed for diminution of those public houses, so demoralising and so injurious, and for grappling with many of the drinking customs of the country. And here the Church of England had shown much wisdom. There was a great society connected with that Church which had its ramifications throughout the length and breadth of the land. It dealt with all those customs and evils springing out of them, but while many belonging to it were abstainers, that was not pressed upon the members, all being welcome who were agreed upon measures fitted to diminish and ultimately to overcome this prevailing evil. He earnestly commended his motion to the adoption of the Assembly, believing that it was the best motion in the present circumstances.

Dr. THOMAS SMITH, in seconding the motion, said he had long been a pledged abstainer, but he seconded Dr. Adam's motion as in all the circumstances of the case vastly preferable to the other motions before the House. He presumed that Mr. Hall's motion was intended as a joke, and he thought that this matter was too

serious and solemn to be treated as a joke. As to Mr. Bannerman's motion, he for one, as an abstainer, entreated the Assembly not to give him "respect and encouragement on this question." He desired encouragement on every good work; but what kind of encouragement could the Assembly give on this question?—it would be the kind of encouragement given to a child when they patted its head and said, "That is not quite right in you; we don't approve of this, or we would follow your example; but at the same time your action is well meant, and will not do much mischief." He believed that there were circumstances in which a man's lot might be cast—the circumstances, for example, in which his own lot had been cast—in which, if a man were placed, he must of necessity become a total abstainer. He believed that there were many districts of the country in which it would be vastly better if their ministers were total abstainers; but he did not think that the Assembly should give any such advice as that proposed in these motions. As an individual he would ask ministers to give up their own views on this matter; but he would not venture to ask the Assembly to do that. He felt that the Assembly had no right to inculcate the principle of total abstinence unless they were prepared to go in for total abstinence as a term of communion; and that he trusted they would never do. He most decidedly objected to calling upon the office-bearers of the Church to consider this matter, because he felt that it would be an insult offered by the Assembly to its members and its people to tell them that they should now begin to consider a question which he had no doubt they had considered long ago, and were considering under a solemn sense of responsibility from day to day. Mr. Smith, in his motion no doubt meant to get the Assembly to declare that it would be better for the office-bearers and members of the Church to abstain. But what would be the use of such a declaration from that Assembly, when they knew that a very large proportion of the Assembly were not abstainers. It would be another thing if abstainers were to address an appeal to their brethren in the ministry—he had no objection to join in a reasonable circular of that kind—but he could not desire that men of whom no one necessarily were abstainers, and of whom they knew that a very large number were not abstainers, should pass a resolution whose sole object was to induce men to become abstainers. He was sorry that there should be any division in the Assembly in regard to a matter in the substance of which they were absolutely at one. Dr. Smith concluded by earnestly expressing the hope that all who agreed in this matter should unite to do what they could to remove the reproach of intemperance from the land.

Mr. BANNERMAN, Dalkeith, pursuant to notice, moved the following motion:—"The General Assembly exhort all ministers, office-bearers, and members of the Church to give all due respect and encouragement to as many of our people as feel it expedient, on Christian principle, to abstain; and further, they suggest to all to consider for themselves whether an example of personal abstinence, on grounds of Christian expediency, might not be helpful, along with other lawful means, in doing away with drunkenness and the temptations to it, having regard especially to the peculiar, and it may be, exceptional circumstances of the district in which the lot of each is cast. Further, the Assembly exhort all the friends of temperance at the present time to unite together in a spirit of mutual respect and forbearance in prosecuting those means," &c.

I have two things to say, Moderator, at the outset. (1) In bringing forward this motion, I am acting precisely in the line of the overture from the Presbytery of Dalkeith (Case-book, p. 282). That overture was carried unanimously at a full meeting of Presbytery. (2) I wish it to be clearly understood that I adopt the whole of Dr. Adam's motion, except the first part of the fifth paragraph. I put my motion simply as an amendment upon the first sentence of that fifth paragraph. That statement sufficiently disposes of some of the arguments used by Dr. Adam and Dr. Smith against my motion.

There is no need, sir, for me to speak here of the *evils* of intemperance,—of the sin involved in it and growing out of it. Upon that we are all agreed. Nor shall I speak, save for a moment, of its *extent*, of how pervading and deep-seated an evil it is in the midst of us; although I am fully convinced that many Christian people, from habit, from want of consideration, utterly fail to realise the extent to which intemperance prevails in this country, and to be concerned about it as they should. There are some who suppose that it is confined very much to the

lower classes. That was the impression, I think, which one would have drawn from Mr. Kidston's remarks. He spoke constantly of "the working classes," and his remedies seemed meant almost exclusively for them.

Moderator, I believe that to be a total mistake. It is not in one class of society, but in all classes, that we find this evil to be prevalent and deep-seated. We all know, sir, that God has sent us of late a time of revival in the land. One blessed fruit of that revival has been the increase of meetings for prayer, the increase everywhere of a sense of the reality and power of prayer. Can any one attending those meetings have failed to see touching proof of the place which intemperance holds among us in the requests for prayer? It was not from families of the lower classes that those requests came. They were not illiterate, though often trembling hands, which traced those affecting references to the dangers of those in whom the writers were so deeply interested.

As we rise in the social scale we find more reticence on this subject. We find more facilities for concealment. The evil, to some extent, changes its form. But the evil is as deep-seated, I believe, among the middle and upper classes as among the lower. There are some who comfort themselves with the reflection that we do not now see gentlemen reeling from the dining-room into the drawing-room, as was the case in good society fifty or sixty years ago. No, sir; but there are other gatherings of gentlemen and professional men in our days, other places than ladies' drawing-rooms frequented by them. And those who know anything of the scenes to which I refer can tell whether intemperance has decreased in those classes, whether there is not good reason to fear that it is in some respects on the increase. There are not a few, sir, worthily moving in the highest circles of our social and professional life, who carry this fear about with them for those dearest to them. That "fast life"—if the Assembly will excuse the expression—which draws so many of the most hopeful and gifted of our young men from guarded homes into its fatal eddies, could not go on for one day or one night without strong drink, and what accompanies and follows over-indulgence in it.

It is a sad lesson, sir, that many and many a young minister besides myself has been learning. We have been seeking to do our pastoral work faithfully in our parishes and districts. We have been getting beneath the surface of things which we touched in our first visitation or two, in our first year or two of ministerial experience. We have come to know something of the real life and history of the families under our charge. And we have learned what is the skeleton in many a household where all is fair outwardly. I ask brethren here (like myself) from country towns and mining districts: Do you know a street in those towns, a row in those mining villages, that does not furnish instances of this? Can you lay your hand on a close, a "land" in the close, a group of six families, where—when you come to know them—there are not histories, sadder than fiction, of what intemperance has done and is doing now?

It is in these circumstances, Moderator, that we are called to speak to our people. It is in the light of these circumstances that I ask the House to look at Dr. Adam's motion and at mine.

Both motions take for granted what is the *supreme* remedy in this matter. The supreme remedy is that gospel which is "the power of God unto salvation (from the curse and dominion of every sin) to *every* one that believeth." Christ preached and received is the beginning of true and sure hope for the slave of intemperance. Christ revealed afresh by the Spirit is the beginning of fresh hope and effort, should he fall again into the snare of the devil. Upon that we are all agreed. And both motions assume also that *subordinate* remedies are most important—nay, in a sense, essential,—in their own place. I adopt heartily the first four paragraphs of Dr. Adam's motion. I join issue with him simply on the first sentence of his fifth paragraph. The point of difference between the two motions is respecting the question of personal abstinence.

I am glad, sir, to find the word "abstinence" or "abstain" in Dr. Adam's motion at all. It is the first time, if I am not mistaken, that it has appeared in such a motion in this House. I trust I am not violating the etiquette of the Assembly when I say that this word and this whole clause was not in the first draft of Dr. Adam's motion (which I hold printed in my hand), but that it has been added since my motion was tabled in the House. I am glad to find that Dr. Adam

has now come so far as to name total abstainers. I am only sorry that he names them and nothing more. He "recognises their efforts"—apparently from some distance and from some height,—but whether favourably or not we are left to gather as we may. I am reminded, sir, of what Dante's guide said to him of certain persons whom they met in the lower regions—"Non ragioniam di lor, ma guarda e passa"—"We will not speak of them, but look at them and pass them by." Dr. Adam appears to be looking down from the height of his motion upon his abstaining brethren in the lower regions where they dwell; and he says—"We will not speak of them, but we will look at them and pass them by." I am glad, sir, that Dr. Adam has taken to looking in our direction. I trust he will look long, and that the more he looks at us the better he will like us.

But seriously, Moderator, I submit that this brief and vague and cold reference to personal abstinence is most unsatisfactory, that it is not in the spirit and tone in which this Assembly ought to speak to their people on this question, and that it is not in substance what is desirable. It comes short even of the report in this matter. "The temperance reformation," Mr. Kidston says (p. 10), including especially in that phrase, as the context shows, what abstainers are doing, "will fail, and will deserve to fail, if it separates itself from Church sentiments." Is there any appeal to "*Church sentiments*" in this clause of Dr. Adam's motion? Those abstainers, whose "efforts" he "recognises," are not spoken of as being within the Church. He has no counsel to give on this subject, as my amendment has, to "*our people*," and "*our ministers*," nothing even for outside abstainers except an implied advice not to quarrel with other people.

Sir, the membership of our Church are looking to this House for advice and guidance in this matter. Intemperance presents itself to their eyes and hearts in facts and not in figures. Some of our most earnest and warm-hearted Christian people are deeply concerned on this very point, as to the duty of personal abstinence. They are in danger of being led astray. There are reckless agitations upon this subject, which have been referred to already, most undesirable to be introduced into our congregations. And what is the safe course in such circumstances? Is it to ignore the circumstances altogether—to give our people no advice as to the right, honourable, and Christian position for them to take in this matter of abstinence as individuals? Is not the wise and the safe course what I urge in this amendment, that we should speak to our people in a tone of hearty sympathy, in a tone of encouragement, and in a tone of direction, showing what is the true and the only safe ground on which to place this question of personal abstinence, namely, to deal with it as a matter of Christian expediency, to be judged of by every man according to his own conscience and his own circumstances, seeing to it that he knows his circumstances, and that he has an enlightened conscience in the sight of God.

If we want to meet an error, Moderator, is not the true wisdom, the safe course, to recognise the truth that underlies the error or is connected with it, to recognise the right feelings and impulses that have been associated perhaps with extreme views? If we wish our people to avoid extreme positions, surely we ought to show them what is the reasonable and Christian position. Sir, I am not surprised that there should be extreme positions upon this subject. We heard last night that there were times which required extreme men; and I say that the state of our country with regard to intemperance requires extreme men—men filled with an extreme sense of the evils of intemperance, and of the extent to which these evils are spreading among us. "It is good to be zealously affected in a good thing." There is zeal without knowledge, which is often destructive of its own ends; but there is also knowledge without zeal, which is wrong and sinful.

It is most important to put this question of total abstinence upon its right basis. I will not enter upon the question of the wines of Scripture, referred to by Dr. Adam—a question which has been needlessly and mischievously stirred of late. I am prepared to prove at the proper time and place—which is not now or here—that all trained and competent interpreters of Scripture are practically unanimous in holding that the ordinary and normal use of the words rendered by "*wine*," and similar terms in the English version is to denote a fermented liquor, capable, when employed to excess, of producing intoxication. I admit and maintain that *wine*—taking the word, for shortness, in the widest sense, to include all similar beverages—is in itself a good gift to be received and used with thankfulness. I have lived for weeks and

months in countries where fermented wines are in common use among all classes, and yet where drunkenness is practically unknown. You may pass through the streets and crowded places of festive resort at all hours, you see wine freely used on every side, and yet not a single person the worse for drink. Intemperance is in no sense there a national snare or sin; and, of course, the duties which may arise for men in this country from considerations of Christian expediency, can have no place for one resident there. A like state of things seems to have prevailed in Israel in their better days, so that such a scene as that suggested in Deuteronomy xiv. 26, could be realised without any evil results being generally connected with it. It is far otherwise, as we all know, with us. Whoever may use wine temperately, it is the shame of our people, and of others of kindred northern stock, that it seems impossible for them to do so. "It is well for us," an eminent foreign statesman once said with cutting irony, "that you Anglo-Saxons are a drunken race. Were it not so, what with your energy, your perseverance, your colonising power, nothing could stand before you."

Therefore, sir, I maintain that the other side of the principle comes in here. It is lawful for a Christian man to use wine, giving thanks to the Lord; it is lawful for him also to abstain from it. Yes, and if sufficient cause be shown, it is not only lawful but expedient, and it may be expedient in the very highest degree. We have been asked to-day for Scripture authority. "It is good," says the apostle, "not to drink wine, if thereby thy brother stumbleth, or is offended, or made weak." All I ask is, that the Assembly should put their stamp of approval on that principle in this application of it, leaving it to every man to apply it for himself according to his own view of his own circumstances. I do not undertake to judge for other men; but I say for myself, and many who think with me, that, looking to our districts, we believe that, for us at least, here and now, there is an exceptionable state of things which demands an exceptional remedy. And we have found it useful. I have been a total abstainer for the last five years; and I find it easier to say "Come" than to say "Go." It gives an influence to a minister which is not to be despised. There are many men to whom no Christian minister would give any other advice than that they should abstain. There are others, really in danger, although not owning it to themselves—young, it may be, and in many ways full of promise—who will be persuaded to place themselves in a position of safety by the more generous plea to abstain for the sake of others as you do yourself.

All I ask the Assembly to do is to say to such of its people as have come to the conclusion at which I have arrived myself: "For you, in your exceptional circumstances (as you hold them to be), this personal abstinence is a lawful and honourable means of helping the weak, and bearing personal testimony against evil. We count it worthy of being considered by *all* our office-bearers and people, looking at *their* circumstances, whether *this* remedy, along with others, might be useful. They may not come to your conclusion; let every man be fully persuaded in his own mind; but let every man *do* something in this matter."

I do not thereby "commit the Church," as Dr. Adam has alleged, "to enforce or approve the principle of total abstinence;" I do not even ask the Assembly to "recommend" it, as if it were of universal application.

Reference has been made to extreme views; I have referred myself to intemperate advocates of temperance; but I feel very strongly that there is much to be said in their excuse, and one thing to be said is this, the want of guidance from the Church. And I see another extreme in the report and in the motion of Dr. Adam—the extreme of timidity and of silence, as if abstainers were, as Andrew Fair-service said of Rob Roy, "Ower bad for blessing, and ower gude for banning." Sir, the question of personal abstinence is coming more and more to the front in this country. We all see it in our own circles—we see men in all social positions brought to that conclusion, who little dreamed of it a few years ago. Intemperance is growing upon us—we have had remarkable public meetings on the subject within the last few months in Edinburgh, and almost all the large towns in the country. The recent deliverances of the American Churches on this topic are most interesting. The Church of England has taken it up. And I appeal to ministers and elders in this Assembly whether we in Scotland are to leave the lead in the wrong hands. Are we to leave the lead in this matter to rash and extreme men? Are we to go on referring to abstainers, as the report and the motion do, as if they were merely

outsiders? Are we to shrink from indicating what is the right and reasonable position to take up in this matter?

What I seek in my amendment is that the Church should enforce upon all its people the duty of facing the facts regarding the intemperance of the country, and of leaving them for themselves. Certainly the Church should not condemn those who do not see their way to abstain, should not do anything to pass a censure or a slur, direct or indirect, upon them. My amendment does nothing of the kind. We do not ask you to enjoin total abstinence or even to recommend it. All we ask is that *this* means, which some of us have tested, should be considered by our people, along with other means, and that the Assembly should indicate a right position for them to take up in connection with it, if they think, on their own responsibility, that they ought to use it. It may be right for one man and not for another. My amendment, Moderator, means what it says, and it means nothing more. For my own part, I should resist most strongly any attempt to enforce the principle of total abstinence, any attempt even authoritatively to recommend it by this House. There is a clear distinction—and I hope it will be kept in view throughout the debate—between what we as individuals may wish most decidedly, and what we think it right to ask the Assembly to do. Individually I may think total abstinence expedient in the highest degree from the exceptional circumstances of the land; but I do not wish the Assembly to enjoin total abstinence, or to recommend it so as to bind a single conscience, or to do anything that could throw a stigma on those who do not feel called upon to act as I have done, or who do not think that their circumstances are exceptional.

I have given my own experience, sir, for what it is worth. But this House has before it a better experience than mine. We have in this Church a noble band of Home Mission ministers, in large cities and mining districts. They have done a noble work for which we may well thank God. I do not reckon myself among their number, but I have the privilege of knowing many of them. And I do not know one—so far as I am aware—who is not by pledge or practice a personal abstainer. And is there a missionary or a Bible-woman in our towns who has not felt it necessary to take the same position?

I remember some years ago visiting a country and mining district on a Home Mission deputation along with a respected elder of our Church. We held conferences with the office-bearers and workers in the different stations, which were of a very interesting and hopeful kind. Both of us were much struck with the evidences which met us of the mingled shrewdness and good feeling, the singular power of self-help and self-government which there are in our Scottish common people. My friend had travelled much and seen the commonalty of different countries, and as we ended our work, he said, in the kindly mother tongue which comes readily to some of us when we feel strongly: "Well, sir, there's nae folk like our ain folk, if only they would haud away frae the drink."

I have been speaking—as an individual—in favour of personal abstinence. This is one of the things which we think we can do to help our Scottish people—a people worth a greater sacrifice, we have found it does help them. And by doing so we feel that we left a testimony in this matter which all can understand, and set our feet firm upon the broad, and clear, and high platform of Christian expediency and national interest, which might surely unite all the sound-hearted youth and manhood of the land in common opposition to the mightiest earthly enemy of the common weal.

We all remember how the Lord Jesus Christ once told His disciples when He found them baffled in all their attempts to subdue the evil spirit at the foot of the mount: "It was because of your unbelief—howbeit this kind goeth not out but by prayer and fasting." New Testament fasting means abstinence for a time, for our own good, or that of others, from what is in itself lawful, but in the circumstances we judge to be not expedient. We may well be humbled, and seek to show it, that this foul and evil spirit of intemperance is not yet cast out of this Christian land. Would it be too much to say of it also: "This kind goeth not out but by prayer and fasting?"

Mr. JAMES MILLER, elder, Greenock, seconded the motion. As an employer of labour in the West, he knew a little of the evil of intemperance in the land, and he cordially agreed with the motion.

Mr. SMITH of Tarland, according to notice, proposed the following motion:—
 “The General Assembly, having considered the overtures on intemperance, resolve as follows:—1. That intemperance is one of the greatest hindrances to the cause of Christ and the work of the Church both at home and abroad. 2. That this great evil is fostered by many social customs as well as by the public facilities for the sale of intoxicating liquors. 3. That it is incumbent on all professing Christians to do what in them lies to limit and remove the temptations to drinking. And further, the General Assembly, considering that the principle of Christian expediency requires professing Christians to deny themselves in that which they may consider lawful when it becomes a stumbling-block to others, earnestly recommend all the ministers, office-bearers, and members of the Church to consider the propriety in present circumstances of personal abstinence, and to seek, by all suitable means, to discountenance the drinking customs generally.” In supporting his motion Mr. Smith referred to the peroration of a speech delivered by Dr. Cairns, in which he said, “I plead with this meeting, and plead with this great nation, to bring this system of the common traffic and the common use of intoxicating liquors to a termination, and proceeded to quote several statements in the report with the view of showing that the proper conclusion from these statements was such a conclusion as that contained in his motion. He maintained that the report said far too much in regard to the evil of intemperance, and far too little as to the remedy. The report told them that it was the duty of the legislature to enact such measures as would make it easy to walk in the paths of sobriety; and he would just turn that sentiment round and say that it was the duty of the ministers and office-bearers of the Church to adopt such a practice as would make it easy for all to walk in the paths of sobriety. Then, again, the report told them that many could not resist temptation to take drink when it was placed within their reach. That was said with special reference to public-houses, but it was equally applicable all round. If many could not resist the temptations of the public-house, there were also many who could not resist temptation when it was placed within their reach on the tables of their friends as well as in the public-house. Mr. Smith concluded by intimating that, after consulting with a great many friends, he had no wish to press his motion to a vote, but willingly gave way to the motion of Mr. Bannerman.

Dr. BEGG complained that the plan of giving notice of a great many motions, and then withdrawing them, had the effect of securing a great many speeches on one side, whilst there was no time left for speeches on the other side. This was becoming a very great abuse, for which some remedy must be found.

Mr. HALL, Beith, said the motion of which he had given notice was no joke, and he claimed for it the same degree of patience which they had given to the consideration of the other motions before the House. His motion had no connection, either in kind or in association, with Mr. Bannerman's or Mr. Smith's. It was independent of both. In the first place, he wished to make a word of reply to Dr. Smith's remarks. Dr. Smith hoped that his motion was a joke, and if it was not, he envied Dr. Adam his right of reply. It was no uncommon thing in certain assemblies, when independent members expressed their mind, that attempts were made to intimidate them into silence; but this Free Assembly he knew would never permit such tactics. If he had been disposed to withdraw his motion, Dr. Smith's intimidation or attempt to frighten him would have prevented him from doing so. In the second place, Dr. Adam attempted to meet the motion which he had now to propose on technical grounds. He (Mr Hall) was not an ecclesiastic, and very few of the younger members of this House were ecclesiastics, but Dr. Adam was an ecclesiastic. But it was not usual to meet a motion of this kind on technical grounds.

His motion was practically this—he objected to the further continuance of the Temperance Committee of this Church. In the late Professor Miller's time, when he was convener of this committee, they were in the habit of receiving very brief reports, but the speeches which backed them up were speeches which had the true ring of abstinence in them, and speeches which awakened at least the fervour and enthusiasm of the Assembly to which they were addressed. At that time there was in connection with the Free Church a temperance society which did not go to the extent which many of them would have wished. But, nevertheless, it was in itself vigorous and effective in doing something on that great question; for at that time,

he found, from one of Professor Miller's addresses, there were no fewer than three or four hundred total abstaining ministers in connection with the Free Church. He would like to know how many at present were total abstaining ministers. At that time in connection with that association Glasgow had its Arnot, and Edinburgh had its Guthrie; but who, he asked, had risen to take their places?

He objected to that committee continuing longer in office, on the ground that they had done nothing. He hoped that Dr. Adam would reply, and he wanted nothing more than a reply to his statement. They saw before them an immense temperance force brought into action at the present day—they saw that everywhere. Their Established Church brethren—perhaps he ought to say, their friends over the way: it was the United Presbyterians who were their brethren. Their Established Church brethren had a temperance society—its convener a total abstainer; the United Presbyterians had a temperance society—its convener a total abstainer; and he did not see why they (the Free Church) should be behind them in that respect, especially when the question was taking a higher place than it ever had before.

This motion of Dr. Adam's was no new one. It told them that the Church was bound to direct its earnest efforts to intemperance. When he (Mr Hall) heard that for the first time some years ago, he went home to his congregation, and said that their Church was now going to enter on a grand crusade against the drink traffic. He told them that they had now awakened from their indifference and stupor on that question, and were about to enter on a great warfare against intemperance. He looked every week for some stimulus, encouragement, direction, and counsel, but he had to wait in vain till the next year of Assembly, when another motion said that the Church was bound speedily to direct its earnest efforts against intemperance; and again the following year, and the fourth year, and every year, their Church resolved that they were bound speedily to direct their earnest and powerful efforts against intemperance. He wanted Dr. Adam in his reply to tell them distinctly what "speedily" meant—his own conviction was (he might be wrong, and would stand corrected) that that motion meant by "speedily" the millennium.

The annual motion still went on that ministers, Synods, and Presbyteries were to take action. But what had the committee done to ascertain what attention had been paid to that recommendation and these injunctions. They had no information in their report as to what their people were doing at present. And he challenged Dr. Smith to put his finger upon anything which the committee had done during the past year. Could either Dr. Smith or Dr. Adam, who were members of that committee, tell them how often that committee had met within the last five years, and how many of the twenty-six members attended? He looked at the minutes, and in no year of late had there been more than two meetings—some years only one—and the business of these meetings was of the most perfunctory character. He would tell them what the business chiefly consisted of. Mr Kidston reported that he had circulated some 4000 or 5000 copies of last year's report.

He would still ask, "What have they done?" He was very glad to hear that Dr. Adam was advancing; he (Dr. Adam) was a man of progress. He was told that Dr. Adam was ten years in advance of his period, and that they must have patience until Dr. Adam, like Mr. Disraeli, had educated his party. Now was that worthy of them—the Free Church of Scotland? He asked, what had they been hitherto among the temperance forces of the country? He maintained that they had been no factor at all—they had been no element whatever worth referring to in that mighty work, in regard to the enlightening the mind of the country, arousing the national conscience, and awakening political sentiment on that question. "By their fruits ye shall know them." Who were they who had done that great work hitherto? Had they been found inside or had they been found outside the Church? Was it not a fact that but for the temperance reformers—extreme men and temperate men alike—but for them that work would have been still undone. Many of their ministers in the Free Church did not preach that sermon. He knew many of their Presbyteries never took up that question; he knew some of their Synods, who had nothing else in the world to do, never took up the question. Their Church therefore had made no

movement on that question whatever. Were they never to be the leaders of the people on this subject? Were they always to be the led? Were they to be acted on by external influences, and never themselves to act on and develop public sentiment? This was not worthy of the Church.

It was very well for politicians to tell us that a law must be written on the convictions of the people before it could be placed on the statute-book of the realm. But on the great social questions of the day it was for the Church to form the convictions of the people.

He could imagine politicians turning round to them and saying, "Are you also become weak as we?—are you become like unto us?" It was unworthy of their position as members of the Free Church General Assembly; as ministers of the Church, it was unworthy of their history to still stand where they had hitherto been standing, and never advancing one step. By these remarks he thought he had shown good reason for his motion. It would not do to tell them—and he hoped Dr. Adam would be above that—what Mr. Kidston, had done outside the Church. He deferred to no man in the Church in his respect for Mr. Kidston and the thirteen elders whose names were upon this committee; but it was one thing to be diligent out of all connection with the Church, in various ways to which this committee of the Church had no relation, and another thing to form, and educate, and direct the forces of the Church itself. He looked upon the committee in the same manner as a good country-woman described a person of her acquaintance as "daeless, feckless, and fusionless." He was lately in America, and he found there that ministers were of one mind on the question. There there were upwards of 6000 ministers, and scarcely a moderate drinker among them, and they said their medical men did not believe that alcohol was a preventive or cure of sore throat, and further, they would not believe their doctors if they should say it. He hoped the Assembly would give heed to his motion, as he thought the only consistent thing to do was to discharge this committee, and see that a more efficient one took their place.

Mr M'KEAN, Paisley, seconded the motion.

Mr. GIBSON suggested the discussion should be adjourned till the evening, as other gentlemen, no doubt, would like to express their views on so important a question.

Dr. WILSON (Clerk) said that was impossible, as the business for consideration in the evening was most important, and would probably last till half-past ten o'clock.

Mr. CAMPBELL, Greenock, elder, agreed with the remarks which fell from Dr. Begg, but he thought the fathers and elder brethren should shorten their speeches, and thus give an opportunity for the younger members of the House to express their views. They had a few days ago a motion before them to the effect that young men should be instructed in elocution, but what would be the use of it if they had no opportunity of showing the Church the progress they made.

Dr. BEGG said he had not uttered a word in the debate, and did not complain of it, therefore the remarks of the previous speaker could not apply to him.

Mr. HALL here said that he would, with the consent of his seconder, withdraw his motion, provided he was at liberty to nominate a new committee on Tuesday.

Mr. LAUGHTON, Greenock, wished to have some more distinct expression in the direction of encouraging those who were disposed to proceed upon the principle of total abstinence. He was not a professed abstainer, but, like many more in the House, he was a practical abstainer. He wished this Assembly not to take, or seem to take, the position which would seem to throw earnest members into the hands of an extreme party. It was in that point of view that he regarded it of such importance that they should say something more than what was contained in Dr. Adam's motion, and therefore he would suggest the following alteration:—"The Assembly recognises the importance of practical abstinence, both as regards the personal protection of many who are exposed to special danger, and also as regards the influence it exerts in opposition to the drinking usages of the country. While convinced that abstinence cannot be safely advocated except on the ground of Christian expediency, and that it must be left to every individual in the exercise of his Christian liberty to judge whether or not he is called on to practise it, the

General Assembly exhorts ministers, office-bearers, and members of the Church to give all due encouragement to such of our people as deem it expedient to abstain; while those who do not see their way to go so far are not on that account to be subjected to reproach or reflection of any kind."

Mr. M'KEAN, while agreeing with Mr. Bannerman, could not adopt his motion. He had been for twenty-nine years an abstainer, and had been familiar with the subject in all its bearings. The only point of difference between Mr Bannerman and him was this—he was as satisfied as he was of his own existence that they would the more speedily reach the end they had in view by not pressing his motion. If they co-operated on a point on which they all agreed, it would enlarge their knowledge and deepen interest, and it was impossible to enlarge knowledge and deepen interest without bringing them more in the very direction which Mr. Bannerman had indicated.

Mr. BANNERMAN rose and asked if Dr. Adam was prepared to accept the alteration proposed by Mr. Laughton?

Dr. ADAM expressed his readiness to strengthen the hands of the committee by adding to it any members who were willing in a practical way to co-operate. With regard to the suggestion of Mr. Laughton, he submitted it was rather late in the discussion to introduce such a paragraph as he had proposed. So far as he had heard it read, he was not prepared to accept the proposal. He thought his friends might be content with the admission they had made that the motion went further this year than in any former year. That should satisfy friends that progress had been made, and lead them to hope that if allowed time to mature their convictions as to the ultimate course which ought to be followed, they might still come nearer their views.

The House then divided, with the following result:—

For Dr. Adam's motion	140
For Mr. Bannerman's motion	106

Majority for Dr. Adam's motion	34
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The announcement of the result of the vote was received with applause.

NOTICES OF MOTION.

Dr. RAINY gave notice of the following motion regarding disestablishment:—
"The General Assembly adhere generally to the deliverances of former General Assemblies upon the subject, but in respect that this Assembly is placed in special circumstances, as the result of the interesting proceedings which have marked its meetings, they find it inexpedient to engage in discussion at this time with a view to any more specific deliverance."

Dr. RAINY also gave notice of the following motion:—"The General Assembly having taken into consideration the overture anent proclamation of banns, resolve as follows—That the present state of the law of Scotland in regard to the proclamation in Established Churches of a proposal of marriage is unjust and unsatisfactory; that the high and varying fees charged for proclamations are injurious to the interests of morality; that, regard being had to the present ecclesiastical condition of the people of Scotland, the publication of banns of marriage, either at original parish churches or at the district *quoad sacra* parish churches, of parties intending to marry, no longer answers its only legitimate purpose of due publicity; that publication of banns viewed, as it originally was, not as a civil but as an ecclesiastical ordinance, is equally competent to Nonconforming as to Established Churches; that, however it may have been originated, the practice, which has been adopted and sanctioned by the statute law of the realm, is of universal interest and value, and should therefore be effectually provided in an unsectarian manner by the instrumentality of public civil officers, such as the registrars established by Vict. 16 and 17, cap. 80; the General Assembly has observed with much satisfaction that a bill 'to abolish the system of proclaiming banns of marriage, presently in force in Scotland, and to make provision for the due publication of such banns in Scotland,' has been prepared and introduced into the House of Commons by Dr. Cameron and

others; the General Assembly approve of the object and generally the provisions of said bill, and resolves to petition both Houses of Parliament in its favour."

The Assembly adjourned shortly after five o'clock.

— EVENING SEDERUNT.

The Assembly of the Free Church met at half-past seven—Dr. M'Lauchlan, Moderator.

WELFARE OF THE YOUTH OF THE CHURCH.

Mr. ALEXANDER WHYTE, Free St. George's, in submitting this report (Appendix No. XXVII.), alluded to the completion of the task of one of the most honoured committees of their Church, which had their work crowned on the previous day. From floor to ceiling this House was filled yesterday with a great congregation of the most intelligent of our Scottish Christian people, whose hearts were full of an emotion that must have risen like incense before the throne of their exalted and adorable Redeemer. As one speaker succeeded another on this platform yesterday, they lamented the absence of their honoured fathers and brethren who had laid the foundations and built the walls of that Union to which they yesterday brought out the copestone. After these proceedings nothing could be more appropriate than that they should meet to-night to confer together concerning the youth of the Church rising up around them, to do works worthy of their fathers, and it was the Church's duty to train them for what lay before them. Their fathers had a noble training, and they had shown the result in days of distress and trial, and it was now for them to do what in them lay for the rising generation. In giving in the report of the committee, of which he was joint-convenor, he had one or two words to say concerning the work done during the past year. He wished to call special attention to the course of lectures on theology to young men and young women that had been delivered in this and other cities during the past year. An honoured lay brother of the House had spoken that morning deprecatingly of deep things of divinity being taught to children. But there was nothing which came to man on the plane of revelation that was not deep beyond the profoundest plummet that the human mind could cast. There was no gospel promise that had not its roots deep in the divine nature; and he did not like in the House that even a passing word of contempt should be poured upon the study of divinity. One of the desires of the committee had been to educate the children and youth of the Church in the queen of the sciences—theology—for she was the mistress of them all. When he stated that Professor Davidson opened classes to the young men of Edinburgh for the study of the Hebrew prophets and their writings, he could only say that no finer opportunity had presented itself to young men to have their intellects opened, and their imaginations filled with all that could ennoble and improve. No member needed to be told of the profound thoughts and stirring words that would fall from Professor Rainy's lips when he discoursed on the New Testament books. And all this had been done in this city under the care of their committee. Then, again, as regarded the class for young women, conducted by Professor Blaikie, who had for his subject "Christian Evidence," it had proved itself a fruitful and useful class. In Aberdeen, the last year's course by Professor Lumsden and Dr. D. Brown had been followed by Professor Smith on "The Leading Features of the Old Testament History." He had also to mention that Professor Candlish had delivered a series of lectures for Sabbath-school teachers in the city of Glasgow. If there was one thing in the report to which he would specially call the attention of his brethren of country places, it was to the arrangements made whereby young men when they came to cities from country places might not be launched into all their great towns without a friend to hold out a hand to them. A very carefully-prepared plan had been adjusted, so that any son or daughter of the Free Church coming to Edinburgh,

Glasgow, London, Manchester, Dundee, or Aberdeen, would find Christian friends awaiting and ready to assist them. A part of their work had been the formation and superintendence of young men's associations, but he should not enter upon that. An institution had been started during the year which was not directly in charge of the committee, but which they as individuals had had some hand in setting agoing, supporting, and developing—the Edinburgh Young Women's Christian Association. One of the agencies set agoing in connection with the association was a home for young women, not so much for servants as shop girls, who, it was believed, were as much neglected as any class in the community. A large sum of money was raised, and a commodious house purchased in one of the streets of the New Town, which was filled to overflowing, and they were now proposing to extend that house or purchase another. There was another part of the report—the last section of it—which did not properly fall to the care of the committee, but which he had set agoing, and to some extent carried into effect. He had always studied what fresh interest, and, if possible, fascination he could pour into his Bible-class. He made the Bible and Catechism always the basis of his teaching; but still there were a thousand ways of teaching these; and every man who would teach to much purpose would find out his own way of impressing their lessons upon those who sat under him, either in the pulpit or class-room. He had read with pleasure the series of English classics published by the Clarendon Press, containing selections from Chaucer, Spenser, Shakespeare, Bacon, Milton, and Bunyan. He had admired the taste, scholarship, and skill with which the work was executed, and it came to his mind that it would be a most valuable thing to have the books of the Bible in a similar form for the benefit of our Bible classes. He had accordingly made this suggestion—as they invited hints—to the “Clarendon Press,” but they intimated that they had no intention of issuing such a work. They were, however, not dependent upon the “Clarendon Press,” as there was sufficient wealth of scholarship and intelligence among themselves to produce such a work as he had hinted at. He had spoken on the subject to Dr. Dods of Glasgow, and Mr. Clark, a publisher, a member of that House, and by this time the work was fairly under way. He hoped fathers and brethren would give the movement every encouragement, so that even in a business aspect it would be a success. These works would put their cultivated young men and women on a level with technical scholars, and in the front rank of all ascertained knowledge. He had said a few words from that place last year on denominational attachment. He had not so much to speak of that to-night as of the personal attachment of the young to the Church through their ministers, for he believed, after all the well-spent labour in discussing their principles, and making plain the truths of history, they would succeed best by attaching the growing youth to living persons, and it was through attachment to persons that they would also interest them in Free Church principles and evangelical religion. He rejoiced that many of their number were able to take the platform and speak of Free Church principles, which were constitutional principles—but he felt a little jealousy at the same time, for he believed that it was not there, after all, that the true conquest of the Scottish youth would be made. He believed that it was in the pulpit that it would be done—and he was a little jealous of his brethren on the platform and the floor of the House lest they should be drawn away from that which was, after all, the power of the Scotch Church—that power which, at the Disruption, carried conviction through a thousand parishes in Scotland—an evangelical pulpit. They built on that foundation a power that brought the Ten Years' Conflict to such a conclusion that he was proud to be one of the sons of those who stood upon that noble platform. What would hold and bind together the Scottish people was the devotion of its youth to an intelligent, devoted ministry, such as the Free Church had supplied to the Christian people of Scotland for the past thirty years. The platform would have its work to do, and he did not wish to see the leaders of the Church shrink from the functions of statesmen regarding questions demanding the nation's voice and a national solution, but he believed there was more power in well occupied pulpits, and in carefully conducted Bible classes, than in battering a rival institution night and day. They would effect far more by discharging their duty faithfully in the pulpit, than by climbing a thousand platforms, and probably losing their character in the effort. He would far sooner hear of a servant lassie hurrying through her

work to get to the prayer-meeting, or a ploughman lad in the obscurest corner of the land, whose voice thrilled as he spoke of his minister, than of a blare of trumpets and the waving of banners, and a real prince coming to authorise a Church to open her Assembly. It would almost break his heart, as a Scotchman and a minister, if the young men of Scotland mistook for their mother that falcon with jess, and hood, and lure, and chain of gold, sent out to hawk for her master's profit. She might be fed by the hand of a queen, she might be carried on the wrist of a prince of the blood, but all that did not make her the true Mother Church of a free Scottish people. There was no blood on her breast; she had broken no feathers fighting for her young; she had ruffled no wings defending her nest; wherever a Scottish patriot is to look for his true Mother, it is not in the facile creation of courts and statesmen. There was a Church once in Scotland that, by the blow of her eagle wing, beat down a tyrant's throne, but that Church got her power with our fathers by her care for their children. This Church will have herself to blame if her lineage is obscured, or if our youth mistake a State prostitute, that gives and takes with political parties, for a free, evangelical, and spiritual Church of the Lord Jesus Christ. Let fathers and brethren labour and pray that the great Head of the Church may continue to say to our Scottish youth, "Ye have seen how I bare you on eagles' wings, and brought you unto myself; now, therefore, ye shall be to me a kingdom of priests, and a holy nation."

Mr. LAIDLAW, Aberdeen, moved the adoption of the report, and commended its objects to the consideration and support of the members. He said the subject of the care of youth was one in which, on theory, the Presbyterian Church, was above all other Churches, because the Presbyterian Church regarded every child of its baptism as being a part of the Church.

He referred to the uprising of sceptical inquiry about Biblical matters. The way to meet it was to have an intelligent laity, and an instructed youth, familiar with the true state of the questions debated, thoroughly acquainted with the Scriptures and furnished with the proofs of their authenticity and inspiration. He adverted to young men's associations and young women's associations. His own experience led him to look with special favour upon such associations of this kind as were congregational in their character, because of the manner in which they connected the young men of a congregation, bringing them together, forming among them an *esprit de corps*, and because the young men brought together in this way were more led to find out their own powers and their own work. The great secret was to put young men upon the methods of edifying and improving one another. The fostering of young men's associations was no easy matter, and they had to make allowance in such work for a little friction. Ministers would do little good who expected always to enjoy quietness, and not to interfere with others' opinions. If they were to move forward they must make a little "stour" or stir, which was better than conventional sameness, tameness, and the apathy and rigidity of death. If they were to preserve their youth to the Church, they must have a living and moving Christianity. Young people had a quick and keen sympathy with the present. They stood glowing upon the verge of the future. He gloried and rejoiced in the past, but was it the past only that belonged to God and Christ? No, the present and the future belonged to our blessed Lord as well as the past. They rejoiced in that thought, and must try to carry it practically out. Let them remember that these youths under their care were to be the men and women of the future. They must present to them an intelligent, cultured, sympathetic, and adaptive Christianity—the Christianity that they needed. He closed with a few words upon what he said was after all the great influence in winning their youth, and that was a consistent Christian example on the part of their parents, elders, teachers, and ministers. It was by their own conduct that they would win or lose their youth. They were too apt to think the future of these young people would not turn upon what they saw in their own little circle. But he ventured to say it was very much this very thing that would influence their future. At the crisis of life the turning point depended upon the question how Christianity had been presented to a youth. Youth was unconsciously influenced by their elders immediately about them; and when it came to the question of their getting into life eternal, it would often not turn upon the great truths that they had often heard, nor upon the preaching of the gospel

round about them so abundantly, but what was the example set them in their own homes.

Mr. DAVID DICKSON seconded the adoption of the report, which was unanimously agreed to.

THE MISSION OF EVANGELISM.

Mr. Macpherson, Dundee; Mr. M'Phail, Elgin; Mr. Fullarton, Glasgow; Mr. Kelman, Leith; Mr. Fraser, Edinburgh; and Mr. Morgan, Edinburgh, the ministers who have agreed to labour for two months as evangelists, as has been already stated, were called before the MODERATOR, who addressed a few words to them. He was not one of those, he said, who thought that a minister was not an evangelist. Yet there were men who had special gifts for evangelistic work, men who were more fitted for dealing with sinners, as other men were more fitted to deal with saints, building them up in the faith. He doubted not that their brethren were competent to engage in both kinds of work. The Church, however, was sending them forth for a while as ordained ministers to deal with the souls of the perishing men and women. He prayed God to bless them, and to grant them a large measure of success. At the invitation of the Moderator, prayer was offered up by Dr. Murray Mitchell.

REPORT ON THE HIGHLANDS AND ISLANDS.

Dr. M'LAUCHLAN, Convener of the Committee on the Highlands, laid on the table of the Assembly the Report of the Committee of the Highlands and Islands for the last year. It was, he said, very much of the usual complexion, with this, however, which may be safely said, that there is not a little in it which may well encourage us. Since the last report was given in the Assembly is aware that we have had our biennial collection. The whole sum collected was £3147, being an increase of £114 on the sum collected at the last biennial period. This is encouraging, as showing the warm interest which this Church continues to take in the people of the Highlands. On the whole fund for the biennial period the committee have to report favourably, and they close the period with a considerable balance in their favour as compared with 1874. I may assure the Assembly that this result is not attained without the exercise of very rigid economy, but the committee have uniformly striven to keep their expenditure within the limits of the sum placed at their disposal. They are somewhat anxious with regard to funds for the year on which they are now entering. They have found it necessary to make an addition of £10 per annum to the salaries of probationers. This they felt to be absolutely necessary in the circumstances, and yet it involves a serious addition to their outlay. With the present numbers of probationers paid by them, the outlay is not less than £200 per annum, or £400 on the produce of their biennial collection. It is the having to tide over two years with one such collection that makes the great difficulty for the committee. In the meantime I can but earnestly plead with the friends of the Church and the friends of the Highlands to be mindful of us, and to send us such donations as, in addition to what is provided by the Church, may enable us to conduct our operations with a measure of comfort and freedom. This is the more necessary because of the demands made on the committee for supply. Never since the committee has existed have these been so numerous as now. All our probationers are employed, and their number is as large as at any time, and we have utilised the services of all our more advanced Gaelic-speaking students; and yet there are places of importance which we have it not in our power to supply. The number employed is, however, beyond what is usual, and lays the finances of the committee under a heavier burden. We have provision to make yet for the fishing stations, where so many Highland fishermen congregate during the months of July and August, and have the prospect of considerable difficulty in finding the necessary supplies. I do earnestly trust that we may not have the additional difficulty of a shortcoming in our funds. One new station has been opened during the year in connection with the Presbytery of Mull, at Acharacle, in Ardnamurchan. This formed originally a portion of the extensive charge of Strontian, and promises to be one of the most interesting and successful of our new stations. There is as yet no place of worship, the people meeting either in the open air or in any house that

can be got for the purpose. An attempt is now being made to obtain a church, and it is hoped that the people, who are poor, may receive aid from Christian friends in carrying out the object. This is one of those localities where an endowment is much to be desired. It will be seen from the report that the number of vacant charges now throughout the Highlands is eighteen. These include such important charges as Campbeltown Gaelic congregation, Nairn, Grantown, the East Church of Inverness, and several others. It is much to be desired that these charges should be speedily supplied with earnest and able ministers. Long vacancies and unsatisfactory settlements are both to be deprecated in such charges as these. The number of stations is thirty-nine. It is true that from time to time some of these charges are admitted to the platform of the equal dividend, and that consequently the funds of the Committee are to a considerable extent relieved. But new stations are erected in large and unmanageable districts, and thus the list of stations is as large as ever it has been. With reference to the supply of students, I have already taken the liberty of addressing the Assembly, and I just take this opportunity of merely saying again that I look on this matter as one of growing importance. I felt thankful a short time ago in seeing that a lady in this city had been mindful of us in her will, and had left a considerable sum of money to be employed in the encouraging of students for the Free Church ministry in the Highlands. I have the impression very strongly that a scheme might be devised which would render such a fund of immense benefit in providing for our entire Gaelic-speaking ministry, and I cherish the hope that this Assembly will not be allowed to pass without appointing a committee for dealing with this important subject. If Dr. Rainy could afford the time necessary for such a duty, no one could, I am sure, more satisfactorily or efficiently fill the office of convener of such a committee. The fund I refer to has, I understand, been left at the disposal of the Senatus of the Edinburgh College. While I say this I cannot forget the admirable service done in this field by the Ladies' School Associations for the Highlands. They have at this moment seventy students in their employment. Nor can I forget the excellent scheme of Mr M'Phail, of Pilrig, for providing a thoroughly good secondary education for able and promising young men selected from our Highland schools. Several of these young men have highly distinguished themselves. Some of them purpose studying for the ministry, and have already given evidence of talent and scholarship in their classes at College. But we need more students than we have, and must make an effort to obtain them. I am glad to be able to report that our endowment scheme continues to prosper. Since last year two additional charges have been partially endowed with the sum of £1000 each. One of these is the Island of Tyree, where hitherto we have had no minister, and where our adherence was small. Within the last year and a half, however, there has been a remarkable religious awakening in the island, which was followed by a large and rapid increase of the Free Church congregation. There are now about sixty communicants connected with this charge, and active steps are taking for the erection of a suitable place of worship. It will be remembered that the sanctioning of the charge was remitted by the last General Assembly to the Commission, and the granting of the sanction made contingent on an endowment being secured. The committee were able to appropriate the sum fixed upon, and the Commission in November granted the sanction. The other charge is that of Ardoro in the Presbytery of Mull. This is a remarkably interesting, though a poor congregation, and has prospered in the hands of the minister recently settled there. The committee have all along sought to have an endowment attached to this charge, and friends very kindly made contributions for this object, altogether amounting to about £700. They have now been able to bring up the sum to the usual amount of £1000. There are other charges which the committee earnestly desire to see endowed, and in which they hope to succeed before much time has passed. Before passing from this subject, I am wishful to call the attention to the fact that this is the scheme of this committee for aiding the weak charges, and they would deprecate being required to aid the stipends of settled ministers out of their ordinary revenue. This is making a double drain upon their resources, and they would earnestly ask the Assembly to make no arrangement implying in the case of sanction the annual payment of a sum to the minister, at least without consulting the committee. The fact is, their funds will not admit of it. The committee cannot

but express their gratification with the scheme proposed by Mr Mackinnon of Balinakill and his friends for paying off the debts on Highland churches. It is not the first evidence the Church has received of Mr. Mackinnon's liberal and large-hearted sympathy with our Highland ministry; for during a course of years he and a few friends of kindred spirit have raised the stipends of our church extension ministers throughout the Highlands to the sums of £120 and £150 respectively, according as recipients were single or married men. The present offer has been to double the sum which the Church may raise by means of a collection, whatever that may be. I am thankful to say that the Church has responded nobly to the appeal made to her on behalf of her poorer congregations in the Highlands, and that one of our largest collections has been received. I am thankful for this, because, first of all, it will enable us to do a substantially good work; then it will encourage such liberal friends as have made this offer, by showing them how heartily the Church appreciates their well-deserved liberality; and, lastly, because it will serve to show our friends and fellow-worshippers throughout the Highlands how kindly the whole Church feels towards them, and how willing she is to do them a real service. The sum returned to the Board as being the amount of debt existing on Highland charges, previous to the 1st January 1875, is about £11,000, but it is thought that, including what some congregations may be able to do themselves, a sum of about £8000 may enable us to see all that debt wiped off, and we are now within sight of that sum, for which we have much reason to cherish gratitude to the Giver of all good. The report made reference to the occurrence of religious awakenings in some parts of the Highlands during the past year. In the island of Tyree the movement has been deep and extensive, and there is reason to believe that many precious souls have been won to Christ. The movement has not been confined to the Free Church, but has included other bodies as well; but the Free Church has taken her full share of the work, and has had her full share of the blessing. Subsequent to the great movement in Tyree, a similar movement commenced in the Ross of Mull. Ministers of several denominations took a share in the work, and large and numerous meetings for prayer and preaching the Word were held. It was a time full of interest. The committee did all they could with their limited resources to help the Rev. Mr. M'Vean, our excellent minister in that quarter, who, in his weak state of health, was well-nigh overcome by the work. They kept Mr. Campbell, a most efficient probationer, labouring for months among the people, and his labours were attended with remarkable success. It is thought that hundreds in this locality have been awakened to concern about their souls. The movement has since extended to the island of Lismore, and is, so far as the Free Church is concerned, under the superintendence of the Rev. Mr. Ross of Appen, who had acquired much experience in similar work by the active part he had taken in the revival in Mull. To him and to Mr. Fraser, of Coll; Mr. Ross, Tobermory; Mr. Lee, of Lybster; and Mr. Campbell of Ardnamurchan, the Church is much indebted for the large amount of time and toil they have devoted to revival work in these deeply interesting localities. Mr. Stewart, who has acted for some years as missionary in Tyree, a gentleman of high Christian character, is entitled to the warm sympathy of this Church, and her earnest prayers on his behalf. Having thus referred to all the more important features of the report, he closed by asking the prayers of the Church for them, that the Lord would establish the work of their hands. The Highlands still looked to their Church for the means and ordinances of grace. Might the Lord enable her long to furnish them as heretofore with the gospel "pure and undefiled." He added that he had long desired to resign the convener'ship of the committee. He had yielded to representations to continue in office, but he desired the aid of a vice-convener or some other assistant, and he asked that the Commission should be empowered to consider any proposal he would make on the subject.

Mr. FERGUSON of Kilmundy moved the following deliverance—"The Assembly approve of the report, and record their thanks to the committee, and especially to the convener. The Assembly rejoice to hear of the tokens of the Divine blessing that have been experienced in several localities, and especially in the island of Tyree, and approve of the allocation of £1000 to the Endowment Fund of that important charge, and remit to the committee to arrange, in conjunction with the

Presbytery of Mull, for such further work by means of deputations as may help that congregation to the settlement of a stated pastor over them. The Assembly anew commend the Endowment Fund to the warm support of the friends of the Church. The Assembly record their cordial satisfaction that the Ladies' Associations of Edinburgh and Glasgow continue to render valuable aid to the mission work of the committee, as well as supplying many destitute localities with the means of education. The Assembly further express their sympathy to the committee in the acknowledged scarcity of pastors to overtake all their work, and they remit to a special committee to be appointed by this Assembly to consider the whole circumstances of the case, and to prepare a special report thereanent to next General Assembly. The Assembly further authorise the committee to make such provision for assistance to the convener as he may require to enable him to carry on the work with comfort and efficiency. The Assembly record their thanks to the deputation who visited the stations and schools during the past year, and they earnestly pray that a rich blessing may descend upon the labourers of the present year, while they continue to commend the work of the committee to the prayers and liberality of the Church."

He needed not, Mr. FERGUSON proceeded, to say anything regarding the first commendation in the deliverance. Of course, this year, Dr. M'Lauchlan required special assistance, because of the honourable position he now held as Moderator of this Church. Regarding the Endowment Fund, he did not know how long it had been going on, but the position of the Fund at the present moment was, that only one of the congregations that came under its operation had obtained an endowment over a thousand pounds. One congregation, by what means he did not know, enjoyed an endowment of £2700. The aim of the committee had been to raise the general Endowment Fund to £1000 for the various stations which required it. There were six of these stations which had already attained this minimum of £1000. That was an endowment of about £45 a-year. That was no great help in places where people were poor and scattered, but there were no fewer than eleven of the stations that had not reached £1000. One of them, Morven, had only obtained £100 as yet, Kilbery, £140, Shildaig, £150. He desired to commend very heartily and specially this Endowment Fund to the liberality of the Church. It was really most important that these weak congregations should be supported to the utmost by the liberality of the wealthy sections of the Church. He had made a proposal in favour of Shildaig at last Assembly, which had been enthusiastically and warmly taken up. He thought last year that a sum of £2000 would be sufficient for a church and manse, but he found that a church of larger dimensions would be necessary. And then as regarded a manse, it was necessary a building should be erected for the minister, who, at Communion seasons, had to accommodate several of his brethren, and he might say that the various sermons delivered by them were listened to with the utmost attention and satisfaction by the hearers. He had made himself responsible for £3000 for the building of a church and manse at that place, and now he might say he had received £2240—so that he thought he was in sight of the £3000. As to the scarcity of preachers to overtake the work, he could say this was an important matter. Within the last few months the Highland Committee had been deprived of more than one of its Gaelic-speaking men, who had gone, and he did not blame them, to larger fields of usefulness in the Lowlands. He regretted very much that men who had the gift of addressing their own countrymen in their own tongue should have seen it their duty to transfer their services to places where Gaelic was not required. They were much indebted to the Ladies' Association, for, in many cases, their schools were the only place where children could receive instruction in their native tongue.

Mr. CAMPBELL WHITE seconded the deliverance. The Home Mission funds, he said, were not applicable to the Highlands as they were to the Lowlands, and accordingly he thought those who were not aware of this distinction might give more largely to the Highlands than they did.

Mr. LEE, Lybster, addressed the House on three points—our future ministry in the Highlands; the relation of our people to sealing ordinances; and the Highlands as a field for evangelistic effort. Referring to what Mr. Ferguson stated about long sermons, he said he utterly dissented from the opinion expressed. It would be

better for the Highlands and the youth of the Highlands if these long sermons were abolished. Every thought that was in them was smothered up and choked by these long sermons. He believed that if, instead of these long sermons, there were two or three pointed addresses delivered, dealing with the heart and the conscience, some good would be accomplished. He could recall those long Gaelic services of his boyhood in the Highlands in connection with their Communion services, and he always thought that the ministers told more lies that day than he himself did in all his life. The minister was in the habit of always saying, "In the last place," and in his next word he came again to the first place. Speaking on his second head, he pleaded for more men for the Highlands, and for greater support to their catechists, and evangelists, and schools, saying that, although in the Highlands they sometimes had grave doubts about the theology of the south, and the wisdom of their policy, yet there had been no difference of opinion as to the soundness of their coin. Lowland gold and silver had a bright ring about it. He would not say how the present state of matters in the Highlands in regard to "sealing ordinances" had come about; but he did believe, and was prepared to say in the face of all who might contradict him, that the present Established Church in the Highlands was the one great and grand hindrance to their dealing with their people in the way of discipline in connection with "sealing ordinances." He had got the statistics of his Presbytery in regard to this matter, and he could say that the ministers in the Highlands were not to blame for the state of things which existed. He had a congregation of 2000 souls, and he had a membership of 116; but all of his congregation received the ordinance of baptism, if they were men of good moral character, although they had no thought of joining the communion of the Church. His predecessor was once speaking to a man about the necessity of his child being baptized, and he said, "Weel, I daursay the laddie widna be nane the waur o' getting his name." And he himself once conversed with a man who was a candidate for baptism, who believed that Pontius Pilate was a disciple of Jesus Christ. He spoke for his younger brethren in the Highlands when he said that they must speak out and get the mind of the Church as to whether people in the Highlands, who made no public profession of faith in Christ, were to receive sealing ordinances. Of course, if they did not do it, the people just said, "Oh, it don't matter; the Established Church will have them." They had got doctrinal teaching in their heads, and they had been trained in the Shorter Catechism and the truths of the gospel; but the heart remained untouched. There was a real danger in the Highlands at present—not that they were going over to the Establishment—there was no fear of that. But they were in danger of losing for various reasons their hold of the rising generation. An old and venerated father said to him recently, "I tell you what it is, we are living in the Highlands in the past traditions of the fathers." On behalf of the rising generation throughout the Highlands, he thought they should call a halt, and consider well their present position in the North, and give a little more countenance to evangelistic effort in the future.

Mr. FRASER, Rosskeen, regretted that so much irrelevant matter had been introduced by Mr. Lee. He noticed the scarcity of Gaelic-speaking ministers to meet the demand in the Highlands, and defended the long sermons, stating that impressions had been made by these long sermons which had brought forth good fruit. He regretted that so much allusion had been made to the state of the Highlands as regarded sealing ordinances, maintaining that the present ministry were not responsible for the existing state of things in that respect, and that they were doing their best to get their congregations to join the membership of the Church. He denied that they were losing their hold on the youth of the Highlands—at least they were not in his part of the country, whatever the state of matters might be in Mr. Lee's. He remarked that the Church must at once face the question of the inadequacy of the supply of Gaelic-speaking ministers. The future history of the Free Church in the Highlands would be most materially influenced by the rising ministry. He hoped that that part of the Assembly's deliverance which remitted to a special committee to consider the whole circumstances of the case, would bring the matter more prominently before the Church, and meet the case.

Mr. ROSS, of Rothesay, contended that those who censured the long sermons

in the Highlands, did not take into account the exceptional circumstances in which these were delivered. They must recollect that the people were very much scattered; that a very large proportion of them were unable to read the Bible at home; and that these circumstances did not only furnish an apology for the long sermons, but showed their necessity. He pointed also to the fact that they found the people ready to sit for any length of time to revive their souls with the truths of God's Word.

Mr. MACDONALD, Aberdeen, suggested that the ministers in the Highlands should give those of their people who left for cities, letters of introduction to city ministers, so as to preserve them to the Christian Church.

Mr. CAMERON, Brodick, said that the Moderator would remember that, at a meeting of ministers connected with the Highlands, held soon after the passing of the Education Act, he (Mr. Cameron) had suggested the propriety of devising a scheme of bursaries to assist Gaelic-speaking students in carrying on their studies, and to meet the new state of things which, so far as the education of their students was concerned, that Act had created. He referred to a successful effort made last winter in Glasgow to provide bursaries for the Gaelic students attending the University and the Free Church Divinity Hall. They had got three bursaries of £20 each, nine of £10 each, and seven of £4 each. These bursaries were awarded at the close of last session for proficiency in the study of Gaelic, and they had every prospect that, at least, as many would be given next winter.

DISESTABLISHMENT.

Sir HENRY MONOREIFF gave notice that, when the subject of disestablishment came up, he would move "that the General Assembly having considered the nature of these overtures, and desiring to treat them with due respect, resolve nevertheless to dismiss them."

Mr. SHAW, Laggan, gave notice that on the same occasion he would move a resolution to the effect, that they should on no account approve of any overture on disestablishment, as such an agitation was utterly uncalled for, ought at any rate not to be taken part in by ministers, and because its discussion created dispeace among the brethren.

CHURCH RATES.

Mr. COWAN, Troon, submitted the report of the committee on this subject. This Church has already petitioned the House of Commons, in its present session, in favour of Mr. M'Laren's bill; and in regard to that introduced by the Lord Advocate the committee does not recommend that any Parliamentary action be taken. But to guard the position of the Church, the committee find it necessary to put upon record—first, that his bill has not been introduced at the solicitation of the Free Church; second, that the proposed rearrangement of the burden of Church rates is not what is asked for by them; third, that the exemption of ministers from the incidence of this tax is entirely disapproved of by them; and further, that the passing of this bill will not settle the question.

Mr. BURNS, Kilmahew, moved the adoption of the report and the continuance of the committee.

The motion was agreed to.

The Assembly adjourned at 11.30 till ten o'clock next day.

SATURDAY, MAY 27.

The Assembly met this morning at ten o'clock—Dr. Thomas M'Lauchlan, Moderator.

NOTICE OF MOTION.

Mr. WOOD, elder, Aberdeen, gave notice of motion to the following effect:—"That the Standing Order No. 2, under the head of committees, be altered, so

that one-fourth of the Standing Committees shall retire annually by rotation, one-half of whom only shall be eligible for re-election. That no motion for the election of a Principal or Professor in any of the colleges should be taken up until after the first Tuesday of the meeting of the Assembly."

ACCIDENT TO REV. DR. DUFF.

The MODERATOR intimated at an early stage of the proceedings that, in order to relieve the anxiety which many felt in regard to Dr. Duff, who was said to have had a severe accident, Dr. Smith would make a statement on the subject, and it would relieve the minds of all present to know that he had himself received a note from Dr. Duff that morning, so that the accident had not been so serious as was feared.

Dr. THOMAS SMITH said—I am glad to be able to relieve the anxiety upon this subject. Dr. Duff did meet with a very alarming accident last night. He was taking down a book from a very high bookcase; standing on the sill of the bookcase, and in stepping down, supposing he was putting his foot on a chair, he fell and smashed in the panel of an oak desk, and cut his head pretty severely, besides receiving a hurt on the small of his back. Dr. Watson saw him this morning, and I am glad to say that he entertains no apprehension of anything serious, though Dr. Duff will require to be confined to his room for a few days.

ANNALS OF THE DISRUPTION.

It was intimated that the following volumes, namely, the first part of the "Annals of the Disruption," and "A History of St. George's Free Church, Edinburgh," by Mr David MacLagan, had been laid on the table.

REPORT OF COMMITTEE ON SABBATH OBSERVANCE.

Mr. ALEXANDER MACKENZIE presented the Report of the Committee on Sabbath Observance (Appendix No. XXI.), and in doing so said, he would like to see somewhat of the warmth and zeal manifested on this question which had been manifested in the discussion of the temperance question on the previous day. He proceeded to give an outline of the topics noticed in the report, and supplemented it by saying that one difficulty in dealing with this subject lay in the lukewarmness of those in authority to put into execution the laws on the statute-book in regard to the observance of the Lord's-day. He knew that they could not by any legal machinery make people Sabbath observers; but, at the same time, they could prevent open breaches of the Sabbath, which were also in clear violation of the law of the land. Another difficulty with which they had to contend on this subject arose from the erroneous views which were so common with regard to the nature, origin, and perpetuity of the Sabbath. Their very atmosphere was saturated with error on that subject. It was a very common thing to hear parties attempt to get rid of obligation upon this question by saying that this was a mere Judaical observance. Those who took that view had much need more carefully to read their Bibles, where they would find that the Sabbath was as old as man. There was much error in regard to the nature of the Sabbath. Persons sometimes asked whether it was right to do certain things on the Sabbath. The way he would answer all such questions was to direct attention to the real nature of the Sabbath itself, and show that true Sabbath-keeping was just entering into the rest of God. He thought they had very much need to get up in some form a right and cheap Sabbath literature. They were allowing the enemies of the Sabbath to send in tons over the country a literature that was destructive of the Sabbath, while they were doing very little to counteract that evil. He thought also that it was of the utmost importance that attention should be directed to the way in which the Sabbath was observed in the home, because that lay at the root of much of the evil that prevailed. A home without a Sabbath was unworthy of the name. The streets of their large towns and their suburbs were so thronged on the Lord's-day as to present an alarming state of affairs in the community; and therefore it was of the utmost importance that parents should see that their children and domestics were properly trained in their homes on the Lord's-day. Mistresses had much to

do with this. In making engagements with domestic servants there was too great a readiness manifested to grant to domestic servants the Sabbath-day, to make what use of it they pleased. He believed that there was not a class in the Free Church more loyal to its principles and to the cause of Christ than domestic servants; but he knew that the permission given to domestic servants to use the Lord's-day as they pleased was a very great snare. He thought that there was a loud call on ministers to direct the attention of their congregations to this subject, because the old practice was becoming very much antiquated of spending the evening of the Lord's-day in family Bible reading and family catechising. If a blessing came on the Church and the land, it must come in their families; and as a Church and a country they should take warning from other Churches and other countries, and especially take warning from the state of things now existing in Protestant Germany.

Dr. BEGG said he complied with great pleasure and satisfaction with the request made to him by the excellent convener of the committee that he should move the adoption of the report. They were indebted to him for the pains he had bestowed in connection with this important subject, and for the address which he had just given. The Sabbath was one of those questions in connection with which all true Christians ought to be at one; and yet it was certain that with some there were difficulties even in regard to the very theory of the Sabbath-day. Their theory—and that which alone could be maintained, in his opinion, was that the Sabbath day was not only prior to the Christian dispensation, but prior to the Jewish dispensation—that it was one of the two institutions of Paradise, namely, the family and the Sabbath, and that, in connection with the maintenance of both these institutions, the morality of a country might be gauged. It seemed to him that their blessed Lord, in saying that the Sabbath was made for man—not for Jews, but for man as such—had intended to proclaim the perpetuity of the ordinance; and that, when He said, “Pray that your flight be not on the Sabbath-day,” referring to an event which was to occur after the Jewish dispensation was terminated, He intended to proclaim that though the Jewish dispensation was terminated the Sabbath was to continue. It seemed to him, moreover, that the change from the seventh-day Sabbath to the first-day Sabbath was clearly indicated under the Old Testament dispensation. “The stone which the builders rejected, behold it hath been made the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.” They all admitted that this had reference to the resurrection of Christ. The verse which immediately succeeded, he thought, had reference to the perpetuity of the Sabbath and to its change to the first day of the week—“This is the day which the Lord hath made—we will rejoice and be glad in it.” They must lay their defence of the obligation and perpetuity of the Sabbath deeper than anything that had to do merely with the Christian dispensation, although the Christian dispensation gave additional grounds for the maintenance and due observance of that day of rest. The Sabbath besides, he thought, ought always to be set forth as a most benevolent arrangement of God, and as one of the indications of the inspiration of the Divine Word. Man was continually trenching upon that Divine ordinance which God had provided, that every seventh day should be to all men a day of rest, so that if a man lived seventy years, the allotted period of human life, he should have ten years of entire rest by Divine commandment. Man never imagined or made such a benevolent arrangement, and the constant efforts of men to rob each other of that blessed rest was just one of the most striking indications of “man's inhumanity to man.” He rejoiced very much in the references that had been made in the report to the recent triumphs in connection with the Sabbath. The resolution to shut the exhibition in Philadelphia on the Lord's-day had been adopted in connection with a very great struggle on the part of Christians in the United States. There were not a few men in the United States who were anxious to break down all religious observances, and even all morality as founded on religion; and one thing which tended to bring the struggle as to the closing of the Philadelphia Exhibition on the Sabbath to a satisfactory issue was the threat, that if the exhibition should be opened on the Lord's-day the proprietors of other exhibitions, such as theatres and the like, would also open their houses on the Lord's-day. This brought vividly to the minds of the Christians in America a conviction of what an immense issue was at stake,

and so that institution was to be shut; and thus men coming to it from some parts of Europe, where the Sabbath was scarcely observed, instead of having their evil ideas confirmed, would see, in connection with a mighty nation, a most wonderful testimony to the perpetuity of the Sabbath rest. Moreover, he thought that the resolution of the House of Commons recently was most creditable to them in connection with the proposed shutting up of Irish public-houses on the Lord's-day. It was to be regretted that the Government did not adopt such a resolution; for it was a thorough mistake to allege that no advantage had been gained in Scotland by the Forbes Mackenzie Act. It was a great anomaly before, that while bakers' shops were closed public-houses were open in Scotland on the Sabbath; and now it was a great anomaly that whilst unanimous Ireland—Romanists, Protestants, and all classes—had asked the British Parliament to shut their public-houses on the Lord's day, they should have ever refused. He rejoiced that the House of Commons adopted the resolution they did, and he hoped that effect would be given to it speedily in an Act of Parliament. He regretted that in our colonies a different spirit was beginning to prevail, and that there was a tendency to neglect the due observance of the Lord's-day. He regretted that in that part of New Zealand which was distinguished as a Free Church colony, although the reading-room of Dunedin was entirely closed on the Lord's-day when he was there, a resolution had been adopted since in favour of opening it on that day. It was of great importance that they should stand firm upon this subject, and he would like to see a pastoral address issued to their colonial brethren to strengthen their hands in resisting the tendencies to which they were opposed. If they lost their Sabbath they would practically lose their Christianity. If the great wheels of industry were not arrested on that day, the great mass of working-men could not attend divine ordinances even if they wished to do so. It was a bold stroke on the part of Satan to strike against the Sabbath, because in doing so he struck against that which alone made it possible for men to attend the house of God. There was one thing that was very cheering in the report, and that was the statement that Presbyteries were taking up this subject. He had a growing impression that unless the ministers and courts of Christ's Church set themselves to protect the Lord's-day, they had little hope of success; and he rejoiced that in these efforts of Presbyteries all classes of men had been got to combine. He was delighted that in Dundee and in Greenock the brethren of different denominations were combining to put down Sabbath profanation. If their 72 Presbyteries would set themselves in earnest to this great object, a machinery of great power would be put in operation. There were many forms of Sabbath desecration which were not only a mighty evil in themselves, but which led to other ramifications of evil. The Post Office was a vast machinery in which upwards of 20,000 men were employed. These men were their servants, and in so far as they worked unnecessarily on the Lord's-day we were guilty. In London the Post Office was entirely closed on the Sabbath, and the magistrates of Edinburgh had petitioned for the same thing, but unfortunately as yet in vain. Then, in connection with the railways, what a number of men were employed. Surely, though they could not get union, they might get co-operation among all denominations in the endeavour to put an end to Sabbath desecration in connection with the railways. To speak of railway accidents was in many cases a misnomer, because if the men were employed on the Sabbath, they became careless and reckless of their own lives and those of others. If the managers of their great railways would, where there was no plea of necessity, allow their men to rest on the Sabbath, not only would they gain themselves, but the whole community would gain; and the quiet of the great highways of commerce on the Sabbath would be a striking testimony to the divine authority of Him who says, "Remember the Sabbath-day to keep it holy." So in regard to the sailing of vessels. He was informed that some vessels were arranged to sail regularly on the Saturday evening. Now, while it might be necessary to sail on the Sabbath in many cases, yet to make a systematic arrangement to sail on the Saturday evenings, so that the sailors must be deprived of any opportunity of attending public worship, was surely a mighty evil. Then the opening of shops on the Sabbath was a growing evil; and, in a word, Sabbath profanation was increasing around them. It was a delightful thing to hear of the growth of vital religion in the land; but, at the same time, they must never imagine that

much effective good had been done until men were brought to acknowledge the authority of God, the supremacy of His law, and their obligation to obey that law implicitly. That was the best evidence of a true revival of religion amongst them. He begged to move—"That the General Assembly approve of the report, and record their thanks to the committee, and especially to the convener. The Assembly record their satisfaction with the vigilance and activity manifested by some of the Presbyteries of the Church in dealing with certain forms of Sabbath profanation within their bounds, and with the hopeful measure of success which has attended those efforts. They would press the consideration of this important subject on all the Presbyteries of the Church, and earnestly urge those Presbyteries to take up the question of Sabbath observance within their bounds as soon as possible at one of their ordinary meetings, or at a special meeting to be held for the purpose; and that the result of such efforts be communicated to the convener of the Sabbath Observance Committee, with the view of having them embodied in the next report to the General Assembly. The Assembly renew the injunction of last year, that all the ministers of the Church shall direct the special attention of their congregations to this subject at one of the diets of public worship on the second Sabbath of November."

Dr. WILSON, in seconding the motion, said that in Dundee they had no railway traffic on the Sabbath. The Caledonian trains were entirely suspended. There was a train through Fife on the North British Railway carrying the mails in the mornings and afternoons of the Sabbath, and it might be difficult to arrest that; but he knew how much the rest of the Sabbath was valued by the servants of the Caledonian Railway, many of whom were members of his own church, and amongst the most regular attenders there. The magistrates of Dundee had succeeded in putting down certain scandalous scenes which had been witnessed in the streets on Sabbath evenings in a certain locality; but the crowds had now removed to another locality, and he was afraid the offence was becoming as great as ever. He was at the head of a deputation of ministers, merchants, and others, which waited on the Magistrates and Town Council of Dundee, requesting them to use the means at their disposal to close shops on the Lord's-day. They were received in the most kind manner by the Magistrates and Town Council, and it was to their credit to say that he believed their existing magistrates were very anxious to do all that lay in their power to advance the interests of morality and religion; and he had little doubt that steps would immediately be taken with a view to prevent shops being open on the Lord's day. The most offensive form of Sabbath desecration existing amongst them was the sailing of river steamers, which were just so many floating public-houses, superseding and defeating the end of the Forbes Mackenzie Act. The evil had become so great that he entertained the confident expectation that something would be done to put an end to it. He had been delighted to see recently that the Magistrates and Town Council of Perth had been moving in that direction, and had tried to hinder river steamers landing on the Perth quay on the Lord's-day. They had been unsuccessful in their first attempt in the Sheriff Court, the Sheriff having found that they had no power to proceed in the summary way they had proposed; but they were still moving in that direction. The Lord Provost of Perth was a member of that House, and he (Dr. Wilson) thought the efforts of the Perth authorities were worthy of grateful recognition by that Assembly. The other port which was most annoyed by these river steamers was Broughty Ferry. These steamers plied almost the whole of the Sabbath-day between the harbour of Dundee and the pier of Broughty Ferry, and as they were just floating public-houses the streets of Broughty Ferry were thronged with multitudes of people who were either strongly excited or altogether overcome with strong drink; and movements were being made with a view to putting an end to the evil.

Mr. BALFOUR, elder, remembered being present at the meeting when the proposal was first made to open the Dundee and Arbroath line on the Sabbath. He would never forget the prayer with which Mr. M'Cheyne opened that meeting. The friends of the Sabbath were that day successful; and ever since then, the railway had been closed on Sabbath, thus giving great encouragement to persevere in that work. It was also very encouraging to see how Parliament carried a resolution to close the public-houses of Ireland on the Sabbath against the whole power of the Ministry of the country.

Mr. FALCONER, Ferry-Port-on-Craig, referred to the evils arising from the hotels in his district giving drink to persons representing themselves to be *bona fide* travellers who had come from Dundee. His session had agreed to hold a conference with the two other kirk sessions in the place on that subject, and they were willing to co-operate in a movement to endeavour to get an end put to that evil. If the elders throughout the country would turn their attention to the subject much good might be done.

Mr. BUSCARLET, Lausanne, expressed it as his belief, founded on his experience on the Continent, that the non-observance of the Lord's-day was one of the great reasons of the low state of religion on the Continent. He was convinced that there could be no lasting revival of religion on the Continent until the Lord's-day was differently observed.

Mr. WOOD, elder, Aberdeen, expressed his belief that an effort to get the Post-Office closed on Sabbath would now be more successful, because the number of persons who sent for their letters on Sabbath was much diminished, and business men were not now so much dependent on their letters in consequence of their use of the telegraph. He agreed with Dr. Begg that much might be done to reduce the number of ships at sea on Sabbath; but he thought that something more might be done at Scottish ports on behalf of those sailors who were necessarily engaged at sea for long periods on foreign voyages. He should like to see an effort made by the Church, through its Sabbath Observance Committee, to reach those sailors that must be away, while they were at home.

Mr. MACALISTER, Kennoway, said that there was a form of Sabbath desecration which he not had heard alluded to, but which was becoming very common amongst members of their own Church. It was no unusual thing for those residing in the large towns, to go and see their friends in the country on a Saturday, remain over part of the Sabbath, perhaps going to church in the forenoon, as likely not, but very frequently returning to the towns again by the Sabbath afternoon train. He had heard a good deal about the defects of Highland religion in this Assembly, but, though not a Highland minister, he was sure that this form of Sabbath desecration was not one of them, even where the Highlanders had every railway facility. It was a matter that the committee should look into, strongly resembling, as it did, the Sabbath profanation on the Continent, of which Mr. Buscarlet had just told them.

In reply to Dr. Elder, Rothesay, Dr. WILSON said that though the appeal taken against the action of the magistrates of Dundee had been sustained by the Court of Session, the judges indicated that if the magistrates took the proper course they could carry out the end in view.

Mr. ROBERTS, Secretary of the Sabbath Alliance, said that 321 post-offices throughout the country had been relieved from Sabbath labour, and 100 rural messengers, since the new regulations had been issued, and that about 1500 persons had thus been relieved from Sabbath work in connection with the post-offices in which they had been engaged; but that left the enormous amount of 15,000 men still employed at their ordinary labour on the Sabbath-day. Wherever this matter had been taken up with spirit, the movement to get the post-offices closed had been successful; and he urged brethren in the country not to allow this matter to rest in their districts until they succeeded in getting the post-office closed. In regard to railway traffic, the evil was terribly on the increase, especially with regard to goods traffic. Memorials had been sent to the directors of the railways, but with no result. Some of the memorials had been met by the remark, "Why do these men not bring an action against us?" If they wished to go to law on the subject, they were met by this difficulty, that very heavy expenses would be incurred, and that they would virtually be bringing actions against some of their own brethren; for there were not only members but ministers of the Church who were shareholders in these lines, while some elders acted as directors. It had often been said that bad as things were in Scotland, they were not so bad as in the south (i.e. in England), for no excursion trains were allowed to run here on the Lord's-day. But even this could no longer be said, for the thin end of the wedge had been introduced. A new Established Church was opened a few weeks ago at Meadowfield, and the North British Railway put on an excursion train in connection with the opening of that church, calling at every station. He did hope that if that had been a Free Church not a single Free Churchman would have encouraged such an open violation of the law of God. He was glad to be able to announce that the Town

Council of Glasgow succeeded in making such alterations in the manufacture of gas as to relieve 500 out of the 600 men that used to be employed on the Sabbath. That involved a loss of money; but they were willing to make the sacrifice for the sake of relieving the men from Sabbath labour.

The report was adopted.

THE ASSEMBLY HALL COMMITTEE.

Mr. BROWN DOUGLAS gave in the report by the Assembly Hall Committee (Appendix XVIII.), and in doing so referred to the additions made this year, which he was glad to learn had been much appreciated by members, and to the improvements which were contemplated. He then alluded to the conditions which, after a good deal of experience, the committee had been led to adopt in giving the use of the Hall to various parties, and which he said it was needful to restate, as he wished to avoid any misunderstanding on the point. In the first place, he begged it should be borne in mind that the Hall, generally speaking, was let for religious purposes. This was the rule, and the only exception to it was in the case of applications for certain public objects in which the whole community feel an interest. Examples of this had occurred during the past year, when the use of the Hall had been given to the Senatus of the University for the address of the Lord Rector, and to the Corporation when the freedom of the City was conferred on the same nobleman. In the next place, having confidence in the parties to whom the Hall was given, the committee made it to be understood that they and this Church were not responsible for the manner in which the services were conducted. The Hall had been let to the committee who took charge of the Union Daily Prayer Meeting, and who paid £225 for a year's occupancy—a sum sufficient to cover all the expenses incident to the meetings. He knew that some objected to some of the services at these meetings—to the use of hymns, or to the use of the harmonium at practising or in the noon-day services. Notice had been given to him on this matter, but his answer was, these are details as to which the committee had not thought it right to make any condition. And when it was remembered that the Union Prayer Meeting Committee included Presbyterian, Episcopalian, Baptist, and Independent, who might hold different views on these subjects, the House would understand, and he was sure would approve, the course the committee had all along adopted, making it clear, however, that they were not committed one way or other to these matters of detail. The only other condition he thought it necessary to mention was, that the committee reserved the use of the Hall when it should be required for strictly Free Church meetings, or for any purpose required by the General Assembly. Of course, in such cases care should be taken not to seek to interrupt the regular use of the Hall by any party with whom the committee had entered into arrangements, and in case of any competition, the authority of this committee would be applied for. Unless this were attended to, disappointment could not be avoided. With these explanations, he moved that the report be adopted, that the thanks of the House should be given to the committee, and that the committee should be authorised to carry out the improvements named in the report.

Sir HENRY MONCREIFF seconded the motion.

Dr. BEGG agreed that the Church was under obligations to the committee for what they had done in connection with providing accommodation for the comfort of members. On some matters, however, he entertained a different opinion from the committee. He did not think it was a right thing that the hall should be open on the evenings of the Communion Sabbaths, when all the ordinary places of worship were open, because it might attract people from their own places of worship. He had no objection, moreover, to the principle that in general they should not interfere with the mode of worship that was observed by those over whom they had no control, and for whom they were not responsible, in so far as it did not glaringly interfere with the mode and principle of worship maintained by this Church; but in so far as it did interfere with their mode of worship, he thought it of vast importance that something should be done, even admitting that they were not directly responsible. He was opposed out and out to instrumental music in worship. He held that instrumental music in worship was inconsistent with the purity of worship in connection with the New Testament Church, inconsistent with the views of the Westminster Assembly and of those in the Revolution Church who sanctioned the worship to which they were all pledged. They had sworn to maintain and defend to

the utmost of their power the purity of worship practised in their Church, and to follow no divisive courses. He held that instrumental music was a direct departure from that purity of worship. It had never been sanctioned by their Church by any proceedings in this hall, and it was extremely inconvenient that even in appearance their Church should be held to be compromised in connection with their worship. To that he objected; and he knew that many good people were prevented from attending the prayer meetings just because they would not, either directly or indirectly, sanction a mode of worship which was inconsistent with the purity of worship maintained and observed in that Church. He had been inclined to make some motion upon this subject; but inasmuch as it was clearly declared and understood that it was not their Church, as such, that was implicated, he did not feel constrained to divide the House upon this subject; but, at the same time, he reserved his right to raise the question in another form, and he feared that the example which was being shewn there upon the subject of worship was spreading, and that it might involve them, sooner or later, in a very important question. He regretted to see that the General Assembly of the Established Church appeared to have sanctioned the use of instrumental music in their congregations. He held that to be a most vital mistake which they had committed, and one which would raise a formidable barrier in the way of the union of the Presbyterian Churches in this country—but he hoped that their Church would keep clear, and would not be, even indirectly, implicated in a course of procedure to which he had a strong objection. There was another matter worth noticing, but in which he hardly thought the committee were implicated. He found that, in connection with the services in that hall, tracts had been circulated in the Baptist controversy. A very eminent individual had been in this city, for whom he had the greatest respect—and he had no idea that he had been implicated—but advantage had been taken of his visit to circulate tracts containing a very plausible argument on the subject of baptism. He knew that difficulty was beginning to crop up in some of their congregations on this subject, and he hoped they would not be indirectly drawn into that controversy, though they would be prepared to defend themselves if that were the case. He would advise any one interested on this subject to read the work of Peter Edwards on the subject of infant baptism. He hoped they would not be by any indirect process implicated in questions which would give rise to very serious agitation.

Mr. BALFOUR, elder, cordially concurred in the concluding observation of Dr. Begg, that it was very undesirable to get into questions of the kind to which he had alluded, and especially on the report of the Assembly Hall Committee. The questions Dr. Begg had raised were very important, and, if raised, must be looked at far more deliberately than could be done in discussing the report now before the House. Referring to the first subject mentioned by Dr. Begg, he thought there was a great advantage in having a place open for prayer on the evening of the Communion Sabbath for those who did not belong to their churches, and on that evening there were no addresses, it being simply a meeting for prayer, which would not have the effect of drawing people from the churches. As to instrumental music, it would be unwise in discussing a report of this kind to take up a question that might excite a good deal of debate in that Assembly. He hoped that question would never come up in that Church; and he thought if it was thrown neck and shoulders into the Free Church it might create a great deal of feeling that had better not be raised at all. As to the circulation of tracts, no one in that House could be held responsible for that. It was not unnatural that Baptists should send out some of their tracts in connection with the visit of Mr. Muller, who had himself made not the slightest allusion to his views on that subject; but they could not help people circulating tracts—and surely that was not a question that bore upon the report of the Assembly Hall Committee.

Dr. RAINY said that they all understood that they agreed to this report in the light in which it had been put before the House. In regard to the organ, like many members of the House, he did not want it, and did not wish ever to see it. He hoped that that question would be kept out of their Church, and that they would never have to discuss it; and that good sense, and their desire for edification, would keep us rid of that question; but in order that they might not have occasion to raise a question about it, he thought it was very undesirable that they should be called upon as a Church to deal with any people about it for whom they were not respon-

sible. They were not responsible for these details. If Mr. Drummōnd were to be at a pinch, and ask the use of their Hall, they would not be responsible for his mode of worship; though, of course, if anything in that Hall became a scandal they would interfere. In regard to the other matter, Mr. John Hope circulated tracts at their very door in regard to Communion wine, and they could not help that. Dr. Begg was right that they must keep themselves clear. The Noon-day Meeting Committee were alone responsible for the mode of worship at that meeting, and they would, he was sure, regret that anything sectarian should be mixed up with it.

The motion was adopted.

PROCLAMATION OF BANNS.

Overtures anent the proclamation of banns were tabled from the Synods of Glasgow and Ayr, the Presbyteries of Ayr, Deer, Dunkeld, Edinburgh, Garioch, Glasgow, Kelso, Meigle, Perth, and Turiff. These generally set forth that the present system failed to secure publicity, and was in many other respects highly objectionable; and prayed the Assembly to take the whole subject into consideration, and adopt such measures as in their wisdom they might deem best for bringing about a satisfactory change of the existing laws.

Principal RAINY moved—

“The General Assembly having taken into consideration the overtures anent proclamation of banns, resolve as follow:—That the present state of the law of Scotland in regard to the proclamation in Established Churches of a proposal of marriage is unjust and unsatisfactory; that the high and varying fees charged for proclamations are injurious to the interest of morality; that regard being had to the present ecclesiastical condition of the people of Scotland, the publication of banns of marriage, either at the original parish churches, or at the district *quoad sacra* parish churches of parties intending to marry, no longer answers its only legitimate purpose of due publicity; the proclamation of banns viewed as it originally was, not as a civil, but as an ecclesiastical ordinance, is equally competent to Nonconforming as to Established Churches; that however it may have originated, the practice which has been adopted and sanctioned by the statute law of the realm, is of universal interest and value, and should therefore be effectually provided for in an unsectarian manner by the instrumentality of public civil offices, such as the registers established by 16 and 17 Vict. cap. 80. The General Assembly has observed with much satisfaction that a bill ‘to abolish the system of proclaiming banns of marriage presently in force in Scotland, and to make provision for the due publication of such banns in Scotland,’ has been prepared and introduced into the House of Commons by Dr. Cameron and others. The General Assembly approves of the object and general provisions of said bill, and resolves to petition both Houses of Parliament in its favour.”

In supporting the motion, Dr. Rainy said that they were all at one—Established and non-Established Churchmen—that the present system was so unsatisfactory that some change or other must take place. In the first place, the object of the proclamation of banns was at present not sufficiently secured—he meant the publicity which was necessary to morality in connection with marriage, and which ought to be secured by the public law of any country. In the second place, the amount of expense imposed upon those who intended to be married was, in the case of those in humble circumstances, very serious; and there was no doubt that this, combined as it was with some other social habits and customs, had the effect of increasing the amount of immorality in the country. Even if it did not do that, it amounted to a grievance and a burden of a serious kind. He believed the average expense for the proclamation of banns amounted to 10s. 10½d.; in the case of parties living in different parishes it came to about £1; and in some cases the expense was very considerably more. That was totally indefensible, and required to be amended. If they had a satisfactory existing system which worked tolerably well, though he might not regard it as theoretically perfect, he for one should not be disposed to move in the matter. Even if such a system were in the hands of the Established Church, he did not know that in the interests of the equities of denominational claims he should make a stir about it. But all were agreed that the present system required to be amended; and it was just as well that they should frankly make up their minds as to what was the right system they should adopt, and take up ground in favour of that position. It was quite clear that it would not do to have the system in the

hands of one denomination of Christians in Scotland. No such system could properly effect the publicity that they needed, and it could not be satisfactory as an adjustment of a question that required to be adjusted. He was not able to see why this matter should be in the hands of denominations as such, or in the hands of the Churches at all, even if it were extended from one Church to all the Churches, or to such Churches as might be thought most expedient. He believed that the origin of the proclamation of banns was ecclesiastical. There had been various matters in which the Church of Christ fulfilled purposes that were felt by the State to be important and useful, and the State took them up and sanctioned them. In particular, consistorial and marriage cases generally had a very close connection with the Church before the Reformation, and afterwards in this and in other Protestant countries these continued to have a close connection with the organisation of the Church. But a change, as he had said, must now be effected, and it really appeared to him clear that this was a matter which belonged principally to the State. There might be duties which the Church in the interests of its discipline might think it right and necessary to discharge beyond what the State required; but he did not see that if the State made a reasonable arrangement why it should not be accepted by them. Of course it was due to public morality for the State to see that marriages were made in a right way, and that provision was made against connections being formed under the name of marriage which were not lawful. For that purpose the State should provide a reasonable publicity, and that was part of the regular method of marrying. But in connection with the matter, the State must take care that there was a tribunal to decide what objections were to obstruct the formation of what the State would accept as a marriage in any case—where such objections existed. He did not see that the State could refer that to the Churches; and he did not see that the proclamation of banns, or whatever was to be substituted for it, could serve its purpose unless some tribunal such as that indicated was provided for. They were in the happy circumstances as a Church, and long might they continue so, of being entirely agreed with the State as to the scriptural view of the degrees of affinity within which marriage should take place, and as to what were the stated bars to any connection that should be called a marriage being formed. They were all agreed that this was a matter which the State ought to regulate, and it appeared to him that the State should take care, through its own officials, that due publicity was given to the purpose of marriage, leaving it to the Churches, if they found it necessary, to take any additional security which they were persuaded would work well for the maintenance and promotion of the morality of the country. For these reasons it appeared to him that they should approve of Dr. Cameron's bill. In doing so he did not hold himself bound to argue for all the details and clauses of the bill; only for its general purport. He supposed there were lawyers enough in the House of Commons to secure that proper legal arrangements were made in the clauses for carrying out its general objects. Whether it was likely that a bill introduced by a private member would be carried through Parliament was quite another question. It might turn out that they must have a Government bill before the subject was passed through Parliament. Of course, in petitioning in the way they were doing, no one wished for a moment to take the matter out of the hands of the Government. They would be very glad to see Government efficiently and wisely dealing with this matter so as to lead to a satisfactory settlement. But the only bill they had before them which they at all thought would have this result was Dr. Cameron's bill.

Mr. M'MICKING, Helensburgh, elder, seconded the motion. He objected to the present method because it was a relic of the old Popish system when marriage was regarded as a sacrament, and as such was in the hands of the Popish Church. It was, on the other hand, a remnant of the old system of Erastianism, of that supremacy which was claimed by the State over the Church, and which imposed certain civil duties on the ministers of the Established Church which were in no sense religious, for marriage was an ordinance of nature, and not of grace; and the mere intimation of the fact that two parties intended to marry was in no sense of the word a religious question. It was a mere piece of information for those who were more likely to be interested or in any way affected by the marriage; and for that piece of information, given by it to the public, the Church was no more responsible than for any other piece of information it communicated to the whole community. They were all agreed as to the necessity of due publicity being given to banns of marriage. It was notorious that that purpose was not effected by the present

system, for proclamations were sometimes made when there was nobody there to hear them. There were very serious objections to the present system, especially as affecting the members and adherents of the Free Church. By a return, incomplete in many respects, made to the House of Commons, he saw that in 1874 the amount raised by the proclamation of banns was £17,255, and of that sum £4000 or £5000 came from the members and adherents of the Free Church. Now they had no right to pay that sum to the Established Church. The fees varied from 1s. to £2, 2s.; and it was not an uninteresting question—"What is done with all this money—who gets it?" The return indicated that it went to the hangers-on of the Established Church. Everybody knew that the distribution of £17,000 to the hangers-on of any Church would add to the number of those people. But in some cases where they were charging the higher rates as in Glasgow, they had more money than sufficed to give to these hangers-on; and it might be news to some of their earnest friends who were engaged in Church extension to know that the surplus in Glasgow and Govan was used for a purpose somewhat antagonistic to this Church—viz., to help to build other Established churches and to pay missionaries. In so far as these were gospel missionaries, he for one did not object to this, for he believed that the 240 churches which the Establishment had aided by the free-will offerings of her people were the best and most Scriptural churches in connection with the Establishment. But it was rather hard that members of the Free and United Presbyterian Churches should be taxed to build churches and to pay missionaries, and get no credit for it, the Established Church claiming the whole credit to themselves. At present, as they had heard, as much as £2, 2s. could be charged; but under the new bill the highest fee was 2s. 0½d. Let them therefore petition in favour and support this bill, which he believed would be hailed with satisfaction by the public generally, no less than by the members and adherents of the Free Church.

Dr. BEGG said he had to suggest several alterations in Dr. Rainy's motion, and if these were adopted they could be quite unanimous in regard to this matter. There was no difference of opinion in regard to the inefficiency of the present mode of proclamation, or as to the position the Established Church occupied in regard to this matter now that such a large portion of the population were separated from its communion. Further, there could be no difference of opinion in regard to the propriety of lowering to the very lowest possible amount the fees attached to proclamation. But he must say in passing that in his opinion the bill of Dr. Cameron did not fully secure even the last-mentioned object, for if they looked at section 10 they would see that in regard to one class of marriages, which were becoming a very numerous class in consequence of the connection that now existed between the different parts of the kingdom, a large fee was required and a great amount of discretionary power assigned to the registrar. That section stated that "where one of the persons intending to contract marriage in Scotland is not resident in Scotland, and the other shall have obtained a registrar's certificate in terms of this Act, it shall be lawful for the Registrar-General, on application being made to him, to grant a licence for the celebration and registration of a regular marriage between the said persons if he shall be satisfied on inquiry, and so forth." Well, that was a great latitude of discretion to give to the Registrar-General; for he had known instances in which he had to satisfy himself as to the actual state of the case before performing the ceremony, and, in fact, on one occasion, he had to arrest a marriage of this kind until he received sufficient satisfaction. But what he was specially referring to now was the fee charged—the Act stating that "There shall be paid to the Registrar-General for every licence granted under the section a fee of one pound sterling." He thought that was perpetuating the evil complained against; and therefore he could not say that the bill carried out one of the principles on which it was based. The other matter on which he had difficulty was of more importance. Mr. M'Micking had said that this matter of proclamation of banns was derived from the Romish Church. Well, he was a great enemy to the principles of the Romish Church, as everybody knew, but he did not need to say that everything that ever was in the Romish Church was to be rejected as such. He thought they had learned some very good lessons even from the Romish Church, and might learn more. In particular, the principle of surveillance observed by that Church over its members was something remarkable. He had seen it, for example, in a form in Lower Canada which could not possibly fail to impress any on-looker. They got the whole parochial system, with its manse and resident parish ministers,

from the Romish Church; and it was remarkable to see Roman Catholic manses still in the lowest parts of the city. But it was a mistake to suppose that though this matter of the proclamation of banns originated with the Romish Church it had always been connected with that Church and with the idea of marriage as a sacrament. In proof of this the rev. doctor referred to the Directory for Worship, which he said was still the law of this Church, and which in a chapter on the subject of marriage regulated this matter of proclamation; and it became therefore necessary to see that a whole chapter of the Directory was not swept away by an Act of Parliament without even consulting them. Then he did not agree with those who thought that the proposed exhibition of the names of persons that were to be married at the door of the registrar's office was much better than the present inefficient system, against which they complained. No doubt the proclamation of banns in many of the churches of Scotland at the present moment was a most inefficient mode of giving publicity to the intention of marriage; but at the same time he was not sure that to affix the proposal to the door of the registrar's office would make publicity much greater. He was sure there were many in this House who were not in the habit of going to look at the registrar's door. He never went, at all events. Some people said, oh, put it in the newspapers! but he knew that if they gave newspapers a monopoly of this matter they would soon come to charge high enough for inserting the intended proclamation. He had heard it said that people were so curious to know who were to be married that they would run to the newspapers to see about it. He did not think so. It seemed to him that they must distinctly reserve to the Church the right, even if this bill was passed, to make her own arrangements, and to make such intimation in reference to the intended marriage of the people connected with her own communion, as would be satisfactory to herself in regard to the carrying out of the spirit of the Directory for Worship. That was the one main alteration he would make on Dr Rainy's motion, and he proposed that at the end of the second paragraph there should be added after the words "established by 16 and 17 Vict., cap. 80," this clause—

"Together with such arrangements as the several Churches may deem it necessary to make in regard to their own members."

He supposed there could be no objection to that, because he thought it was necessary that in going to Parliament about this matter they should let it be understood that whilst they were dissatisfied with the existing arrangements, they were not prepared to throw this whole matter either on the Government or Parliament, but would reserve to themselves the right to be satisfied on the subject, not only because he objected to Parliament making and meddling with their Directory for Worship without ever consulting them, but also because he knew that in the United States, where the marriage law had been entirely secularised, arrangements were tolerated in regard to marriage of the most obnoxious kind, and the Church was left out of account altogether. He suggested, in the next place, that the concluding sentence of Dr. Rainy's motion should read that the General Assembly approves of the main objects and general provisions of said bill, &c., instead of simply the object, &c.

Dr. RAINY said he did not see that there should be any difficulty in arranging the petition to suit Dr. Begg's view, although he had been unable to follow his argument in regard to the Directory for Public Worship. It appeared to him (Dr. Rainy) that this bill did not touch the Directory, except in so far as that Directory was law in the Established Church. If the Directory, in that particular clause of it, was ecclesiastical law for the Free Church, they were in danger not from the State, but from their own neglect, for in that case they had been guilty of a very flagrant transgression of it, and all this time they should have been seeing to it that their ministers, conformably with the Directory, were publishing the purpose of marriage. He apprehended that the bill did not pretend to impose on any of the Churches a rule that the declaration of the purpose of marriage was sufficient for the purpose of the discipline of the Church; it only said that it was sufficient for the purpose of the State. He did not see what ground there was for Dr. Begg setting forth that they had to guard against something like Erastianism on the part of the State meddling with the Directory for Public Worship. He thought they had much more occasion to complain of their own very flagrant neglect of duty in not seeing that the Directory was observed among themselves. Whatever might be the

rights or wrongs of the case, of course he clearly understood what was wished, though it seemed to him to be something like surplusage to put into a motion the addition proposed. Whatever the State might enact as to what it should hold to be a valid marriage, they were entitled to carry out what was necessary for discipline in their own congregations, or to declare what satisfaction their congregations should be called upon to give before it should be lawful for the members of the Free Church to celebrate marriage. Dr. Begg, however, might be right in thinking that it was well to keep that clear in the motion; but he did not quite approve of the phraseology.

Dr. BEGG said it was no doubt a moot question as to whether the Directory was or was not established by law. Many people believed that it was. If Dr. Rainy could express the idea in any other language, he should be satisfied.

Dr. RAINY said the only reason why he objected to the language was, that it might imply that they were asking legislative sanction for their arrangements. He should therefore put it thus:—"The Churches being always entitled to make such regulations as they think fit with reference to the conditions on which their ministers shall celebrate marriage."

Dr. THOMAS SMITH said he should prefer the last clause of Dr. Begg's amendment.

The addition was then agreed to as follows:—"The Churches always reserving for themselves the right to make such arrangements as they may deem it necessary to make in regard to their own members."

The word "main" was also inserted before "objects" in the last paragraph of Dr. Rainy's motion, which was then unanimously agreed to.

The finding of the Assembly was as follows:—"That the General Assembly having taken into consideration the overtures anent proclamation of banns, resolve—

"That the present state of the law of Scotland in regard to the proclamation in Established Churches of a proposal of marriage is unjust and unsatisfactory; that the high and varying fees charged for proclamations are injurious to the interests of morality; that regard being had to the present ecclesiastical condition of the people of Scotland, the publication of banns of marriage, either at the original parish churches, or at the district *quoad sacra* parish churches, of parties intending to marry, no longer answers its only legitimate purpose of due publicity; that proclamation of banns, viewed as it originally was not as a civil but as an ecclesiastical ordinance, is equally competent to Nonconforming as to Established Churches; that however it may have originated, the practice, which has been adopted and sanctioned by the statute law of the realm, is of universal interest and value, and should therefore be effectually provided for in an unsectarian manner by the instrumentality of public civil offices, such as the registers established by 16 and 17 Vict. cap. 80, the Churches always reserving for themselves the right to make such arrangements as they may deem it necessary to make in regard to their own members.

"The General Assembly has observed with much satisfaction that a bill 'to abolish the system of proclaiming banns of marriage presently in force in Scotland, and to make provision for the due publication of such banns in Scotland,' has been prepared and introduced into the House of Commons by Dr. Cameron and others.

"The General Assembly approves of the main object and general provisions of said bill, and resolves to petition both Houses of Parliament in its favour.

"A form of petition was read and approved of, which the Assembly direct to be extended, signed by the Moderator in name of the Assembly, and transmitted to Dr. Cameron for presentation to the House of Commons, and if the bill reach the House of Lords, to the Duke of Argyll for presentation to that House."

UNITED STATES FREEDMEN'S CHURCH.

Mr. SAUNDERS, a deputy from the Presbyterian Church of the United States, addressed the Assembly in connection with the work which has been carried on there since the liberation of the slaves. Mr. Saunders was convinced that advantage would be taken of the great water ways which the rivers of Africa afforded, till kidnapping was as rare there as it has become where our flag flies in the East. He rejoiced at what this country was doing in Africa. He congratulated the Assembly on the great Union just consummated.

Dr. RAINY moved that the Assembly having heard with great interest the statement of their beloved brother, Mr. Saunders, regard with great satisfaction the

work of the Presbyterian Church of the United States among the freedmen of the South, and renew the expression of respect and regard towards that Church.

Mr. KIDSTON seconded the motion, which was cordially passed.

The MODERATOR, at the request of the Assembly, thanked Mr. Saunders for his appearance among them, and sent the greetings of the Free Church of Scotland to the Church which Mr. Saunders represents.

SYNOD RECORDS.

The Assembly called for the Report of the Committee on Synod Records and Minute Books of Standing Committees, and the Record of the Commission, which was given in by Mr. BROWN, the Convener, and in accordance therewith—

The General Assembly, on the report of their committee, hereby attest as accurately and neatly kept, and as thoroughly correct in substance, the Records of the Synods of Lothian and Tweeddale, Glasgow and Ayr, Argyll, Perth and Stirling, Aberdeen, Moray, Ross, Sutherland and Caithness, Merse and Teviotdale, Orkney, Shetland, Angus and Mearns; and the Minute Books of the following Committees, viz., Sustentation Fund, Publications, Distribution of Probationers, Finance, Sabbath Observance, College, Financial Board of Aberdeen College, Board of Examiners, Foreign Missions, Continental, Colonial, Assembly Arrangements, Home Mission, Equal Dividend Platform, State of Religion and Morals, and Commission of Assembly.

The General Assembly, on the report of their committee, hereby attest the Records of the Synods of Dumfries, Fife, Glenelg, and the Minute Books of the following Committees, namely, Financial Board of New College, Highlands and Islands, Jews' Conversion, Temperance, and Education. The Assembly at the same time send down the remarks of the visitors for the information of the clerks.

The General Assembly, on the report of their committee, hereby attest the Record of the Synod of Galloway as on the whole accurately and neatly kept, and correct in substance. The Assembly at the same time send down the following remark of the visitors, and order it to be engrossed in the Record, namely:—"The marginal insertions are in excess of what is right."

The General Assembly, on the report of their committee, hereby attest the Minute Book of the Financial Board of Glasgow College, and the Record of the Presbytery of Calcutta, as on the whole accurately and neatly kept, and correct in substance. But the Assembly find in the Minute Book of the Financial Board of Glasgow College, pp. 61 to 64 inclusive consists of printed matter pasted in; and in the Record of the Presbytery of Calcutta the paging is omitted, as well as the date at the top of the page. This is the more important, as each alternate page is left blank. The Assembly further find that the only Record of foreign Presbyteries that has been sent in is that of the Presbytery of Calcutta.

SYSTEMATIC GIVING.

The Report of the Committee anent duty of Systematic Giving to the Cause of Christ was given in by Mr. FERGUSON, of Kinmundy, elder. The last Assembly, in their deliverance on this subject, reappointed the committee with authority to appeal for funds; and instructed ministers to call the attention of their congregations, on the first Sabbath of January, to the duty and privilege of systematically giving a portion of their substance for the promotion of the work which the Lord has committed to the Church both at home and abroad. Though they had been unable from want of funds to publish anything this year on this subject, and though the committee has no information as to the extent to which the instruction of the Assembly for the ministers to preach on the subject was obeyed, that it was so largely they have every reason to believe, and there is evidence that the liberality of the Church is being increasingly called forth. To the furtherance of this great end, they recommend the reappointment of the committee, and trust that the General Assembly will commend it to the liberal support of the Church, so that it may be in a position to do more in the way of the public advocacy of this great duty.

Dr. MOIR, elder, Edinburgh, in moving the adoption of the report, said he had to express his regret that the subject had not yet secured the attention its importance deserved, while at the same time it was satisfactory to know that it was certainly gaining ground, not only in this but in other evangelical churches; that

He also felt daily more and more convinced of its scriptural authority, and that on its general adoption depended that great advance of Christ's kingdom promised in Malachi iii. 10. He said that the point he wished to bring out specially on this occasion was, not so much the *duty of giving* as the *sin of withholding*—not so much the duty of giving to God of that which is our own, as the sin of withholding from Him that with which we have been entrusted by Him for a particular purpose—that there underlies this duty, however, a great scriptural truth or principle, that all we have is God's, because we are not our own, but bought with a great and precious price. He said that there were three instances in Scripture of people having been bought with a price, and of the consequent obligations incurred by those thus purchased or redeemed—1. The purchase by Pharaoh, during the time of Joseph, of the Egyptian people, and their redemption from famine and death, by the bestowal of seed to sow their lands; the obligation on their part being that one-fifth of the increase of their lands was to belong to Pharaoh. That the Egyptians thus were not their own, but bought with a price. He said that it was scarcely necessary to remark that this fifth was not a merely voluntary payment—one that the people might either give or withhold—but one legally exigible, and which was doubtless regularly exacted, notwithstanding all the plausible excuses that might be made as to their inability to pay so much, either from their families being so large or their expenses so great, or that they had not the means of paying to Pharaoh more than a mere fraction of what was his due; excuses which are very commonly urged now-a-days by many in regard to their duty in supporting God's kingdom. That the Israelites lived 800 years under this dispensation; and whether they were themselves subject to the impost or not, they at least knew well the system of a definite proportion of *every one's* means being handed over to the Government for its support; and he thought it quite possible that one of the practical lessons of this famine and its results was to teach the Israelites, in a plain, material way, the possibility of this duty being faithfully carried out. 2. The second great redemption of a people was that of the Israelites from the lowest depths of Egyptian slavery and bondage, when God, through the blood of the Paschal lamb, brought them out of the land of Egypt into the wilderness on their way to the Promised Land—and there for forty years supplied them with bread from heaven, and water from the smitten rock—that while there God set up His House or visible Church, and made provision for its maintenance and extension, or in other words, made an endowment for it. And what was this endowment? He said that it was a general opinion that the Israelites were ordered to give one-tenth of the increase of their lands and flocks to the Levites, but that this was an utter mistake, for in Lev. xxvii. 21 and 24, it is written that the tenth is the Lord's—that it was specially His own,—and that in Numbers xvii. 21 and 24, God Himself is said to give it to the Levites as their inheritance. That the tenth, therefore, never belonged to the children of Israel, and that they had no right to withhold it, and in *withholding* it they were literally and legally guilty of the sin of withholding from God what was truly His, and only entrusted to them to carry out His purposes, or in the words of Malachi iii. 6, they were robbing God. 3. The third redemption was God's purchase of sinners by the Blood of Jesus Christ, of which the other two, especially the second, were types—so that Christians are in Scripture declared to be not their own but bought with a price; and yet how little do they realise the precious fact, else they would all feel themselves bound to do much more for God's kingdom than they have ever yet done; but to-day he should only advert to their shortcomings on the subject of this report, or *the sin of withholding* what truly belongs to God, and has only been entrusted to us as stewards for His service. Let us for a moment consider how little even God's people realise their relationship to God in this matter, and how little is done by the Christian world in general for the upholding of that kingdom of which they profess themselves citizens. It is a mere infinitesimal portion of their means that goes for such a purpose, while it is not in God that they are straitened but in their own selves. For God has been opening up the world to the Bible and the Gospel, and has been bestowing corresponding wealth on our land, wealth wherewith we may carry on His work both at home and abroad, whereas instead of that, most of it has been spent on extravagance, and display, and luxury of every sort. How different would things have been had we felt ourselves to be God's people, and that a definite portion of our means bestowed by Him, belonged specially to Him in return for all His goodness, and should be spent in His service. He expressed his conviction, that

even under the present dispensation at least a tenth of every Christian's means belongs to the Lord, and that therefore we are guilty of the *sin of withholding it*, unless so devoted. He was aware that many did not think the tenth as now binding, but it was quite plain that Paul when he, in 1 Cor. xvi. 2, commanded *every one* to lay aside in store as God had prospered him, meant some definite proportion to be so laid aside in a separate storehouse of his own, to be ready when required for any object connected with God's cause; and he had no doubt that Paul himself would not lay aside in store less than he used to do before his conversion to Christianity; he urged upon ministers to instruct their people in this Bible principle, of which so many were totally ignorant, or at least did not act upon it, and were thus guilty of the sin of withholding from the Lord what really belonged to Him. If the Church would obey the divine law on this subject, her ministers would soon be all placed in positions of comfort, instead of being many of them, half-starved, unable to educate or clothe their children, or to lay aside any provision for their own old age. If this duty were carried out, there would be a sufficient supply of all the ordinances of Christ in the midst of us, and for the spread of the gospel throughout the earth. In closing, he said he would be obliged if any one would show him a passage of Scripture that indicated that the Government had in any way to supply the means for the support of the Church. He believed that the systematic giving of His people was the endowment God had provided for His Church; and it was an endowment that they had never reached under the State or anything else hitherto. The motion was that the Assembly approve of the report and record their thanks to the committee, and especially to the vice-convenor, Mr. Ferguson; the Assembly reappoint the committee, and commend it to the liberal support of the Church, so that it may be in a position to do more in the way of advocacy of the duty of systematically giving a portion of their substance for the promotion of Christ's cause; and further, the Assembly instruct ministers to call the attention of their congregations on the first Sabbath of January, or any other suitable Sabbath, to the duty of setting apart a portion of their substance to the support of Christ's work at home and abroad.

Professor SIMPSON, elder, seconded the motion, arguing that systematic giving was the true endowment of the Church. He pointed out that fifty years ago when the Church was maintained by the State, the resources of benevolence were dried up. He had himself gone on this principle for more than forty years.

Mr. MACALISTER said it was necessary to remove a misapprehension, and also to impart some encouragement to this committee. The misapprehension of the previous speakers was, that there was hardly anything published on this subject for the instruction of the people. Why, the contributions of the late Mr. Ross, of Hackney, alone, would form no inconsiderable volume. The truth was, that there was no lack of literature on the question. Almost all who had spoken coolly set it down as a fact that no minister took any interest in this matter. This was quite a mistake, the committee might rest assured. He, for one, had inculcated it upon his people for the last twelve or fifteen years. Only lately he had come across a case where a man was dying of a lingering and painful disease. Telling his wife to hand him a box, he took from it a sum of money, which, he said, he had devoted to religious purposes, from the time that he had first heard the matter expounded to the congregation. Mr. M. did not say that it was entirely due to this system, but he knew that his congregation had, for years, been giving at the rate of nearly £1 per member to the Sustentation Fund alone.

Mr. GORDON, of Parkhill, said he could not agree with the report given in, for he felt that neither it nor any of the speeches had struck the right tone on the subject. He thought the report should also have included paragraphs on systematic asking and systematic spending for Christ; for he was persuaded a great reformation was needed in the way in which money was spent in the Church of God. They put it too often into a bag with holes, out of which the money ran. The erecting of high spires to churches, and the putting in of painted windows, even in the Free Church, and so on, he regarded as nothing else than a ministering to the lusts of the flesh and of the eye; and unless reformation were applied to that, they would not make much progress.

Remarks were also made on the subject by Mr. Howie, Ecclefechan, and Mr. Watson, elder—the latter advocating the training of the young to give to the Lord.

The report was then adopted.

Sir HENRY MONCREIFF asked the leave of the House for Dr. Cather, London, the founder and secretary of the Christian League Systematic Beneficence Society, to make a statement on the subject not exceeding twenty minutes in length.

Mr. THOMSON, Edinburgh, considered this an irregularity, and pointed out that they had yet a large amount of business to go through. Besides, Dr. Cather was a person that numbers of them knew nothing about.

Dr. ADAM asked if it was the committee who had invited Dr. Cather here.

Sir HENRY MONCREIFF said, he took the responsibility of making the proposal. He thought that Dr. Cather being present, it would be discourteous not to hear him.

Dr. CATHER said—I have thrown into writing, and the form of questions and answers, the statement which I have to make, because I am solicitous that nothing of importance may be omitted, notwithstanding the compression which is necessary in this address. 1. The first of these questions is, What is the object of the members of the Christian League in this appeal to you as the Supreme Court of an honoured part of the Church of Christ? We answer, it is twofold. First, the completion, so far as may be, of the task in which we have been engaged for so many years—viz., the universal adoption and practice by the membership of all Churches of the principle of systematic beneficence. But we are persuaded that this most important result will best and most quickly be secured by the accomplishment of our second object, in which it is of necessity included. This second object is, the manifested unity of all Reformed Evangelical Churches. By this we do not mean uniformity—whether Episcopal, Presbyterian, Congregational, or Methodist—nor amalgamation, fusion, or union, but the mutual ecclesiastical recognition of all the true parts of the Church Catholic—i.e., of those who hold the Head, and are agreed on the essentials, properly so-called, of Scriptural Christianity, and the initiation of such honourable relations and helpful fellowship and co-operation in the world's evangelisation as will result therefrom. 2. The second question we have to answer is, "By what method do you propose to show this glorious object may be attained?" We answer—By the induction and authoritative definition by all true parts of the Church of Christ of those essentials of Catholic Christianity on which they are and must be in harmony, and, what is necessarily implied therein, the equally authoritative declaration that all things else are matters of Christian liberty. Such definitions as are the desiderata of catholic thought, will, we respectfully submit, be likely to be substantially somewhat as follows:—I. The visible Catholic Church is the sum of all true particular Churches—i.e., of all Reformed Evangelical Churches at least. II. The unity of all true particular Churches would consist in their common loyalty to Christ, their true agreement in all essentials, and their mutual recognition as equally parts of the whole Church. III. The essentials agreement in which must be insisted on as the condition of mutual recognition will be:—(1.) The fundamental facts of revealed religion. 1. The inspiration and sufficiency of the Scriptures. 2. The Divine and personal agency of the Holy Spirit. 3. The personal and saving knowledge of the Lord Jesus Christ as the substance of Scripture; the testimony of the Holy Spirit, the Son of God, the atoning Saviour of the world; and the absolute and infinite need of every human being, as He is the absolute and infinite supply of all who accept Him. 4. The Trinity in unity of the persons of the Godhead. (II.) Such a statement of essentials must include also the vital principles and universal laws of Christianity, which are somewhat as follow:—1. Evangelical worship without uniformity. 2. Christian morals without casuistry. 3. Brotherly co-operation without compromise. 4. Systematic beneficence without pressure. Lord Bacon has profoundly observed that, when the essentials of Christianity are ascertained and defined by observation and instruction, then the unity of the Church of Christ will be virtually an accomplished fact, because all the true parts of it will see they are already agreed on all that is essential, and so be led surely to recognise and love each other. Is it not just as clear that, when once systematic beneficence is defined and declared with one consent, as it is already coming to be, as one of the four great laws of catholic Christian and Church life, it will have as such to be studied and mastered along with and taught equally as the other three great principles of duty described above? And is it not further evident that such catholic teaching and enforcement in all parts of the Church simultaneously of systematic beneficence as an essential law of practical Christianity would result, under God, before a generation passed, in the general practice of it by the membership of all

Churches? And finally, when we reflect upon the condition of our world, with one thousand millions of its inhabitants still Mohammedans and Pagans, and three hundred millions of them sunk in the superstitions of the Greek and Roman Churches, and only one hundred millions, almost at the end of the nineteenth century, of professed Protestant Christians, is it not perfectly plain that, if ever this dark world of ours is to be evangelised at all, the combined agencies of Reformed Christendom and its whole resources and systematic beneficence must be devoted to this supreme duty? Such, then, is our plea for the endeavour to secure, under the Divine blessing, both these conditions of success in obeying the too long unfulfilled command of our great and common Head to all His people, "Go ye into all the world and preach the gospel to every creature." The third question which we now ask and answer is, "What do you wish the members of this Assembly to do?" We reply—1. We ask you, as members of this Court of Christ's Church, to consider and accept, if it approve itself to you, of this method of promoting the unity of the visible Church of Christ. 2. To use your influence in the Church to secure the declaration of its loving readiness to recognise all other evangelical Churches as parts of the Church of Christ equally with itself, and to hold intercourse with them as such. 3. That a fair proportion of the ministers and members of this Church, as of other Churches, may join the Christian League—which is a temporary association of loyal men of all Churches—till its object is attained. 4. That a generous share of the needful funds to carry on the work may be furnished by them—in all about £1400 a year, of which but £200 are asked from Scotland—and that in the spirit of earnest prayer for the whole Church.

Dr. ADAM said that had he known the character of the paper he certainly should have had great doubts in agreeing to the request made by Sir Henry.

Mr. THOMSON hoped it would be a lesson to the Assembly.

The Assembly recorded their thanks to Dr. Cather for the information he had laid before them.

REPRESENTATION OF PRESBYTERIES.

The following overture from the Presbytery of Dalkeith on this subject was tabled:—

"Whereas the representation of Presbyteries in the General Assembly is very generally felt to be too large: and whereas, from the increasing number of congregations of the Free Church, and prospective addition to the Church, the inconvenience will be still more deeply felt: it is humbly overtured by the Free Presbytery of Dalkeith that the Venerable the General Assembly take this matter into their consideration, with a view to determine whether, instead of the present arrangement, one-fifth would not afford a representation more suitable to the altered circumstances of the Church."

Mr. KAY, Dalkeith, in supporting the overture, said that the part of the Assembly Hall set apart for members contained accommodation for only 428, but at the present rate of representation—of one in three—the number of members would be 683, which left 255 without any accommodation in the House at all. If they added the Reformed Presbyterians they would have a total of 755 members, leaving 327 without accommodation. The number of charges in the Free Church was 947, with colleagues 45, Reformed Presbyterians congregations, 33—total, 1030. At the rate of representation suggested, they would have a House of 412 members, which was only 16 less than the number of sittings; but as space had to be reserved for foreign and other deputies, the House would always have its full complement. The number of members at present made it extremely inconvenient for business to be transacted in a comfortable way, and some change was absolutely necessary. Were the Assembly representation less, he thought the ministers and elders would take more interest in the Synod meetings. He moved—

"That the Assembly instruct their clerks to prepare an overture in accordance with the overture for transmission to Presbyteries under the Barrier Act."

Mr. BANNERMAN, Dalkeith, seconded the motion.

Dr. WILSON said he agreed very cordially with the object of the overture. The matter was one of pressing necessity, for it was not seemly that one-half of the members should be obliged to stand whenever any important subject came on for discussion. Want of accommodation had also been made an excuse for non-attendance. He thought it had been arithmetically proved, unless they altered the con-

struction of the hall, the form of which, he thought, was extremely convenient, that one-fifth should be the representations.

Sir HENRY MONCREIFF did not think they could dispose of such an overture so decidedly at this meeting. The subject was a difficult one. He thought there should be a remit to a committee, instead of coming that day to a decision on a single overture from a single Presbytery.

Dr. THOMAS SMITH and Dr. ADAM agreed with the view held by Sir Henry Moncreiff, that a committee of the Assembly should be appointed to look into the matter, and give some wise recommendations.

Principal RAINY regarded the sending down of an overture as a rational way of testing the mind of the Church in the present circumstances. But if there was a doubt as to the wisdom of this strong step being taken by this diet of the Assembly, he concurred in the proposal to appoint a committee to consider the subject, to send down information to the Presbyteries, and to get their suggestions in regard to it.

Sir HENRY MONCREIFF said it was not necessary to arrive at an absolute conclusion on the subject of the amount of the representation. They need only ask the Presbyteries what they thought on the subject, and when they stated what the amount of representation should be, they could frame an overture, and convert it into an Interim Act. They might thus lose no more time than in the other way.

Mr. KAY withdrew his motion, and the Assembly Arrangements' Committee was appointed to prepare a remit to Presbyteries in accordance with the suggestion of Sir Henry Moncreiff.

THE JUDICIAL FUNCTIONS OF THE ASSEMBLY.

The following overture from the Presbytery of Dunfermline was submitted:—
 "Whereas it is of the utmost importance that the judicial functions of the General Assembly as the supreme court of appeal should be discharged after due deliberation; and whereas, on account of the increasing business of the General Assembly, there is much danger of undue haste in deciding cases presented for review; it is humbly overtured by the Free Presbytery of Dunfermline to the Venerable the General Assembly of the Free Church of Scotland that they take the whole subject into their consideration, and appoint a committee to inquire and report to the General Assembly of the following year whether it would be advisable that all such cases be referred in the first instance to a judicial committee regularly appointed by the Church, who shall report their decision for approval by the Assembly, or that they do otherwise for the object what to their wisdom may seem best."

Mr. JENKINS supported the overture, dwelling upon the evils and dangers of the present system, and the scandals it created.

Dr. THOMAS SMITH moved that they appoint a committee, with Sheriff Campbell as convener, to consider the subject and report.

In the discussion that took place, all seemed to be agreed that the present system is the worst possible, but that the constitution of the Church presents great difficulty in the way of a change.

Sir HENRY MONCREIFF quite agreed that there were evils connected with the present system. The evils required consideration, and he thought some arrangement might be come to that in cases involving deposition it should be by a larger proportion of Assembly than a bare majority. He seconded the motion.

Sheriff CAMPBELL said the decisions of the Presbyterian Churches showed large charity in all cases of discipline that came before them. This was the opinion of some of the most eminent judges and advocates. It was not unreasonable that they should exercise great leniency, but this could go, and had in some cases gone, too far, and it was, he thought, now necessary that some change should be effected. He had known cases in which there was a good deal of canvassing on the part of the friends of the accused for a favourable vote, or if that could not be given for abstention from voting. If they could possibly have a system that was better they ought to have it. The thing was difficult to manage. In appointing a judicial committee as jury, they might be charged with packing it.

Dr. THOMAS SMITH said they must allow the accused the privilege of challenge.

Principal RAINY said they had no doubt the power in a constitutional way, and through the Barrier Act, to put in force a system applying the principles of law to facts proved by the evidence. But he was inclined to think any inquiry by a com-

mittee would not come to much. They would need to have the inquiry set on foot in an authoritative way, and the committee now proposed might hardly have sufficient authority. The present system cherished a loose feeling, he said, in the decision of such cases, which operated too much in favour of the accused. He did not think there was an adequate sense of the scandalous and inexcusable wickedness of judges in a case dealing with facts or cases in the way described by Sheriff Campbell or allowing themselves to be dealt with by friends of the accused party. He was a traitor to duty and conscience who allowed himself to be tampered with by parties interested. The only apology was that a lax system suggested a careless habit of mind; and the only comfort was that after all there was a great desire to do right, and also, that at all events there was no disposition to bear too hard on the accused. There was a very stringent obligation to revise their method. Some system might possibly be devised for having the facts ascertained by a jury, subject to specific review on allegation of the finding being contrary to the evidence. A general appeal on law and facts together to the Assembly would be unsatisfactory. There was, he went on to say, a feeling that a decision of the Assembly had great weight in the Church, and it was important that the committee should consider how a new tribunal could have the same weight in the Church and with the community.

The motion to appoint the committee was agreed to.

EMPLOYMENT OF COUNSEL.

An overture from the Presbytery of Dumblane, setting forth that much inconvenience had been experienced in the conduct of cases of discipline in the courts of the Free Church owing to the want of the aid of counsel and law agents, and asking the appointment of a committee to report whether it would be advisable that, in all such cases, it should be competent to, and in the power either of the prosecutor or of the accused, to obtain the professional assistance of counsel and law agents, if either party should be inclined, was departed from, as no one appeared in support of it.

REPORT OF PUBLICATIONS.

Mr. CUSIN, Edinburgh, gave in the report on this subject. The periodicals under the charge of the committee are now three in number—the *Monthly Record*, the *Children's Record*, and the *Gaelic Record*, which is published quarterly. For 1874-5 the average monthly circulation of the *Record* was 38,500, being the largest circulation to which it had ever attained. During the past year it has increased by 1500, and now stands at 40,000. The same satisfactory report falls to be made regarding the *Children's Record*. Its highest circulation was stated last year, when it stood at 60,000. A separate additional impression of 10,000 monthly was at that time taken by the English Presbyterian Church. This had in December last increased to 11,000, when it was discontinued; that Church, in prospect of the contemplated Union, having resolved to issue a similar publication of their own. There has been an increase of 3000 in the regular issue, which is now 63,000 monthly. Only two numbers of the *Gaelic Record* had appeared previous to last Assembly, and the circulation reached was 1600. Since then it has appeared regularly every quarter, and it has reached a circulation of 2495.

On the motion of Principal RAINY, seconded by Mr. Ross, Rothesay, the report was approved of, the committee being thanked, and the publications commended to the Church.

INTERCOURSE BETWEEN SISTER CHURCHES.

Dr. WILSON reported, in regard to the conference with representatives of sister Churches, as to whether the intercourse should be by deputies or corresponding members, that the English Presbyterian Church had agreed to the system of corresponding members. The meeting was, however, so thin that the subject dropped without definite agreement.

Dr. RAINY said that they knew the English Presbyterian Church were going to make them a specific proposal on the subject.

Sir HENRY MONCREIFF said they might instruct their representatives to the Irish Presbyterian Church to confer with representatives of that Church on the subject if opportunity offered.

After some conversation, the subject was sent again to the Assembly Arrangements' Committee.

ASSEMBLY ARRANGEMENTS.

The report of the Arrangements' Committee showed that the income received for tickets was £411, and from congregations for Assembly expenses £622, being £31 less in the one case and £55 more in the other. The expenditure this year showed a considerable diminution, the balance in the bank at the close of the year being £218.

In accordance with the recommendation of the report, the General Assembly hereby transmit to the Presbyteries the following overture, in terms of the Barrier Act, as follows:—

Whereas the requirement of Act VII. Assembly 1738, with respect to the election of Commissioners by Presbyteries to the Assembly, that the election shall always take place between the hours of one and eight in the afternoon, is not suited to existing circumstances throughout the country, the General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain, that hereafter the election of Commissioners to the Assembly by any Presbytery shall be valid if made between the hour of eleven o'clock forenoon and the hour of eight o'clock in the evening.

And the Assembly convert the same into an Interim Act, as follows:—

Whereas the requirement of Act VII. Assembly 1738, with respect to the election of Commissioners by Presbyteries to the Assembly, that the election shall always take place between the hours of one and eight in the afternoon, is not suited to existing circumstances throughout the country, the General Assembly enact *ad interim* that hereafter the election of Commissioners to the Assembly by any Presbytery shall be valid if made between the hour of eleven o'clock forenoon and the hour of eight o'clock in the evening.

The Assembly approve *quoad ultra* of the report, and record their thanks to the committee, especially to the convener and vice-convener.

The Assembly then adjourned at 4. 45, to meet again on Monday morning at eleven o'clock.

MONDAY, MAY 29.

The Assembly resumed its sittings to-day at eleven o'clock—Dr. Beith, Stirling, Moderator (in the absence of Dr. M'Lauchlan).

THE TEMPERANCE QUESTION.

Mr. CHARLES COWAN said in the discussion of the subject of intemperance on Friday, he was most anxious to say a few words with regard to the conduct of the Government on this great question. He would not have occupied five minutes in moving that petitions to both Houses of Parliament, and a memorial to the Treasury, be prepared embodying the opinion of the House, as he thought that would have been exceedingly useful in compelling the attention of the Government to this terrible question of intemperance. He observed, however, that a motion of which he had given notice on the subject had been expunged from the paper since Saturday, and he thought that course was most unusual and uncourteous to any member of the House.

Mr. MELDRUM, the clerk, said that it was usual to drop notices of motion after a subject had been discussed.

Mr. CHARLES COWAN—The motion appeared next day, and it must have been deliberately expunged. It was extraordinary to do so without any communication with the mover.

Mr. MELDRUM—The omission of the motion did not affect Mr. Cowan's right to move it if otherwise competent.

Mr. CHARLES COWAN was willing to accept the explanation given, but he wished now to know if an opportunity would be given him to follow the course he had intimated?"

Dr. MURRAY MITCHELL moved that the House allow Mr. Cowan to

make the motion, if there was no technical objection barring it being brought forward.

Mr. JOSEPH WOOD, Aberdeen, moved that he be allowed to bring it forward at the close of the business.

Sir HENRY MONCREIFF stated, as an objection to the motion, that it had not come forward in the form of an overture or in any regular way.

Principal RAINY said that if the permission asked was to be granted, it should be made clear that it was quite exceptional, as if they were to admit notices of motions as the means of introducing new business, it would be utterly impossible to carry on the business of the Assembly.

Mr. CHARLES COWAN stated that it would not suit him to take up this matter at the end of the business, and he would bring it before the public in another way. Mr. Cowan afterwards gave notice of the following motion:—"That the Assembly considers that widely-spread drunkenness in the country is the occasion of much premature and often violent death, of degradation, pauperism, and lunacy, and crime, with heavy and increasing taxation, all which threatens the dislocation, if not the dissolution, of the social system, and that it is the duty of Government to devise and introduce a remedy."

The Assembly allowed *ex gratia* the entertainment of this motion.

MEMORIALS REGARDING DECEASED MINISTERS.

The Assembly appointed the following committee to prepare suitable minutes with regard to certain deceased ministers and other members of the Church. Dr. Murray Mitchell, Dr. Rainy, Dr. Begg, Dr. Moody Stuart, and Dr. Wilson, ministers, with Messrs. James Balfour and David MacLagan, elders,—Dr. Wilson to be convener.

DISESTABLISHMENT.

The following overture from the Presbytery of Garioch was read:—

"Whereas it has already been affirmed by the Supreme Court of the Free Church of Scotland, that the two Churches established by law in this land, so far at least as their present union with the State is concerned, are Erastian and unscriptural in their constitution—involve gross injustice, foment a spirit of widespread bitterness and division—obstruct right and longed-for ecclesiastical arrangements, and, through the same cause, hinder their own efficiency and usefulness in the community: it is, therefore, humbly overtured by the Free Presbytery of Garioch to the General Assembly of the Free Church of Scotland to take this subject into consideration, and continue to send forth a faithful testimony concerning it."

Overtures on the same subject were sent from the Presbyteries of Deer, Kinross, and Lockerbie. An overture from the Synod of Glenelg was also read anent the appointment of a Royal Commission to inquire into the ecclesiastical state of Scotland.

Sir HENRY MONCREIFF said, that while there were notices of motion about the overtures, there was no notice of motion about the overture regarding a Royal Commission.

Dr. BEGG said there might be some one here to support the latter overture.

Sir HENRY MONCREIFF asked if there was any present to support the overture about a Royal Commission.

No one responding to this invitation,

Dr. BEGG said he thought he was entitled to say a word or two about the appointment of a Royal Commission. He was very strongly in favour of such a Commission, and he knew that many in Scotland were persuaded that such an appointment might tend greatly to remove difficulties in the way of a comprehensive union of Presbyterians on sound principles; but he regretted that in other quarters where the matter ought to excite more interest, very little interest had been manifested in it. Of course he reserved his right to renew this proposal in other circumstances, but he was not disposed to press any motion on the subject at present on the attention of the Assembly.

Dr. RAINY moved the following motion on the overtures anent disestablishment in accordance with the notice given by him:—"The General Assembly adhere generally to the deliverances of former General Assemblies upon this subject; but in

respect that this Assembly is placed in special circumstances as the result of the interesting proceedings which have marked its meetings, they find it inexpedient to engage in discussion at this time with a view to any more specific deliverance." Dr. Rainy then said—It will naturally appear to the members of this House that I have constructed this motion, after discussion with friends, in the hope for reasons assigned here, in the special circumstances in which we are placed, and upon the ground of these circumstances, to supersede discussion on this question at this Assembly, and therefore in what I say just now in explaining what my motion means, I will not go into the merits of the case, under the idea that this suggestion may be consistent with the views of other fathers and brethren who have given notices of motions. Of course, if the merits are to come on, I claim my right to lead the discussion. And I do not suppose that there is on the part of the advocates of any view that is taken in this House any unwillingness to support those views, and to discuss on the floor of this House the various topics bearing on a right settlement of that question. Certainly I would be the last to indicate that on the part of those who are in favour of disestablishment, as far as I have reason to know, there is any relaxation of opinion or any disposition to treat the question as a question of diminished or diminishing importance. Very far from it. But we have all felt that we have this week been placed in special circumstances, and that God in His great mercy has been very good to us. In the circumstances in which we are placed, those who take the view set forth in my resolution have a feeling of its being undesirable, unless the mind of other parties in the Assembly should impose upon us the necessity, at this stage of the Assembly's proceedings, to bring in a subject on which there would be animated discussion and considerable difference of opinion among those who have been connected with the proceedings in which we have been engaged. There would be a difficulty on the part of those who share the views I advocate to agree with any motion that might be interpreted to imply that this General Assembly was ashamed, or was retrogressing from the opinions of former General Assemblies on this subject. There would be great difficulty to get them to agree to any motion that implies that. Therefore my motion says, "That the Assembly adheres to the deliverances of former General Assemblies." I do not think it an unfair presumption that this General Assembly would come to some such resolution as has been previously passed. I do not ask any one to say it is certain, but that it is not an unreasonable presumption that such would be the case, so far that without agreeing to anything that is not warranted by the state of the facts, they agree to this motion passing without a vote, and if they choose dissent on the record. I think that is a fair statement of the position which we desire to be understood as holding. One word in regard to the other motions. In regard to Sir Henry's motion, I am gratified to see that he is anxious to treat the overtures, and those who agree with the overtures, with all due respect. It would be seen that in another place considerable importance has been attached to etymological considerations in the construction of utterances in the Assembly, and I am inclined to betake myself to etymology in connection with the statement of Sir Henry Moncreiff. "Respect" comes from "*respicio*," and it may be said to indicate that Sir Henry looks at the overtures and their promoters over his shoulder, and, I rather think, over the left shoulder. In regard to the motion of Mr. Shaw, of Laggan, when I read it there occurred to my remembrance the celebrated Mrs. Grant of Laggan, authoress of "Letters from the Mountains." I think we have here a kind of letter from the mountains, or homily from the mountains, admonishing us very strongly anent our duties and misdeeds in this connection, and all I can say is that I feel it very severely, and it requires all the respect that Sir Henry bestows upon me to sustain me against the admonitions of Mr. Shaw of Laggan.

Sir HENRY MONCREIFF moved—"That the General Assembly, having considered the nature of these overtures, and desiring to treat them with due respect, resolve nevertheless to dismiss them." He thought that they should take care not to commit themselves to anything specific in allowing any motion to pass with a special clause such as that the "General Assembly adhere generally to the deliverances of former General Assemblies upon this subject," &c. Looking at the special characteristic of the overtures on the table, it was necessary that any motion that was set against that should be very decided. He held that the Assembly were called upon to treat with respect any motion that came from the parties who sent up

these overtures, and therefore he did not wish to deal with them discourteously. On the other hand, he wished to put it on record very decidedly that on every ground that he could conceive as regards the interests of this Church, and as regards the likelihood of what might occur in the country, they were called upon, if they were in a position, to discuss the question, to enter a very decided protest against the entertainment of these overtures in the present circumstances. He was not going into the particulars why he said so. If this subject had come up at the ordinary time of the Assembly, when such subjects were discussed, he doubted if he should be quite willing to say that the matter should be allowed to pass without a vote. He did not think they were warranted in assuming for certain that the Assembly in existing circumstances would agree to what was asked in these overtures, or would come to a deliverance precisely the same as before. In present circumstances, on the last Monday of the Assembly, he thought they might be allowed to consider a motion like that of Dr. Rainy as simply leaving matters *in statu quo*. He was willing that matters should rest rather than that a vote should be taken on the last Monday of the Assembly, which would not, whatever way it might go, have any great weight in the circumstances either on one side or the other. He was willing, while putting his motion on record, to allow Dr. Rainy's motion to pass without a vote, but of course he was in the hands of the House. With regard to the motion of Mr. Shaw, he wished to say he hardly thought it was relevant to the proper question before them. Mr. Shaw's motion introduced the idea that such questions should not come before them at all, and he rather thought it implied an admonition to members of the House, not as such, but as acting outside of the House. If that were intended to be done, it should come up in another form. He did not see how the Assembly could deal with that motion of Mr. Shaw's at all. What he wished to do with the motions was, not that his motion should be put between the motion of Mr. Shaw and that of Dr. Rainy, but that his motion, being put against Dr. Rainy's, the latter should be allowed to pass without a vote.

Mr. BALN; Garloch, said that though they had had such tokens of the Lord's presence as had been vouchsafed, it seemed to him questionable whether that was a reason for letting alone the adversary. When they looked at the destructive character of the Establishment in England—

Dr. THOMAS SMITH—If the discussion is to go on, Dr. Rainy has a right to begin it.

Mr. SHAW, of Laggan, had given notice of the following motion:—"1, Whereas the great business of true gospel ministers is to preach the Word, and their highest privilege, as well as their special duty on earth like that of the apostles, is to give themselves continually to prayer and to the ministry of the Word, and to be instant in season and out of season in the blessed work of winning souls and feeding the flock of God. 2, Whereas unnecessary meddling with politics is out of the way and incongruous with the sacred office of the ministry, and hence discussing such a perplexing political question as disestablishment should rather be left to laymen. 3, Whereas any further discussion on disestablishment, especially on the part of ministers, is not only utterly uncalled for at present, but is sure, like the Union controversy, to sow strife among brethren in our own beloved Church who do not see eye to eye on the subject, and hence, for the sake of peace and brotherly love, all such discussion in the inferior courts or elsewhere should be discountenanced by the Supreme Court. Therefore the General Assembly resolve, as they do hereby resolve, that in existing circumstances any overture for disestablishment shall on no account be approved of by this venerable House." Mr. Shaw said his motion was very carefully written, after very serious and solemn consideration of the matter several days before he left Laggan, so that no other person belonging to this Assembly had anything to do with it whatever. The chief reason why he wrote this motion at all was to preserve peace and harmony in the Church. He did not agree with the learned Principal, especially in the first part of his motion, where he said the General Assembly adhered generally to the deliverances of former General Assemblies. He thought that should be left out. For his part he did not wish a single word left out of his own motion. He did not think there was a single minister or elder in this Church who would not most cordially agree to his first and major proposition, and he thought that every member of the Assembly ought to agree to his minor proposition too.

Dr. ADAM wished to know whether Mr. Shaw pressed his motion, or fell in with the proposition of Dr. Rainy on the one hand or Sir Henry Moncreiff on the other?

Mr. SHAW said he could not possibly agree to Dr. Rainy's motion.

Dr. BEGG—I hope Mr. Shaw will very seriously consider this appeal. We really have no time to discuss this important question. My views in regard to the great principles of national religion I need not say are unchanged, but I sympathise with the reasons given by Sir Henry Moncreiff why we ought not now to go into a discussion on the subject however important it is. I hope Mr. Shaw will be satisfied with having by tabling this motion expressed his views, and that the House will now be allowed to proceed with the very important business waiting to be taken up.

Mr. SHAW then said—In view of the earnest appeals made to me, and for the sake of peace and harmony, and especially after the most interesting and heart-thrilling event which took place in this House on Thursday last—I mean, of course, the happy Union then formed between ourselves and the Reformed Presbyterians, which filled every heart with joy and thankfulness—I shall not press my motion.

Dr. BEGG then seconded Sir Henry Moncreiff's motion, and Mr. COWAN, elder, seconded Dr. Rainy's.

Dr. JULIUS WOOD thought the two motions might be so adjusted as to prevent any necessity for dissent by substituting the following:—

“That the General Assembly having considered the nature of these overtures, and decided to treat them with due respect, but in respect that this Assembly is placed in special circumstances as a result of the interesting proceedings which have marked its meetings, they find it inexpedient to engage in a discussion at this time with the view of any specific deliverance, leaving out the word ‘more.’”

Dr. ADAM could not possibly acquiesce in that motion. The Church, he thought, should hold very decided views on the subject of disestablishment, and he considered they made a great concession in allowing the motion to pass without discussion. Not to indicate their adherence to former deliverances would not satisfy him; and if brethren wished to avoid agitation they must have a clause of the kind referred to, because anything that indicated a shifting of their ground on this subject would lead to an agitation throughout the length and breadth of the Church. They could not expect to have anything like harmony if they adopted a motion such as Dr. Wood suggested.

Sir HENRY MONCREIFF—After what Dr. Adam has said in acquiescing in the passing of Dr. Rainy's motion, I must state I think those who are opposed to that clause in Dr. Rainy's motion regarding adherence to former deliverances are making a very great concession, and that it is for the interest of their opinions that there should be a discussion.

It was thereupon agreed, without a vote, that Dr. Rainy's motion should pass, and Sir Henry Moncreiff formally dissented from the judgment, for reasons to be given in. Dr. Begg and others adhered to Sir Henry Moncreiff's dissent.

WIDOWS' AND ORPHANS' FUND.

Mr. ROBERT GORDON gave in the Report of the Trustees of the Free Church Ministers' Widows' and Orphans' Fund (Appendix No. XXIII.)

Dr. JULIUS WOOD moved that the report be received; which, being seconded by Mr. WILLIAM BALFOUR, was agreed to.

BOARD OF EXAMINERS.

Mr. ALEXANDER WHYTE presented the Report of the Board of Examiners (Appendix No. XV.), and in doing so added a few words about a rather important and delicate matter. They had men of all degrees of intellectual stamp and efficiency seeking entrance to the hall. Of course they could not weigh the spiritual gifts of men for this work. They had simply to examine as to the scholarship and the intellectual proficiency of students entering or going out of their hall. Sometimes a man had many gifts and graces for the ministry who was entirely deficient in the great matters this Board had to deal with. He called attention to this fact, which makes, he said, the Examining Board one of the most painful committees he had ever had anything to do with. When the Board had, under a painful sense of duty, rejected students, these had only to bring up their petitions

to the Assembly to be passed. This was a very serious injury to the scholarship of the Free Church, and to the honour of their students. If the Assembly was willing to lower the status of their students they should instruct the Board to that effect. But after instructing the Board to deal with the students in a particular way, to admit those the Board could not pass, by sixes, tens, and dozens, was a very serious thing. The students will, he said, ignore the examinations of the Board, under the impression that if they stick, they will get in at the hands of the Assembly. He asked that if a back door was to be opened, it should be very jealously guarded, so as to prevent a deteriorating influence on the state of the college, the temper of the students, and ultimately on the state of the ministry.

Mr. THOMSON, St. Stephen's, moved the adoption of the report. In regard to what was said by Mr. Whyte, he held that if the Assembly appointed a Board they should support that Board. It might be questioned whether there should be a Board or not, but as the Assembly had appointed one, its decisions should be respected and sustained.

Mr. JENKINS, Ross, seconded the motion. He said that they could not expect gentlemen to perform such a delicate duty as was devolved upon the members of the Board if their decisions were to be subsequently set aside.

Dr. ADAM thought there was some misunderstanding about this. There was, on the whole, great confidence in the decisions of the Board; but the question was simply this, that while the Board was doing its duty according to the instructions given by the Church, whether parties should not be allowed to bring forward any exceptional circumstances, and have their cases considered by the Assembly? They could suppose cases where men might not be up to the requirements of the Board, but yet fully qualified for the ministry, and why should they shut the door against such? While they stood up for a high curriculum of study, it should be remembered that the Church had suffered great loss at times by not opening the door for men in exceptional circumstances. He joined issue with the convener as to the number of cases that the Church had taken up and passed in face of the decision of the Board.

Dr. THOMAS SMITH had always gone in strongly for maintaining a high standard of scholarship, and had great confidence in the integrity of the Board. It was because he held that the examinations should be high that he endorsed what had been said by Dr. Adam as to the absolute necessity of allowing exceptional cases to be favourably considered. It was perfectly legitimate for the Church to insist upon a high standard of qualification, but he did not dare to say that a man should be prevented from entering the ministry of the Church because he had fallen short, for example, of a certain standard in mathematics. It would not be right that the Church should lay down such a rule.

Professor RAINY did not think that anybody would maintain that there should be no room for considering exceptional cases; but the real nature of dispute was, that under the shield of exceptional cases they would have men making applications of this kind, not that they were men under peculiar providential circumstances, or of remarkable gifts, but men who might scramble through under the edge of the attainments that the Church had laid down as indispensable. These were not the men, or class of cases, in connection with which this Church would do much good.

Professor DOUGLAS sympathised with the convener in the work he did so well; but there was a very considerable number of those cases that this year, as in former years, referred to one class of subjects, that did not bear upon the general action of the Board at all—it was the amount of Hebrew required before entering the Board. Serious complaints on the part of students and Presbyteries would continue until the resolutions laid on the table by Mr. Whyte were carried into effect. It would be ruinous to the Church if they were to appoint any Board with the absolute power to shut out men from the halls of the Church. No power but the Assembly could do it. They would strengthen the Board very much by making it clear that there was a large discretionary power given to the committee.

Dr. ELDER, Rethesay, thought it better that the committee along with certain assessors should have discretionary power to deal with exceptional cases than that they should be taken up by Presbyteries, or otherwise disposed of. He thought it unreasonable to expect that all their young men should at any particular stage of

their studies come up to the same standard, considering the great disadvantages under which they laboured as to primary education in many districts. He had always thought that the committee should have instructions to take such circumstances into account, if they saw evidence of capability and progress, and should have discretionary power to decide accordingly.

The motion approving of the report was then adopted.

CUNNINGHAM LECTURESHIP.

The Assembly appointed the following to be members of the Council for the Cunningham Lectureship:—Sir Henry Moncreiff, Dr. Fairbairn, minister at Newhaven, Mr. Main, minister at Edinburgh; Mr. John Cowan, and Mr. David MacLagan, elders.

INTEMPERANCE.

The Assembly allowed the Committee on Overtures to meet at the close of this sederunt, for the purpose of receiving and transmitting an overture on the subject of intemperance from members of the House.

JUDICIAL FUNCTIONS OF THE CHURCH.

The Assembly appointed the following members to be the Committee on the Judicial Functions of the Church, viz., The Clerks of Assembly, Dr. Begg, Dr. Adam, Dr. Thomas Smith, Dr. Rainy, Mr. Wood, minister at Elie, Mr Jenkins, minister at Culross, with Sheriff Campbell, Sheriff Heriot, Mr. Brown-Douglas, and Mr. John Cowan, elders,—Sir Henry Moncreiff to be convener."

CONVERSION OF THE JEWS.

With reference to the Report on the Conversion of the Jews, the Assembly agree to the addition to the deliverance of the following words:—

"Further, the General Assembly record their grateful acknowledgment of the most valuable services rendered to their mission schools at Pesth by Superintendent Török during the long period of years since their commencement, and in a very special manner during the past year."

CASES OF STUDENTS.

Mr. LAIDLAW, Aberdeen, submitted the Report of the Committee on the Cases of Students. With reference to nine of these who had failed, they requested that their first year's attendance on the class should be counted as part of their curriculum. They did not recommend them to grant in the case of any one of them any remittance of the entrance examination, but they recommended that the year be counted on the condition that they passed the entrance examination at their first meeting. They also recommended, in view of the increasing number of exceptional cases brought from year to year under the notice of this committee, the Assembly to appoint a committee to consider the whole subject of the Entrance Board examination, with special reference to the examination in Hebrew, and report to the November meeting of Commission.

Mr. J. LAING, a member of the committee, stated his dissent to the finding of the committee, on the grounds that there was no reason for withdrawing these cases from the scope of the ordinary law of the Church; that such decisions were discouraging, and bore injuriously upon the interests of both students and the Church, and that they were unfair to students who had failed in their examination, and yet conscientiously submitted to the decision of the Board.

Mr. WELSH, Broughton, supported Mr. Lang's dissent. He said he would be the last man in the Church to think that every minister of the gospel ought to pass through the Examination Board. It was very important that they should have a learned clergy, and for that purpose they should have that Board, but there should also be means of admitting men who stood in an exceptional position. Taking the case of Hugh Miller as an illustration, in his youth he did not learn Latin, but when he grew up, with his great mind he set himself to the study of English literature, and who would not be ready to admit that, if he had felt himself called when a boy

to engage in the work of the ministry, the Church would have been honoured by him, although he had not read a word of Latin. There should be an opening in this direction, but those who after going through the art classes were unable to come up to the minimum, proved that they wanted those ordinary capacities which were very important for the ministry. The fact that there were nine of these students coming forward showed that there was nothing special in their cases.

Dr. ADAM drew attention to the fact that, while the Church required a certain amount of Hebrew, it had made no provision for the teaching of it, and in consequence the students were placed in great difficulty.

The decision of the Assembly was as follows:—

The Assembly approve generally of the Report, and in accordance therewith,—

In the case of Mr. David Macdonald, M.A., student, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the petition to the effect that Mr. Macdonald's attendance on the classes during the session 1875-76 be held to count as his first year's attendance in the regular curriculum, on condition of his passing the entrance examination next year.

In the case of Mr. J. T. Robertson, student, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the petition that Mr. Robertson's attendance at the Hall during session 1875-76 be held to count as a regular session, on condition of his passing the entrance examination before next session.

In the case of Mr. John Ferguson, student, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the petition that Mr. Ferguson's attendance at the Hall during session 1875-76 be held to count as a regular session, on condition of his passing the entrance examination before next session.

In the case of Mr. Andrew Murray, student, desiring to take licence from the Presbytery of Edinburgh, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Presbytery of Edinburgh to take Mr. Murray on trial for licence in the usual way.

In the case of Mr. David Bisset, M.A., student, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the prayer of the petition, to the effect that he again submit to a Board examination in Hebrew suitable to the progress he has made in his studies, and upon his passing, the attendance of last year shall stand as the first year of his ordinary course.

In the case of Mr. Robert Scott, M.A., student, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the prayer of the petition, to the effect that he again submit to a Board examination in Hebrew suitable to the progress he has made in his studies, and upon his passing, that his attendance last year shall count as the first regular session of his course.

In the case of Mr. James Scott, student, Glasgow, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the prayer of the petition of the Free Presbytery of Glasgow, in consideration of the large experience he has already gained.

In the case of Mr. James H. Mackenzie, student, the General Assembly, on the Report of their Committee, with acquiescence of parties, refuse the petition that the attendance of the session 1875-76 be considered as that of the first year of a regular course.

In the case of Mr. David Brown, student, the General Assembly, on the Report of their Committee, with acquiescence of parties, sustain the prayer of the petition of the Free Presbytery of Glasgow, to allow the two sessions of 1874-75 and 1875-76 to count as regular sessions.

In the case of Mr. Malcolm Fisher, it was moved and seconded, that the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the petition of the Free Presbytery of Glasgow, on condition of his passing the Board examination in Greek before next session, and a Board examination in Hebrew suitable to the progress he has made in his studies. It was also moved and seconded, that the Assembly refuse the prayer of the petition. By a show of hands, it was found that there was a majority for the first motion. Wherefore the General Assembly grant the petition of the Free Presbytery of Glasgow, on condition of his passing

the Board examination in Greek before next session, and a Board examination in Hebrew suitable to the progress he has made in his studies.

In the case of Mr. George Booth, the General Assembly, on the Report of their Committee, with acquiescence of parties, refuse the prayer of the petition.

In the case of Mr. George G. F. M'Leod, student, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the prayer of the memorial as regards counting last session as part of his regular theological course, but require him to pass a Board examination in Hebrew suitable to the progress he has made in his studies.

In the case of Mr. D. J. Nicolson, student, it was moved and seconded, that the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the petition as regards counting the session as one of regular attendance, on condition of the student passing at next entrance Board examination in Latin, and a Board examination in Hebrew suitable to the progress he has made in his studies. It was also moved and seconded, that the Assembly refuse the prayer of the petition. By a show of hands, it was found that there was a majority for the first motion. Wherefore the General Assembly grant the petition as regards counting the session as one of regular attendance, on condition of the student passing at next entrance Board examination in Latin, and a Board examination in Hebrew suitable to the progress he has made in his studies.

In the case of Mr. Alexander Todd, student, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Presbytery of Glasgow to proceed in this case according to the crave of the Foreign Missions Committee.

In the case of Mr. James H. Allan, probationer of the English Presbyterian Church, who desires to be admitted as a probationer of the Free Church, and that in this case the year's probation required by the Act of Assembly, 1850, be dispensed with, the General Assembly, on the Report of their Committee, with acquiescence of parties, agree to admit Mr. Allan as a probationer of this Church, and, according to his request, dispense with the year of probation.

In the case of the Rev. James Stockdale, formerly of the Baptist connection, who applies for admission to the ministry of the Free Church, supported by the cordial recommendation of the Presbytery of Edinburgh, the General Assembly, on the Report of their Committee, with acquiescence of parties, agree to admit, and hereby do admit, Rev. James Stockdale as a minister of this Church, it being understood that Mr. Stockdale take another session at the University, under direction of the Presbytery of Edinburgh.

In the case of Mr. John Finlayson, student, who has attended the regular curriculum, but who has not submitted himself either to the entrance examination or to the exit examination, and craves that the Presbytery be allowed in these circumstances to take him on trial for licence, it was moved and seconded, that the General Assembly, on the Report of their Committee, with acquiescence of parties, grant leave to any Presbytery of this Church to take Mr. Finlayson upon probationary trials, on condition of his having passed the exit examination before presenting himself to be taken on trials for licence, but shall not be eligible for settlement in a charge in the Free Church without express leave asked and obtained from the General Assembly. It was also moved and seconded, That the Assembly decline to grant what is craved. After reasoning, it was agreed to take the vote, and the votes having been marked, and the tellers having reported, it was found that 65 had voted for the first motion, and 50 for the second motion, so that the first motion was carried by a majority of 15. Wherefore the General Assembly decline to grant what is craved.

Mr. Main, Mr. Jenkins, and Mr. Taylor dissented from the above deliverance.

In the case of Rev. Thomas Stewart, applying for admission to the Free Church, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, and dispenses with the year of probation.

In the case of Rev. J. Turnbull, minister of the Presbyterian Church of the Lower Provinces of Canada, requesting admission to the Free Church of Scotland, the General Assembly, on the Report of their Committee, with acquiescence of parties, admit Mr. Turnbull in the regular way to the ministry of this Church.

In the case of Rev. E. N. B. Millard, a minister of the Baptist denomination making application through the Presbytery of Edinburgh to be admitted to the

ministry of this Church, the General Assembly, on the Report of their Committee, with acquiescence of parties, understanding that Mr. Millard has special qualifications for employment in connection with the Jewish Mission, or the Continental Committee, and is likely to be so employed, admit Mr. Millard as a minister of the Free Church, but with the reservation that he shall not be eligible to a charge in this country without the express leave of the Assembly.

In view of the increasing number of exceptional cases brought from year to year under the notice of this committee, the Assembly appoint a Committee to consider the whole subject of the Entrance Board Examination, with special reference to the examination in Hebrew, and report to the November meeting of Commission,—the Committee to consist of Dr. Rainy, Dr. Douglas, Dr. Brown, Mr. Laughton, and Mr. Whyte.

COLLEAGUES AND SUCCESSORS.

Mr. EDWARD A. THOMSON, Edinburgh, submitted the deliverances on this subject. He said, the committee were of opinion that all the applications should be granted were it possible. There was only one difficulty in the way, and that was, the committee regret that the grants applied for from the Aged and Infirm Ministers' Fund exceed in amount what the fund will at present afford. The total grants asked amount to £905, while the amount available did not exceed £750. It would, therefore, be necessary to suspend some of the grants until more funds were available, and it would be for the Assembly to decide whether more clamant cases of junior ministers should be placed before some less clamant cases.

Mr. M'ICKING suggested, that the surplus of the collection for the ante-Disruption Ministers' fund of last year should be devoted to this object, so that all the applications should be at once granted. This was agreed to; and, on the recommendation of the committee, the following deliverances were passed:—

In the case of Rev. Alexander Beith, D.D., Stirling, who is seventy-seven years of age, and has been fifty-four years a minister, applying for a grant from the Aged and Infirm Ministers' Fund to enable him to retire, the General Assembly, considering that Dr. Beith is certified to be, by reason of age and infirmity, unable fully to discharge his ministerial duties, accede to the application, and sanction his retiring from the active duties of this charge, continuing to be minister *emeritus*, and to retain his seat in the Presbytery, the retiring minister to have a grant from the Aged and Infirm Ministers' Fund of £80, from the Sustentation Fund, £60, and from the congregation, £160—together, £300. The senior minister to give up the manse.

In the case of Rev. James Drummond, Forgardenny, who is seventy-seven years of age, and has been forty-eight years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund, with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Drummond is certified to be, from age and infirmity, incapable of fully discharging his ministerial duties, accede to the application, and sanction the calling of a colleague, on the footing of the senior minister having a grant from the Aged and Infirm Ministers' Fund of £80 (his present grant of £30 ceasing); from the Sustentation Fund, £60, and the manse; the junior colleague to have from the Sustentation Fund the balance of the equal dividend (at present £97), and share of surplus, and a supplement of £30 from the congregation; and also on the footing that, on the demise of the senior minister, the junior minister shall not be entitled to the equal dividend, but shall be subject to the provisions of Act VIII. of 1875, by which he will be entitled to receive from the Sustentation Fund £80 in addition to the contributions of the congregation.

In the case of Rev. John Thomson, Prestonkirk, who is seventy-three years of age, and has been forty-five years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Thomson is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior minister having a grant from the Aged and Infirm Ministers' Fund of £80; from the Sustentation Fund, £60, a supplement of £8 from the congregation, and the manse, or £20 a year in lieu

thereof if he leaves it; the junior colleague to have the balance of the equal dividend (£97 at present), share of surplus, and such supplement from the congregation as shall make up his stipend to £200, with £20 additional, until he gets the manse.

In the case of Rev. Simon Fraser M'Lauchlan, Cawdor, who is sixty-eight years of age, and has been forty-three years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. M'Lauchlan is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £70 (his present grant of £30 ceasing), from the Sustentation Fund £60, and from the congregation, £16, in lieu of the manse, which he gives up; the junior colleague to have the balance of equal dividend (£97 at present), and share of surplus, a supplement of £80 from the congregation, and the manse.

In the case of Rev. Hector M'Neill, Campbeltown, who is sixty-nine years of age, and has been forty-one years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. M'Neill is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having, from the Aged and Infirm Ministers' Fund, a grant of £70, from the Sustentation Fund £60, from the congregation a supplement sufficient to make up his stipend to £220, and the manse, so long as he remains in Campbeltown; the junior colleague to have the balance of the equal dividend (£97 at present), and share of surplus, with such supplement from the congregation as will make up his stipend to £300.

In the case of John Ainslie, D.D., St. Andrews, who is sixty-eight years of age, and has been forty-one years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. Ainslie is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing that the senior colleague shall have from the Aged and Infirm Ministers' Fund a grant of £70, from the Sustentation Fund £60, and from the congregation £30, in lieu of the manse, which he gives up; the junior colleague to have the balance of the equal dividend (£97 at present), and share of surplus, a supplement from the congregation sufficient to make up his stipend to £400, and the manse.

In the case of Rev. Dr. Walter M'Gilvray, Gilcomston, Aberdeen, who is sixty-nine years of age, and has been forty-one years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. M'Gilvray is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing that the senior colleague shall have a grant from the Aged and Infirm Ministers' Fund of £70, and from the Sustentation Fund £60, and at least £20 from the congregation; the junior colleague the balance of the equal dividend (£97 at present), and share of surplus, and a supplement from the congregation sufficient to make up his stipend to £170. There is no manse. The Assembly regret that the provision from the congregation for both ministers is so inadequate.

In the case of Mr. David Dewar, Bellie, who is eighty years of age, and has been thirty-nine years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with the acquiescence of parties, considering that Mr. Dewar is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing that the senior colleague shall have from the Aged and Infirm Ministers' Fund a grant of £60 (his present grant therefrom ceasing), from the Sustentation Fund £60, from the congregation £7, and the manse.

The balance of the equal dividend (£97 at present), and share of surplus, with a supplement of £15 from the congregation to the junior colleague.

In the case of Rev. William Wilson, D.D., St. Paul's, Dundee, who is sixty-eight years of age, and has been thirty-nine years in the ministry, applying for leave to call a colleague (no grant from the Aged and Infirm Ministers' Fund being asked), the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. Wilson is, from age, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague's stipend being kept at its present amount, and that he continues to have the manse; the junior colleague to have £7 from the Sustentation Fund, and a supplement sufficient to make up his stipend to £300.

In the case of Rev. David Crichton, LL.D., Inverbrothick, who is seventy-five years of age, and has been thirty-eight years in the ministry, applying for permission to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. Crichton is certified to be unable, from age and infirmity, fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing that the senior colleague shall have a grant from the Aged and Infirm Ministers' Fund of £60, from the Sustentation Fund £60, a supplement of £80 from the congregation, and the manse; the junior colleague the balance of the equal dividend (£97 at present), and share of surplus, and such supplement as will be sufficient to make up his stipend to £200.

In the case of Rev. David Menzies, Glasgow, who is seventy-four years of age, and has been thirty-seven years in the ministry, applying for permission to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, and with acquiescence of parties, considering that Mr. Menzies is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £60, and from the Sustentation Fund £60; the junior colleague the balance of the equal dividend (£97 at present), and share of surplus, and from the congregation such supplement as, with the Ferguson Bequest, shall make up his stipend to £160. The Assembly regret that the provision by the congregation for both ministers is so inadequate.

In the case of Rev. Donald Campbell, Baillater, who is seventy-four years of age, and has been thirty-seven years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, and with acquiescence of parties, considering that Mr. Campbell is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £60 (his present grant ceasing), from the Sustentation Fund £60, and the manse; the junior colleague the balance of the equal dividend (£97 at present) and share of surplus, and such supplement from the congregation as will be sufficient to make up his stipend to £139; and also on the footing that on the demise of the senior minister the junior minister shall not be entitled to the equal dividend, but shall be subject to the provisions of Act VIII. of 1875, by which he will be entitled to receive from the Sustentation Fund £80 in addition to the contributions of the congregation.

In the case of Rev. William Ritchie Moncur, Lift, who is sixty-two years of age, and has been thirty-six years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Moncur is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing that the senior colleague shall have a grant from the Aged and Infirm Ministers' Fund of £60, and £60 from the Sustentation Fund; the junior colleague the balance of the equal dividend (£97 at present) and share of surplus, a supplement of £17 from the congregation, and the manse.

In the case of Rev. James Walker, D.D., Carnwath, who is fifty-five years of age, and has been thirty-three years in the ministry, applying for leave to call a colleague,

and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. Walker is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £50 (his present grant ceasing), from the Sustentation Fund £60, and a supplement of £15 from the congregation; the junior colleague the balance of the equal dividend (£97 at present) and share of surplus, a supplement of £30, and the manse.

In the case of the Rev. Donald M'Rae, Cross, Stornoway, who is seventy-four years of age, and has been thirty-two years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. M'Rae is certified to be unable, from age and infirmity, fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £50, and from the Sustentation Fund £60; the junior colleague the balance of the equal dividend (£97 at present) and share of surplus, and the manse.

In the case of Rev. John Campbell, Uig, who is sixty-nine years of age, and has been thirty years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Campbell is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £50, and from the Sustentation Fund £60; the junior colleague the balance of the equal dividend (£97 at present) and share of surplus, and the manse.

In the case of Rev. Alexander W. Morris, Bucklyvie, who is fifty-seven years of age, and has been twenty-nine years in the ministry, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Morris is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £40 (his present grant ceasing), from the Sustentation Fund £60, and the manse; the junior colleague the balance of the equal dividend and share of surplus; and also on the footing that on the demise of the senior minister the junior minister shall not be entitled to the equal dividend, but shall be subject to the provisions of Act VIII. of 1875, by which he will be entitled to receive from the Sustentation Fund £80 in addition to the contributions of the congregation.

In the case of Rev. William Brown, Rayne, who is fifty-three years of age, and has been twenty-three years in the ministry, applying for a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Brown is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague, on the footing of the senior colleague having a grant from the Aged and Infirm Ministers' Fund of £35, and from the Sustentation Fund £50, this being a special case; the junior colleague the balance of the equal dividend (£107 at present) and share of surplus, and the manse.

In the case of Rev. Donald Stewart, Cromar, who is seventy-nine years of age, and in the forty-third year of his ministry, applying for a grant from the Aged and Infirm Ministers' Fund, to aid in securing the services of an assistant, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Stewart is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and allow a grant of £30 from the Aged and Infirm Ministers' Fund, to aid him in procuring the services of an assistant.

In the case of Rev. James Macdonald, Glass, who is seventy years of age, and has been thirty-three years in the ministry, applying for a grant from the Aged and Infirm Ministers' Fund, with the view of aiding him in obtaining the services of an assistant, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Macdonald is certified to be, from age and infirmity, unable fully to discharge the office of the ministry, accede to the application, and authorise a grant from the Aged and Infirm Ministers' Fund of £30 to aid in obtaining the services of an assistant.

In the case of Rev. J. R. Mackenzie, D.D., who was in the service of the Free Church, and was a member of the Disruption Assembly, and was latterly a minister of the English Presbyterian Church at Birmingham, but has resigned, and has a grant of £20 from the Aged and Infirm Ministers' Fund of that Church, applying for a grant from the Aged and Infirm Ministers' Fund, the General Assembly find that there is no precedent, and there are not sufficient grounds for giving a grant as craved, and therefore decline the application. But remit the application to the Committee on the Ante-Disruption Ministers' Fund.

COLLECTIONS.

The Assembly called for the Report of the Committee on Collections, which, being printed and in the hands of the members, was referred to by Dr. SMITH, the Convener, who addressed the Assembly thereanent.

The Assembly approved of the report, and agreed to the proposed Act anent Collections, as follows:—

The General Assembly, considering that, according to the Word of God, the propagation of the glorious gospel at home and abroad is at once the highest duty and most blessed privilege of the Church of Christ; considering also the present state of this country and of the world, and the opportunities thus presented to God's believing people of being instrumentally useful in the Lord's cause, appoint the following collections to be made during the ensuing year in all the congregations of the Free Church of Scotland, viz:—

1. On the fourth Sabbath of June, for the Colonial Scheme.
2. On the third Sabbath of August, for the Continent.
3. On the third Sabbath of October, for the Church and Manse Building Fund.
4. On the third Sabbath of November, for the Pre-Disruption Ministers' Fund, and Aged and Infirm Ministers' Fund.
5. On the third Sabbath of December, for the Conversion of the Jews.
6. On the third Sabbath of February, for the College Fund.
7. On the third Sabbath of April, for the Home Mission.

The General Assembly also appointed that a collection should be made for Foreign Missions on the third Sabbath of July in those congregations which have no association in aid of that scheme, and that in congregations in which there are associations, ministers should on that day call the attention of their people to the subject of missions, and enforce the claims of the scheme in all respects as if a collection were to be made.

The Committee for preparing an Act anent Collections having been instructed by the Assembly to arrange for a collection for Education, recommended that such collection should be made on the third Sabbath of March.

The Assembly then adjourned till the evening.

EVENING SEDERUNT.

The Free Church Assembly resumed its sittings at a quarter-past seven—Dr. M'Lauchlan, Moderator.

THE CONTINENTAL COMMITTEE.

Mr. MACLAGAN, elder, Edinburgh, Convener of the Continental Committee, presented the Report. Its work, he said, may be regarded as dividing itself into three branches:—1. The aid which it gives to the Continental Protestant Churches and to evangelical organisations abroad. 2. The establishing and maintaining of

permanent charges, the ministers of which form this Church's Continental Presbytery of Italy. 3. The supplying of ordinances at certain stations which are visited by invalids and others during portions of the year, and which require only temporary services.

Of the work of the Free Church, as performed by its Continental Committee, there are some general aspects which are perhaps not regarded with the interest which their importance merits. The Protestant Churches on the Continent are placed in circumstances of much trial, and have a work to discharge requiring no ordinary exercise of judgment as well as of faith and patience. In France, in Belgium, in Italy, in Spain, and Portugal, the Roman Catholic Church holds a sway over the consciences and circumstances of the people which makes it extremely difficult for the voice of the gospel to find opportunity for being heard. No doubt the toleration now enjoyed on the Continent generally, and which recognises for the most part not only freedom of opinion but the work of evangelisation, affords openings for active effort which a few years ago were not available. But the whole influence of the Church of Rome and of its priests is directed to prevent the people from coming even within earshot of gospel preaching, and the marvel is, this being so, that so much practical good is being quietly and effectively done in the face of such relentless opposition. That good is being done abroad by the Protestant Churches, and by general evangelical movements outside of Churches, admits of no doubt; and it were a strange thing if the Free Church of Scotland were not ready to lend kind words and generous gifts to those who, in the difficult and trying positions referred to, are bearing a burden of no ordinary weight and anxiety. The truth is, that but for the work of its Continental Committee, our Church would be taking no part in enlightening the ignorance and superstition of Popish lands; and it is clearly a most safe and efficient way of doing so to stand by and help existing churches and evangelical organisations on the Continent.

Apart altogether from the grand work of winning individual souls to the Saviour, there is an influence, indirect but most valuable, which evangelical efforts exert in modifying the teaching of the Church of Rome itself. The direct effect and immediate fruit of evangelical work on the Continent are quite visible and tangible, but the indirect effect and fruit are even of larger and further-reaching value.

All this is true of the Continental Protestant Churches, and should encourage us to help and strengthen them in every possible way, but it is scarcely less true of the other departments of this committee's work. The stations maintained by our Church, whether of a more permanent or passing kind, point to the same results. Directly, they provide Gospel preaching for our own countrymen and for others in localities where it is greatly needed, and in circumstances where it is greatly valued; but, besides this, an indirect work of much importance is achieved. The local ministers of the native Protestant Churches obtain much support from the representatives of the Free Church who are alongside of them; and in any movement on behalf of evangelical or benevolent schemes in the country, our ministers are constantly looked to for counsel, and are often able to obtain material aid for them from English and Americans who are resting at, or passing through, these stations. The committee commend the various interests under their charge to the prayers of the Church, and to the increased sympathy and support of its ministers and people.

The following grants to foreign Churches, societies, and missions have been made during the past year:—Waldensian Church, £200; additional special grant for this year, £100; Union of Evangelical Churches in France, £100; Société Evangelique, Belgium, £75; Société Evangelique, Geneva, £50; Spanish Evangelisation Society, £50; Native Church, Lisbon, £30; Pasteur D'Iselin, Berne, £20; Genoa Harbour Mission, £20; St. Martin D'Auxigny (final), £10; Belleville Mission to the Communists, Miss de Broen, £10. The committee were glad to be able to give an additional special grant of £100 to the Vaudois Church, in answer to an appeal of the most pressing, and at the same time most encouraging kind. The progress of this venerable Church during later years is best illustrated by the fact that while the parishes within the confines of their valleys only number sixteen, there are no fewer than forty stations throughout the peninsula occupied by it for evangelistic purposes.

As regards the work in France of "The Union of Evangelical Churches," it is difficult to say as yet what may be the effect of recent political changes in that country on liberty of worship and of evangelistic effort. There are, it is encouraging to know, many agencies besides those of this vigorous Church watching for and entering into open doors of usefulness. The remarkable work of the Rev. Mr M'All, towards which many contributions have been sent through our secretary, and the no less interesting work of Miss de Broen, which includes a medical mission among the Communists in Belleville, are, it is believed, making a marked impression in a very low stratum of the Parisian community. The committee feel assured of the sympathy and approval of the Church in anything they can do to send the gospel of peace to that distracted country. There seems to be no call to say more of the other grants, which, in almost every instance, would have been enlarged if the committee had been in possession of the requisite means for doing so.

The Foreign Churches and Societies express their great thankfulness for the encouragement afforded to them, not only by our gifts, but by the visits of deputies to their annual synods and assemblies.

The following are the sanctioned charges for English-speaking residents and travellers:—Leghorn, Rev. Dr. Stewart; Florence, Rev. J. R. M'Dougall; Genoa, Rev. Donald Miller; Naples, Rev. James Gordon Gray; Lausanne, Rev. A. F. Buscarlet; Nice, Rev. A. Burn Murdoch; Pau, Rev. George Brown; Lisbon, Rev. Robert Stewart; Huelva, Rev. John H. Ross. The work at all these stations has been carried on with much comfort and success during the past year. But at every one of these stations a vast amount of work of other kinds is done. Dr. Stewart continues the preparation of his Commentary, and along with Mrs. Stewart watches over the Waldensian schools, in which 300 Roman Catholic children are educated. The average attendance at the Florence service is about 60 on Sabbath, and 40 at the prayer meeting. Among the native population mission work, by means of colportage, Bible-women, and schools, is carried on. The work of Mr. Miller at Genoa continues to be maintained with much vigour. The Harbour Mission, to which a separate grant is made by the committee, is doing valuable work among the sailors visiting the port. The efforts of Mr. Miller to complete the building of his church is earnestly commended to the liberality of our sister members. The congregation at Naples having presented a call to the Rev. James Gordon Gray, of Marykirk, Kincardineshire, who had formerly ministered temporarily to them, he accepted it, and was loosed from his charge in Scotland to become minister at Naples. The work here is interesting and encouraging. Besides the ordinary church services, Bible classes and prayer meetings, much attention is given to educational matters. The General Assembly of last year sanctioned Lausanne as a regular charge in connection with the Presbytery of Italy; and Mr. Buscarlet is now making strenuous efforts to secure the needful buildings for his work there. No part of his work is more important than that which he gives to the young. Lausanne is, and has long been, a resort of the younger members of Scottish families for purposes of education; and it is highly important to have as our minister there a man of experience and culture as well as of tried fidelity and success. In this special department Mr. Buscarlet has met with much encouragement. He has a Bible class on Wednesdays at a young ladies' school, another in the church on Saturdays, attended by 40 to 50, and a class for English young men on Sunday evenings, at which 14 are present. There is a very considerable number of Italian workmen in Lausanne, and amongst them mission work is carried on. The station is one possessing a wide and varied field of usefulness, which is being wisely and energetically cultivated. From Nice the Rev. Mr. Burn Murdoch reports that the attendance has reached as high a number as 140, and that at the Communion, which is observed three times yearly, the number has on two occasions during last year been 50. At Lisbon the Rev. Mr. Stewart's work makes fair progress. From Pau the committee has continued tidings of the station prospering and doing good service. The congregation has reached at times the number of 130, and the prayer meeting as many as 50. The Rev. Mr. Brown has a class for English young ladies on Tuesdays, and interesting services have been conducted during the week by members of the congregation, for the men servants and grooms of English visitors, for whose religious teaching no provision is otherwise made. The station of Huelva, which is in the immediate neighbourhood of the large mines of Rio Tinto, and is gradually becoming a harbour of some mag-

nitude, is maintained by Mr. Hugh M. Matheson, of London, whose noble service to many good causes is so well known in our Church. The stations supplied by home ministers for portions of the year 1875-76, were:—Rome, Rev. Alex. Cusin, Edinburgh; and Rev. Dr. Macmillan, Glasgow; Cannes, Rev. James Kippen, Arrochar; Mentone, Rev. James Prentice, Lewes, Sussex; and Rev. Dr. Murray Mitchell, Edinburgh; Montreux, Rev. J. W. Laurie, Tulliallan, and Rev. Wm. Beattie, formerly of Alexandria; Lucerne, Rev. H. W. Bell, Aberdeen; Rev. W. Bruce, Largo; and Rev. W. K. Hamilton, Stonehouse; Interlaken, Rev. W. A. Gray, Elgin; Rev. J. P. Lilley, Arbroath; and Rev. John Nixon, Barrhill; Stettin, Rev. James Mellis, Carnbee. The report showed how very acceptable these stations were to our countrymen resident abroad. The committee has, after careful consideration, and having obtained full information from Mrs. MacVickers, whose devoted labours on behalf of Aix-les-Bains are well known to many in our Church, resolved to commence services there in May. The place is increasingly visited by large numbers of English and Americans, who seek in its famous waters relief from rheumatism and allied sufferings. Dr. Stewart, of Leghorn, has kindly undertaken to commence the services; and arrangements are being made, in co-operation with other Churches, for the supply of the station during the season. Through the kindness of friends, bursaries have been provided for three Waldensian students who have attended the classes of the New College, Edinburgh, and of the Free Church College, Glasgow, during the past session. There have been at the New College during the past session other four foreign students—two from Bohemia and two from Hungary. This branch of work, although not carried on directly by the committee, or maintained by its funds, is full of interest; and it is regarded as deeply important by the young men themselves, and by the Churches to which they belong.

The committee cannot doubt that the General Assembly will regard the work done through this committee as fitted to confer important benefits on the Churches of the Continent, and through them on the native populations, as well as on our own countrymen and others who, in search of health or from other causes, now so largely have recourse to foreign travel or residence. They commend this special department of the Church's labours to the sympathy and help of her praying people.

After commenting upon the facts in the report, Mr. MACLAGAN said, in reference to the stations temporarily occupied by home ministers, that these ministers were able to reach a class of society that they had difficulty in meeting with in this country. The Church had missions to the lower classes in this country, but it had no missions to the West End, which, in these days of luxury and extravagance as well as refinement, were much needed. To many of these stations members of English and Scotch families came for a time in search of health and amusement, and had been, through their congregations, and the faithful preaching of the gospel in them, brought into closer contact with the truth, and into a state of earnestness about the truth, that they had somehow or other failed to reach during ordinary ministrations at home; and he appealed to some in this House who had known the comfort of such ministrations, in times of sorrow among their families, reaching these persons, who were often in ill-health and near death, was not to be lightly thought of. Many members of this House could bear testimony to the blessing of a faithful pastorate in days of domestic trial and sorrow abroad. Mr. MacLagan referred to the generous and kind terms in which the mover of the Continental Report in the Established Assembly had referred to the Free Church agencies on the Continent. He had, in effect, told that Assembly that they had no idea of the extent and value of what the Free Church was doing on the Continent, adding that the Established Church of Scotland is not known on the Continent, and the Free Church is known everywhere; so that when a foreign student comes to Scotland to be trained in theology, he is of course sent to the Free Church Hall. He went on to urge this Assembly to prosecute the Continental work with vigour, as the door might soon be shut. This was a sentiment always true, but looking at the state of public affairs, it seemed to be more true now than ever. There were difficulties abroad which might involve our relations with other countries in Europe. They should, therefore, he reiterated, make the best use of the present hour, in the fear that they might not long enjoy the same opportunities. The nations of the earth were preparing fresh instruments and agents of war, in order, as they said, best to secure peace. Be it ours to show them "a more excellent way," by the proclamation of that gospel

which alone in any true and real sense brought "glory to God in the highest, peace on earth, and good-will to men."

M. NECKER, from Geneva (a member of the family of that name so famous in literature), addressed the Assembly. In the course of his remarks, he said that he felt no hesitation in stating that the most striking feature of the labours of the Evangelical Society of Geneva, within the last six or seven months, was the very strong impulse given to its missionary work in France.

Fifty-six colporteurs have been employed, and the amount of their sales is about £1500.

Many excellent opportunities of preaching the gospel has been afforded to the agents of the Society, whose devotedness, ability, and zeal, cannot be too much praised.

The total expenditure, including expenses for the Theological College, has been, between the 1st April 1875 and the 31st March 1876, of £2200. A debt of £800 has been contracted.

The work of the Evangelical Society of Geneva may, perhaps, be considered of trifling importance compared with the work of the Free Church of Scotland, but that Church has the more ability to aid the Society, who would be very thankful for the crumbs that fall from the abundant table of the Free Church.

M. Necker stated that a large handful of these precious crumbs, in the shape of £100 notes, would do much good to the Society he represented.

He concluded by alluding to the great benefit which had arisen to him, from his being personally acquainted with some of the most eminent members of the Free Church who have departed.

Professor DE LA HARPE, D.D., in the course of his remarks, said there was no college on the Continent so well calculated, as that of the Evangelical Society of Geneva, to train students for the ministry of evangelical Protestantism.

The greatest care is taken there to ascertain that the young men are truly devoted to the cause of the gospel, and are themselves partakers of that grace, which they shall have to proclaim in the midst of their fellow-sinners.

The course of studies is conducted in a strictly evangelical spirit, and, extending over three years, of nine months each, it can scientifically bear comparison with that of the best colleges in this country. The practical branches of the ministerial labour are made the subject of special training, consisting of frequent exercises in writing, preaching, and catechising.

Moreover, the preparatory (classical) studies are so graduated and combined, that many students, who, from their age, never could have accomplished the usual course of classical studies in ordinary colleges or high schools, are enabled, in the space of about three years, to reach the Theological Hall with a sufficient amount of preparation.

By such means a considerable number of young Christians have attained the ministry, and are now preaching the gospel in several languages. The college has now prepared more than two hundred and fifty labourers for the great harvest.

All those things being taken into account, the Professor, who was himself one of the first batch of students in the year of the foundation of the College (1831), and has since, for thirty-nine years, taught there the Old Testament Exegesis, considers that this Theological Hall and the Evangelical Society, which has the supervision of its activity, are worthy of the sympathy of all Scottish Christians. He warmly recommends it to the support of the friends of the Continental work in the Free Church of Scotland, as being a most effective instrument for spreading a knowledge of the grace of God throughout many regions, and particularly those of the French language, where the labours of the preacher must follow as a necessary complement upon those of the Bible-colporteur.

M. MUNCH, from Norway, repeated in substance the information he laid before the Synod of the United Presbyterian Church as to the reasons that had led him to leave the very Erastian Established Church of Norway.

Mr. NEOCLES G. MUSSABINI, from Turkey, said—Not many days ago, on the night following the important event of the union of the Free Church of Scotland with the admirable body representing the Church of the Covenanters—"The tocherless bride with the long pedigree"—as Sir Henry Moncreiff happily called it, the Rev. Dr. Duff, piercing the mists that hid the future, anticipated a

time when Greeks, Syrians, Egyptians, Arabs, Persians, and other denizens of the East would appear in this great Assembly as representatives of their respective nationalities. My presence here may be looked upon somewhat as the shadow of the event foreshadowed in that prediction, though I do not think that Dr. Duff himself could have expected it to appear so soon. I am a Greek Christian, a native of Smyrna, Asia Minor, the seat of the most steadfast of the Seven Churches. My intellectual birth, however, took place in Edinburgh, where I resided and studied between the years 1845 and 1851, at which epoch I was intimately associated at the College, and in the Students' Speculative Society, with a number of talented young men, many of whom on my return, after an absence of exactly a quarter of a century, I find filling the highest positions on the judicial bench, at the bar, in the churches, and in the educational establishments of Scotland. Among others, I may mention Principal Rainy, the dawn of whose eloquence I had the good fortune to behold.

I have spoken enough—perhaps too much—about myself. I desire to bring before the notice of this venerable, this Christian Assembly, the woeful condition of the followers—may be the unworthy followers—of Christ in the regions where Christianity first took root, but in which Christian society and civilisation, and religion itself, have been so much assailed, oppressed, and ravaged by the long-continued plague of Mohammedan locusts, that they have decayed, are sick unto death, and will certainly perish if the Lord, who remembered the Israelites in Egypt, doth not stretch forth His hand speedily to redeem the Christians of Turkey from a worse than Egyptian bondage. The position of those suffering peoples, the relation in which they stand to the Turks, the facts connected with their political and social condition, the wrongs and outrages which they endure under Turkish misrule, the grounds upon which they take their stand against that worst of tyrannies upon which they rise against the sway of the Ottoman Porte, and upon which they claim to be released from subjection to the Turks, are things which cannot be known to and understood by the Christians of Great Britain. If those facts were known and understood in this country, the humane and freedom-loving nation who redeemed the negro slaves would sympathise with and hasten to aid their Christian brethren, who, I unhesitatingly state and can prove, are suffering greater torments than ever negro slaves had to endure; greater torments, I say, because the Turks are barbarians, and far more cruel oppressors than the Spaniards, the Portuguese, the English, or the Americans ever were or could be; in fact, it is the natural propensity of the Turks—an instinct strengthened by their religion—to eat up, torment, and destroy, like locusts, the humanity and the wealth of every country which they infest.

But the British public knows not the real state of things in Turkey, and therefore regards with apathetic indifference, if not with positive antipathy, the Eastern Christians in their present attitude of supplication, when, like the Macedonian who appeared to Paul in the night, they stand praying and saying—"Come over into Macedonia, Roumelia, and Herzegovina and help us!" The ignorance which thus misleads British opinion and feeling in respect to the Rayahs is, I am sorry to have to say it, mainly owing to the systematic concealment of the facts relating to Turkish enormities which has been practised by English diplomatists, in accordance with instructions from the Foreign Office, and by English journalists, politicians, and financiers, through mistaken or selfish views respecting British interests,—ever since this country adopted the policy of the maintenance of Turkish integrity, expended its blood and treasure in the Crimean war, and imprudently parted with a hundred millions of hard cash in exchange for Turkish Treasury and other bonds. Successive English Ambassadors at Constantinople enjoined the English Consuls throughout the Turkish Empire not to report or interfere in any way in cases of wrong or outrage committed by Turks on Christians. Sir Henry Bulwer, in particular, distinguished himself by practising this gagging. The Rev. Mr. Denton, in an eloquent pamphlet, indignantly exclaims, "By means, then, of this systematic suppression of information, are the interests and sympathies of the public of this country diverted from the sufferings of the peoples of the East."

Whilst concealing the truth, these defenders of Turkish integrity have skilfully taken advantage of every means by which dust might be thrown into people's eyes, so that matters in Turkey, and that complex subject, the Eastern question, might appear in a false light. Of these deceptive agencies, or will-o-the-wisps,

there is nothing that leads so much astray as the circumstance that the European dominions of the Sultan bear the name of Turkey. That name serves to give the impression that the inhabitants of those regions are in the great majority Turks, and that the Christian Rayahs, who are mentioned as persons struggling for political independence, are a kind of foreign interlopers, or, at the best, incendiary Fenians and Sansculottes who are endeavouring to upset everything, and either to subjugate, exterminate, or expel the real and indigenous people of the country. Now, the real state of the case is this :—The Turks, five hundred years ago, came as an invading army from Asia into the regions now and ever since called Turkey in Europe, and as an army of barbarians they have remained there ever since, encamped, and not settled there; unblended and living apart from the great mass of the real peoples of those countries, to whom and to civilisation they, as Mohammedan Asiatics, cannot assimilate themselves. The Turks in European Turkey hardly number one million and a half, whilst there are twelve millions of Christians in subjection. The former maintain their ascendancy over the latter by the resources of military power which they possess in the large Turkish population of Asia Minor, which is close at hand, and in the material aid which they obtain from the Mohammedan world at large, which regards and venerates the Sultan as its Caliph or spiritual head. The dominant Moslems rely solely on the sword for keeping their yoke on the necks of the Christians, who are entirely at their mercy. Not only is a Christian's property not safe—not only is he not safe from the outrages which might be committed on him by lawless Turks—but even his wife's honour is not safe. The Turks had the power to take away from the Christian his wife and daughter. Even at this day a Christian cannot give evidence against a Mohammedan in a court of justice, and the consequence is, that the Turks can do what they like with the Christians.

I might go on detailing Christian wrongs and Turkish cruelties, but time will not allow of it. I hope I have said enough to draw attention to the subject, and I hope you will make a point to inquire into the condition of the Christian people there. I look for sympathy for them from this Assembly, because it is a Christian body, because it represents the Church of the Covenanters and the Cameronians, those lovers and martyrs of civil and religious liberty whose genuine descendants have just been incorporated with it, and because the Rayahs are oppressed but excite little or no sympathy in Europe at large, and now are struggling manfully, with arms in their hands, as did formerly the Covenanters and the Cameronians, in order to recover their liberty. One observation more and I shall conclude with a small petition. It is one of the most distressing circumstances for the Christians—one that discourages them more than I can say, which crushes their very spirit, the belief that they have, that English public opinion and English feeling are averted from them, that the English people do not sympathise with them, but on the contrary sympathise with the Turks, their masters and oppressors. That is the feeling, and I do not wonder at it, after the policy this country has pursued; and, therefore, I beg and pray that somehow or other, by a speech of some minister of this Assembly, or by some kind expression of its opinion as a collective body, something may be said that will serve to convince the Christians of the East that, at all events, in this Church there is sympathy felt for them.

Mr. BUSCARLET, Lausanne, drew the attention of the Assembly to the importance of the work carried on at Lausanne. In order, however, that the work could be efficiently conducted, and that the Free Church should be properly represented in such a centre, it was necessary to have a proper place in which to conduct religious services. He had accordingly resolved to raise funds for land and a building, and by the assistance of kind friends he had been enabled to procure £720, which was the price of the former, and it was now the property of the Free Church of Scotland. For the erection of the chapel £2600 was required, and of this sum £600 had already been raised, so that he had only to ask for £2000.

Principal RAINY said that political questions could not be handled here; but no doubt it was of importance that there should be awakened in them that sympathy with their-fellow Christians in Turkey which would prepare them to take a right view of the political question when it came before them in the proper time and in the proper way. The work alluded to by Mr. Buscarlet brought them into connection with influences that strongly tended to vitalise their Christianity. If

they were to shrink from the work on the Continent, their own spiritual condition would suffer from it. He was sure in this work the Church would never see this committee come to embarrassment from the want of a reasonable supply of funds. He moved—"That the General Assembly approve of the report, and thank the committee for their labours; that the Assembly hear with thankfulness of the work that had been done on the Continent; that they express their deep sympathy with the Christians in Turkey, and commend to the liberality of the Church the cause of evangelical religion on the Continent, and the labours of the Continental Committee in supporting and strengthening that influence.

Dr. THOMAS SMITH seconded the motion, and expressed the hope that the Protestant Churches would take advantage of the opportunities at present presented for carrying on the war against the Romish Church.

The motion was adopted, and thereafter the MODERATOR thanked the foreign deputies for their presence and information, and encouraged them to continue in the work of evangelistic religion.

THE NYASSA MISSION.

The MODERATOR intimated that a telegram had been received from Captain C. D. Young, R.N., stating that a letter had come to hand from Captain Wilson, R.N., of the Nyassa Mission. The telegram stated—"Letter received from Nyassa, dated February 23d. All well. Full of good news." A letter had also been received from Dr. Murray Mitchell containing full information.

SABBATH SCHOOLS AND THE YOUNG.

Mr. WM. DICKSON, convener of committee, gave in the Report on Sabbath Schools, of which the substance is as follows:—

In reporting progress for the past year, the Committee rejoice to state that the aspect of the Sabbath school work of the Church, as presented in the great amount of information received, continues to be most encouraging. While not a few places are referred to where there have been tokens of spiritual good, the main feature in the returns this year is the great advancement in earnest application to this important subject manifested throughout by the kirk-sessions, Presbyteries, and Synods of the Church. In the altered circumstances of the week-day education of the country, there is apparent a quiet but very real acceptance by the Church of the increased responsibility lying upon her to see to the scriptural instruction of the young.

The following is a summary of the tabulated returns:—Number of Sabbath schools, congregational and missionary, 1823; senior classes, including ministers, 1050—total, 2883; being an increase over last year of 2 schools and 27 senior classes. Sabbath school teachers, male, 7448; female, 7200—14,648; teachers of senior classes, including ministers, 1038—total engaged in teaching, 15,686; being an increase over last year of 393 Sabbath school teachers and 30 senior class teachers. Sabbath scholars at ordinary schools, male, 64,413; female, 71,282; total, 135,695; scholars at senior classes, male, 16,341; female, 21,560—total, 37,901; total under instruction, 173,596; being an increase over last year of 3411 junior, and 1978 senior scholars. The above numbers show on an average nearly two Sabbath schools to every congregation in the Church, while there is on an average a senior or Bible class connected with each congregation. At each of the Sabbath schools the returns show an average attendance of 74, while each teacher has on an average nearly 10 scholars in his or her class. Of the 14,648 teachers, there are shown to be over the whole 248 more males than females [the former having increased considerably more than the latter during the past year]; while among the 135,695 scholars at ordinary Sabbath schools, there are 6869 more girls than boys.

Children's Record—Copies circulated in schools monthly, 54,258, being an increase over last year of 261; circulated otherwise, 8742; total monthly circulation, 63,000.

Sabbath school missionary contributions:—total contributions for the year (including £1005, 5s. 6d., New Year Offering for Lovedale Mission, South Africa), £3842, 0s. 11½d., being an increase over last year of £390, 8s. 1½d.

Amid the increased life and activity everywhere apparent in Sabbath school work,

the committee have felt the increasing importance of maintaining "use and wont" in the sound and thorough doctrinal instruction of the scholars. With this view there was inserted in the schedule for this year a query as to the extent to which the Shorter Catechism appears to be taught in the schools. The result has been eminently satisfactory. It is most gratifying to observe that, with very few exceptions, the use of the Catechism appears to be universal throughout the Sabbath schools of the Church.

Only 358 congregations have libraries available for Sabbath schools, with an aggregate of 84,854 volumes. The committee respectfully urge the formation of such libraries, as a great means of increasing the usefulness and attractions of the school. In the attention given to, and provision made for, the young in the stated Sabbath services, progress continues to be made. In many cases there are periodically special sermons, in others a separate brief address, in others a portion addressed either in course of or at close of the ordinary sermon.

Separate services for the young, specially intended for those who are otherwise neglected, continue to be greatly increased all over the country. Of the self-denial and persevering labours which these involve, a large and honourable share falls to the agencies of the Free Church. Many of them are held on Sabbath, mostly during the ordinary hours of worship, when the children would be otherwise uncared for; others on week evenings, some for congregational, some for "missionary" children. A great variety of methods is followed, but all, in character and purpose, are more or less evangelistic.

The desirableness of improved accommodation for many of the Sabbath schools of the Church has been referred to in former years, both by the committee in their reports and by the convener in the General Assembly. Many schools meet in places the most inconvenient and unsuitable, both for teachers and scholars. The committee respectfully urge that care should be taken by kirk-sessions that all reasonable accommodation and comfort, for the sake alike of the teachers and of the children, be afforded to those who labour among them in this work.

After presenting the report, Mr. WM. DICKSON said—As stated in the report, which I have the honour to lay upon the table of the Assembly, the aspect of the Sabbath school work of the Church, as presented in the great amount of information received, continues to be most encouraging. While there are not a few tokens of fruit, there is nothing like the memorable state of things among the young presented in the committee's report of 1874; but there is evidence that the blessed rain which then fell has made the ground more fruitful. There is good cause to believe that much of the spiritual emotion of those days is now to be found settled into the increase of patient, prayerful labour now going on in the Sabbath school field. Some four or five years ago, when the Education Act was in prospect, I ventured to remark that, come what might of our week-day schools, and much as we might deplore the lessening of the religious element in these, the Free Church had always a noble Bible Education Scheme to fall back upon in her Sabbath schools—a scheme which might fail for want of love, but could never fail for want of money, because money had nothing to do with it. The teachers' sole wages were the love of Christ in their hearts, and the answer of a good conscience. The report now laid upon your table amply shows that instead of falling off, not only throughout her membership, but in all the inferior courts of the Church, that cause is more full of life than ever.

I have long been of opinion that, from the pressure of other business, this great cause did not receive the time and consideration to which it was entitled. This has never hitherto been urged, but now that the Church is so laying her heart to the subject—now that, as shown in this report, her Sabbath school work concerns the interests of nearly two hundred thousand souls—now that so much could be said, if members had only deliberate opportunity for saying it, surely a few hours, or occasionally even a whole diet, might not be too much to devote to it. Let me here in a word refer to the fear sometimes expressed lest we should overdrive this matter, and lest the Sabbath school should interfere with parental instruction. Let me say that this is a consideration of which the committee are never unmindful. But it is to be remembered that on the reception of a child by the Church in baptism within her visible pale, a twofold responsibility is undertaken, one by the parent, the other by the Church. Of these the respective parties can never relieve each other. It

is to the Church's share in this responsibility that her Sabbath school work pertains. The parents' separate responsibility remains, and this the committee never cease to put in the fore-front in all their references to the subject. But may I once for all be permitted to say, that it is just those parents who are most careful in their own duties to their children who are found most heartily to co-operate with the Sabbath school.

One outstanding feature this year is the increase in all directions of the encouragement and help to efficiency afforded to the teachers. This is believed far to exceed even what is shown in the report. Instead of losing time in mere useless lamenting over what may have hitherto been the lack of service, the Church, as the report abundantly shows, is earnestly setting herself to supply the deficiency. And accordingly, it is found that year by year the level of effectiveness is manifestly rising all over the Church. Next to the warm sympathy of ministers and kirk-sessions, it is believed that a chief instrumentality by which this is being effected is the practice of annually sending a copy of the committee's report to every Sabbath school teacher. All the methods and practical suggestions which it contains are thus made known to all. New plans are thus adopted, and existing operations are improved; what has been found useful in one place is tried in another. Beginning eight years ago with Mr. William Kidston, who volunteered in this service, an elder has been annually found who has paid the whole expense (from £20 to £30) of reprinting and circulating the committee's report to the extent of about 15,000 copies. At our Sabbath school breakfast last week it was intimated that, as stated in the report, a successor in this privilege was wanted for this year. I am glad to say that before we left the room the honour was claimed by a long-trying veteran in the work, and member of this House, my friend Mr. Robert Watt, of Airdrie. In reference to the report, which is filled with facts as to what is being done throughout the Church, let me respectfully but earnestly urge upon all ministers not only to read it themselves, but to see to its immediate circulation as soon as received. It is a wrong done to the teachers, and a poor return for the generous kindness of him who pays for all, if this be in any case neglected.

A new query this year is that in reference to the Shorter Catechism. The committee are impressed with the importance of continued attention, not only to the skill and warmth of the teachers, but to the scriptural solidity and soundness of the teaching. Amid the great increase of spiritual life, attention in this direction may be even specially needful. In the Christ-like desire to win souls, is there not a danger of our teaching becoming one-sided, to the comparative neglect of other truths not less important? and a danger, too, of mere hortatory talk being put in the place of thorough catechetical instruction? Here, let me say for myself, lies the inestimable value, as soon as the children are old enough to learn it, of the Shorter Catechism, which, as an outline of the whole truth of God, will never, it is hoped, cease to be what it has been in the week-day and Sabbath schools of our country. Our grandfathers used to tell of the parish school daily drill in the Catechism and the Book of Proverbs. Was it not largely from such a "warp and woof," the doctrine of the Catechism and the practice of the Proverbs, that there came the durable texture of our old-fashioned Scottish Christianity? The replies to the query are eminently satisfactory. The Catechism may not always have the place in the lessons which is desirable, but it is more or less taught, with comparatively few exceptions, in all the Sabbath schools of the Church. It is interesting to note that the further north one goes, the fewer those exceptions become; and, Moderator, it may to you be no surprise to learn that in the schools of the six northmost Synods of the Church—Moray, Ross, Glenelg, Sutherland and Caithness, Orkney, and Shetland—the Shorter Catechism is taught without a single exception.

Another subject referred to in the report is some provision specially for the young in the ordinary Sabbath services. The duty of making such provision seems now to be generally acknowledged, the form and extent of it varying as the minister may judge to be best. There is at least no singularity now attaching to a portion being given to the young in the course, or at the close, of the ordinary sermon. If precedent were wanted, it was as gratifying as it was new, in the sermons preached before this General Assembly, both yesterday and on the previous Sabbath, by my friends Dr. Black, of Inverness, and Mr. William Balfour, to hear in each of them a few words addressed to the children present. To separate Sabbath services for the young I do

not at present refer further than to say, that in so far as congregational children are concerned, the ordinary service is in some quarters being made so interesting and attractive even to the children, that any other is neither needed nor desired.

The missionary contributions from our Sabbath schools again show a considerable increase. They amount for the past year to the large sum of above £3800, nearly £400 more than in any one year since the Disruption. Of this, not the least gratifying portion is the "Children's New-Year Offering" for our South African Mission at Lovedale, for waggons, oxen, and church building. That mission wanted £800. The case was pleaded in the *Children's Record*. The children have answered by sending in to the treasurer £1005, and Mr. Young states that on no former occasion has the work been gone into with such spirit, or been so widely shared in all over the Church. As to the *Children's Record*, while we are thankful that it more than holds its ground, it is surely to be regretted that there are still schools, some of them very large ones, though they need not be named, where not a single copy of the *Record* is reported as received. Shut off in this way from any regular information, it, of course, is not to be expected that these should feel or show any interest in the missionary schemes of the Church. Let me take the opportunity of saying that contributions for the *Children's Record* will be thankfully welcomed from the many of our ministers who are so well able to write them, especially those brief first articles directed to the children's own spiritual good which from time to time appear, though the responsibility of judging as to suitability must, of course, always be reserved.

Another important matter referred to in the report is that of proper accommodation for our Sabbath schools. This subject, to which I have more than once referred in former Assemblies, is brought before the House by memorial from the Convention of Sabbath School Teachers held in Paisley in October last. Many, especially of our missionary schools, are held in places utterly unfit for the purpose, ill-lighted, ill-ventilated, depressing alike to teachers and scholars. A case was discovered by the Assembly's evangelistic deputies last autumn, where a Free Church elder had kept a Sabbath school for thirty years with no better accommodation than a cave in a rock, on the shores of Argyleshire. Things ought not so to be. If the teacher gives his love and his labour, surely the Church should see to his proper accommodation. The Sabbath school, like the visible Church, has a body as well as a soul. It is well for us to say to it, "Depart in peace, be ye warm and filled," but if, notwithstanding, we give them not those things which are needful for the body, what doth it profit? Let kirk-sessions, in their care for the schools, see that the best available accommodation be provided, and let deacons' courts see that rents and all expenses are paid, and not left to come out of the pocket of the teacher, as hitherto has sometimes been the case. When a new church is built, let the Assembly's Church Building Committee, and all contributors, stipulate that there shall be a fit place for the Sabbath school. We don't turn our cellars into nurseries; are we not glad rather when we can give up the brightest room in the house for the little ones? Shall the Church do less for her children? Our friend Mr. Charles Inglis, the brief notice of whose work in the report will be read with interest, and whose eminent usefulness in Sabbath school matters has been known to me for more than thirty years, has done excellent service in this as well as in other directions.

The subject of a hymn book has been often spoken of. It has again had the attention of the committee, fourteen different hymn books having been before them, all more or less in use in Sabbath schools. Some of these collections are excellent, but after full consideration the committee are unable to see their way either to recommend officially any particular book, or to take any step towards a new one. The practical difficulties in producing a hymn book for this purpose, such as would at once be thoroughly popular and satisfactory, and such as the Church could authorise, are greater than may at first appear. But my reference to the subject is rather to make, on my own responsibility, a practical suggestion. We have no end of spiritual songs for children, some of them very beautiful, but perhaps not a few would be none the worse if they had a little more in them of practical duty. When the golden thread of truth and the silver thread of music are twined together into the memory of childhood, a moral power is created which, even all through an ungodly life, can never be entirely got quit of. I know nothing better for this purpose than the friend of my own childhood, the "Divine and Moral Songs" of Dr. Watts. Why should not these

be brought back into our families and schools? Let a voice speak for them which has often been heard in this Assembly, but which is silent now—that of the late beloved Dr. James Hamilton of London. In his article on Isaac Watts, memorable with many of us, in the *North British Review*, he thus writes:—"The last time Isaac Watts took up the lyre, was to entertain and instruct the lambs of the flock. Arrived at middle life, a bachelor, a student, and an invalid, it might have been supposed that he had lost his interest in children, if he did not even find their company an irritation and a trouble. He felt that his mental harvest had been reaped, and fancied that with his powers it was coming to the sere and yellow leaf. But there was still the Michaelmas summer. It brought out again some blossoms of the spring; it revealed some birds of passage which had not taken flight; and, for the sake of the children, he caged the birds, and made a posy of the flowers, and he has left them in his 'Divine and Moral Songs.' And what should we have done without them? How tame and tuneless would the days of our childhood stand out to our retrospect if stripped of 'The Cradle Hymn,' and 'Abroad in the Meadows,' and 'The Rose, that Beautiful Flower'? And cross, and lazy, and hard-hearted as we are, how much worse might we have been, were it not for—

' Let dogs delight to bark and bite,
For God hath made them so,'

and 'The Busy Bee,' and 'The Voice of the Sluggard,' and 'Whene'er I take my Walks Abroad'? Kind tutor! how mellow is thy memory! how hallowed and how innocent do the days now look that we spent with thee! and how glad we are to think that in the homes and the Sunday schools of Britain and America, some millions of young minds are still, from year to year, enjoying thy companionship, so loving, wise, and holy!"

On another point, in this connection, let me say a word, namely, the value of the moral training which may often very simply be given by encouraging children to do "little deeds of kindness." A child's hymns acquire to himself a new enjoyment when he finds how he can solace a sickbed by singing to the sick one such a hymn as "Safe in the arms of Jesus." Beyond the mere sentiment, there is precious heart-training to the little one who, for Christ's sake, carries even a very small gift to the sick or the aged. At the noonday children's meeting last Saturday, where the young people had been previously invited to give in texts upon cards, for the use of the Ladies' Flower Mission, I found laid upon the table, without any name, a little bunch of fresh flowers. There was attached to it a card, upon which, in the writing of a child, were the following words:—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Who the writer was I know not, else the incident should not have been mentioned; but was there not spiritual instinct, as well as tender sympathy, in the choice of such a text—such a word in season for some one who was suffering or weary?

Let me, once more, advert to a consideration—in one view fitted to suggest caution, but in another so peculiarly fitted to encourage—the comparative impressibility both of the minds and hearts of the young. What we learn young, we remember long. Many years ago, when travelling through Palestine, I encamped one night after a thirty miles' journey. Behind me were the valleys of Galilee, shaded by the hot haze of evening; but far away to the north I saw, in all its distinctness, the sun shining brightly on the hillside from which I had set out in the morning. Even so, how deep, how enduring, how vivid to the last, are the impressions of our early childhood. They remain unfaded at the distance of a lifetime, while the far more important events and teachings of after years—the highest joys and the deepest sorrows—even the deathbeds and graves of those very dear to us—have become comparatively powerless and forgotten. Those early impressions of inward experience as well as of outward life, are like the rocks and trees, the little landmarks which stand out distinctly to the last on the far-off sunlighted land of childhood from which we started in the morning of life, while the mists of intervening years dim the weary miles we have travelled since then. If these things be true, how unspeakably important is the Christian teaching of the young, and the precious opportunities for it which, by her vast Sabbath school organisation, the Church at present enjoys. What a call in every way, by sympathy, guidance, and prayer, to cheer on her Sabbath school

teachers, fifteen thousand of the warmest of her hearts and most diligent of her hands. Let us, let them, thank God, and take courage.

“If, among the older people,
 You may not be apt to teach,
 ‘Feed my lambs,’ says Christ the shepherd,
 Place the food within their reach :
 And it may be that the children
 You have led with trembling hand
 Will be found among your jewels,
 When you reach the better land.”

Dr. BEGG, in rising to move the adoption of the report, said the subject which had been so admirably set before them by Mr. Dickson was undoubtedly one of the most important that could engage the attention of the Assembly. The Church was under great obligations to Mr. Dickson for all that he had done in connection with this work, and the report which he had now laid upon the table was one of the most interesting that had ever been presented to the Church. It was worthy of a wide circulation, and he rejoiced that Mr. Dickson had succeeded this year, as in former years, in finding a liberal elder ready to give it that circulation. The bare facts that they had 15,000 Sabbath school teachers and 173,000 Sabbath scholars were sufficient to awaken the greatest gratitude in the minds of all the members of the Assembly. The fact of so many children attending their Sabbath schools surely pointed to great and undeniable progress on the part of our Church; and when they thought that in the course of a very few years these children would be grown to men and women, the importance of their being subjected to sound Christian teaching could not be over-estimated. The true theory of Sabbath schools deserved their serious consideration. It was not that they proposed to exempt the common schools and teachers of the land from responsibility in teaching religion, but the very reverse. He should say that it would be a dark day for Scotland if the only instruction that the children received, important though it be, was to be found in Sabbath schools, and this only one day in seven, and if the Sabbath school teachers, instead of finding the children already grounded in the great truths of the Divine Word, were obliged to begin at the very alphabet, and weary out their strength in teaching the elements of religion. It was a grand thing that day and Sabbath schools should combine in communicating instruction in religion, while at the same time not superseding the responsibility of parents. This responsibility was a fundamental principle—“These words shall be in thy heart, and thou shalt teach them diligently to thy children.” The theory of Sabbath schools was this, that the Church had a special responsibility in connection in the first place with her baptized members, and in the next place the responsibility of teaching every creature to whom she had access. He was extremely glad to find the extent to which not only the Divine Word but the Catechism was being taught in connection with their Sabbath schools. It was of great importance to store the minds of the children with truth in a well-arranged form, and it was moreover a vital matter that the grand distinctive truths which they held to be peculiar to the Divine Word were taught to the children. Some shrunk from the idea of teaching those higher doctrines which were found in the Shorter Catechism. They said that children could not possibly understand them, and that some of them were not only beyond the comprehension of children, but not necessary to be committed to memory. Now, in regard to this, there was great delusion, because when the memory was stored with truth, the truth remained until it was overtaken by the judgment. He rejoiced that he was required in youth to commit to memory nearly the whole Psalm Book, great portions of the Bible, and the whole of the Catechism. He was therefore glad that the Shorter Catechism was being so generally employed, but he should like also to see the whole Proverbs separated and committed to memory by the children of the land. These divinely-inspired proverbs were instinct with the highest wisdom. They were much deeper than human proverbs. For example, we say that “experience teaches fools,” but the Scripture says—“Bray a fool in a mortar with a pebble, yet will not his foolishness depart from him,” and we know that this is the case. It requires wisdom, heavenly wisdom indeed, to profit by experience. So of all departments of human life, including that beautiful passage on female duty—“Her husband,” not herself, “is known in the gates when he sitteth

amongst the elders of the land." Of course the grand and important object of Sabbath school work is the conversion of children, and bringing to bear the vital truths of the Divine Word upon their consciences and hearts. If allowed to throw out a suggestion, it would be that they ought, if possible, to get as many of their Sabbath schools conducted in the morning as they possibly could. This took away from parents all excuse for neglecting to give instruction to their children on Sabbath evenings. Dr. Begg dwelt on this, and quoted from the "Directory for Worship," and the "Directions for Family Worship," in proof of its great importance. He moved that the Assembly approve of the report, and commend the work of Sabbath schools to the consideration and support of the inferior courts of the Church.

Mr. MACALISTER rose to say that there was a reason why the "Children's Record" was not circulated in some schools, at least in his district, and he was sure that if the convener had thought of it, he would not have condemned all such schools without discrimination. Of course, in all proper Free Church schools it ought to be in circulation; but they found it necessary to have undenominational schools, and not only to have, but to encourage them, for they were doing a good work. Now, in these, it was quite clear that they were not at liberty to introduce the "Record." A point of some importance in connection with the number of children under Free Church Sabbath school instruction had been raised more than once in his Presbytery. He did not know how Mr. Dickson had settled it, but they had found considerable difficulty. At one time it was agreed that no schools should be reported except those under the direct supervision of the kirk-sessions. But he believed the true way was, and he thought his Presbytery had now come to that conclusion, to report those children in undenominational schools, who were there taught by Free Church people, as under Free Church instruction. If they did not do this, there was one of the best circles of Sabbath school teaching anywhere to be found, that would remain unreported in the county of Fife.

Mr. W. HENDERSON, elder, Aberdeen, seconded the motion.

After some remarks by Dr. ELDER, Rothesay, and other gentlemen, in support of increased interest in Sabbath school work, the motion was adopted in the following terms:—

The Assembly approve of the report. They record their thanks to the committee, especially to the convener; further they record their thanks to the large number of Sabbath school teachers who are engaged in this department of the work of the Church.

The Assembly commend the diligence of kirk sessions, presbyteries, and synods, in compliance with the injunction renewed in the deliverance of last Assembly.

In particular, they express their satisfaction with the statistics and information as to Sabbath schools, and the various matters bearing upon the relation of the Church to the young, contained in the report now laid before the Assembly.

They renew their injunction upon all kirk sessions, presbyteries, and synods, that from time to time, and at least once a year, consideration shall be given to the subject of Sabbath schools, and especially by kirk sessions in reference to the Sabbath schools connected with their several congregations; and they anew commend the whole matter of the Church's relation and duty to the young to the continued attention and care of the inferior courts of the Church.

The Assembly recommend that in each presbytery a Committee of Presbytery be appointed to watch over the Sabbath schools within the bounds, to report to the presbytery not less frequently than twice a year. They further recommend that a deputation be appointed in each presbytery to visit the Sabbath schools during the course of the ensuing summer, and to preach to the young in the various congregations within the bounds.

The Assembly recommend that on a suitable occasion an opportunity be given to congregations to contribute to the funds of the Sabbath School Committee. Further, they renew their former recommendation, that regularly from the pulpit, and at family worship on Sabbath mornings, special prayer be made for the young of the Church, and for teachers and scholars in all her Sabbath schools.

The Memorial, being printed and in the hands of the members, was approved of; and in accordance therewith, the General Assembly earnestly recommend to kirk sessions and other parties having charge of Sabbath schools connected with our congregations to use all means for securing comfortable accommodation for the schools.

SERVICES FOR THE YOUNG.

The following overture was read from the Presbytery of Dundee anent religious services for the young:—"Whereas religious services for the young are being held in various large towns, which it is believed have been productive of much good; and whereas it is desirable to bring such services into entire harmony with the organisation of the Church: it is humbly overtured to the venerable the General Assembly to take the whole subject into their consideration, and to take such steps as may be deemed best fitted to promote the interests of the Church and the religious training of the young."

Mr. NEIL TAYLOR, Dundee, moved—"The General Assembly, acknowledging the importance of the object aimed at in the services known as 'religious services for the young,' conducted by office-bearers and members of different churches, instruct Presbyteries to exercise supervision over these services; and further instruct the presbyterial correspondents of the Sabbath Schools Committee to collect facts and statistics in regard to said services conducted within their bounds, and forward them to the convener of the Sabbath Schools Committee, with a view to their being appended to the report on Sabbath schools."

Dr. BEGG seconded the motion.

Sheriff CAMPBELL pointed out that the services were conducted by members of all the Presbyterian Churches, so that they could have no supervision over them. He thought they should be cautious in meddling with this work, and avoid giving any ground for supposing that they looked upon it with suspicion.

Dr. BEGG said it did not seem to him that what Sheriff Campbell had stated should prevent the Assembly from getting information on the subject as one of growing interest and importance. He presumed that Mr. Taylor did not intend that there should be any interference or assumption of jurisdiction over persons not belonging to the Free Church.

Mr. BALFOUR demurred to the idea that in supporting such a motion they were throwing suspicion upon those taking part in this work, or that they took less interest in the spiritual welfare of neglected children. It was necessary, he thought, to call for information, as he was of opinion that the ideas of religious worship imparted were altogether false. The general mode of conducting these services was fitted to produce the impression upon the minds of the young that the design of religious worship was to please the worshippers, and this was the very essence of superstition. The preaching or expounding of the Word of God did not get that prominence which it has always had in the public worship of God in this country, and which it ought to have in that worship whether among old or young. The greater proportion of the time was taken up with singing of hymns and short prayers. Moreover, it was instruction such as is communicated at the Sabbath school that these children required rather than separate services for divine worship. The parents ought to come with them to worship. As parents and children had fallen together, the object should be to raise them together. He also objected to the work being conducted by those who were young and inexperienced. Those who conducted and superintended these services ought to be present at the regular diets of worship. It was very undesirable that so many young people who acted as monitors should be absent from the stated worship of God in the sanctuary.

Mr. SHIACH, Dunfermline, said that he had a share in the responsibility of sending up an overture on this important subject to last Assembly, which led to a full discussion and resulted in the Assembly's recommending it to the friendly and prayerful consideration of the Church. The Presbytery of Dunfermline had accordingly, like some others, appointed a committee to confer with those conducting such services within the bounds. Personally he was deeply interested in the movement. A dozen gentlemen in his own congregation were in the habit of taking part in such services, and more than that number acted as monitors. It was an experiment, and a successful experiment. And the Church could not afford to do otherwise than encourage and as far as possible guide the movement. A majority of those actively engaged in such work belonged, he believed, to the Free Church. He thought it undesirable to reopen the matter, and would second the amendment of Sheriff Campbell if put in this form, viz., that the Assembly renew the recommenda-

tion of last Assembly, that Presbyteries should give their careful consideration to this matter.

Dr. RAINY thought the Assembly should be cautious as to the way in which they set agoing an inquiry into this subject; and that it would be wise, in the meantime, merely to renew the recommendation contained in the deliverance of the Assembly last year.

The motion of Mr. Taylor was withdrawn, and the suggestion of Principal Rainy became the finding the House.

REPORT OF FINANCE COMMITTEE.

Mr. WILLIAM WOOD laid before the Assembly the Finance Report (Appendix No. XIII.)

The report was adopted.

LIBRARIAN'S HOUSE.

With reference to the Librarian's House, the Assembly sanctioned the arrangement by which that house shall be annexed to the Free Church Offices, and a compensation to the amount of £50 annually be paid the librarian for the time being.

ALLOWANCES TO WIDOWS AND FAMILIES OF MINISTERS.

The Assembly called for the Special Report of the Sustentation Fund Committee anent Allowances to the Widows and Families of Ministers, which being printed and in the hands of the members, was referred to by Dr. Wilson, one of the joint-conveners, who addressed the Assembly thereanent.

LYON STREET CHURCH, GLASGOW.

The Assembly took up the application from Lyon Street Free Church, Glasgow, relative to Chalmers' Endowment.

The Assembly granted the application.

FORTINGALL.

The Assembly heard the Report of the Platform Committee on the case of Fortingall, and the Assembly approved of the Report, and found accordingly, putting Fortingall on the Platform according to Act VIII. 1875.

The Assembly then adjourned to meet next day at half-past ten o'clock.

TUESDAY, MAY 30.

The General Assembly met this morning at half-past ten—Dr. Moody Stuart, Moderator.

DEPUTY TO THE CANADIAN CHURCH.

The Assembly resolved to grant a commission to Mr. Henderson, minister at Crieff, to the Assembly of the Canadian Church.

COMMITTEE ON THE JUDICIAL FUNCTIONS OF THE CHURCH.

The Assembly added the names of Mr. H. Tod, W.S., and Mr. James Balfour, W.S., to the Committee on the Judicial Functions of the Church.

SANCTIONING OF CHARGES.

The Assembly called for the Report of the Committee on Sanctioning of Charges, which being printed and in the hands of the members, was referred to by Mr. Main, the convener, who addressed the Assembly thereanent.

The Assembly approve generally of the report, and resolve as follows:—

In the case of Mayfield, in the Presbytery of Edinburgh, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the footing of being self-supporting, and on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £157 is being contributed to the Sustentation Fund for his maintenance.

In the case of Granton and Wardie, in the Presbytery of Edinburgh, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the footing of being ultimately self-supporting, and on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £175 is being contributed to the Sustentation Fund for his maintenance. And further, the Assembly authorise the Home Mission Committee to give in this case the usual grant to Church Extension charges.

In the case of Bank, New Cumnock, in the Presbytery of Ayr, the General Assembly, on the report of their committee, with acquiescence of parties, decline the application, on the ground that, though the population is large, and a new charge is required in this locality, the membership and finance is not sufficient to warrant sanction being given at present. They observe that considerable progress has been made during the past year, and they hope that such advance will continue to be made as to justify sanction in another year.

In the case of Uddingstone, in the Presbytery of Hamilton, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the footing of being self-supporting, and on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £157 is being contributed to the Sustentation Fund for his maintenance.

In the case of Oatlands, in the Presbytery of Glasgow, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this mission as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £100 is being contributed to the Sustentation Fund for his maintenance. Further, the Assembly authorise the Home Mission Committee to give in this case the grant under the amended regulations as to Territorial charges, as from 15th September 1875, the date when the present minister began his work in this station.

In the case of Cranston Street, Glasgow, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £120 is being contributed to the Sustentation Fund for his maintenance, including £60 guaranteed for three years by the Deacons' Court of Free St. Matthew's, Glasgow. Further, the Assembly authorise the Home Mission Committee to give in this case the grant under the ordinary regulations as to Territorial charges.

In the case of Great Western Road Mission, Glasgow, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the footing of being ultimately self-supporting, and on the understanding that the Presbytery and Sustentation Fund Committee are satisfied that a sum of at least £157 is being contributed to the Sustentation Fund for the maintenance of the minister.

In the case of Shettlestone, in the Presbytery of Glasgow, the Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the footing of being ultimately self-supporting, and on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £182 is being contributed to the Sustentation Fund for his maintenance. Further, the Assembly authorise the Home Mission Committee to give in this case the usual grant to Church Extension charges.

In the case of Kelty, in the Presbytery of Kinross, the Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £80 is being contributed to the Sustentation Fund for his maintenance. The Assembly also strongly recommend

that the whole of the contributions to the Fund be raised independently of church-door collections. Further, the Assembly authorise the Home Mission Committee to give in this case the usual grant to Church Extension charges.

In the case of Dura Street Mission, Dundee, the Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this mission as a Territorial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £100 is being contributed to the Sustentation Fund for his maintenance. Further, the Assembly authorise the Home Mission Committee to give in this case the grant under the ordinary regulations as to Territorial charges.

In the case of Wilson Territorial Mission, Dundee, the Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £100 is being contributed to the Sustentation Fund for his maintenance, including £50 per annum for five years from the Deacons' Court of St. Paul's, Dundee. Further, the Assembly authorise the Home Mission Committee to give in this case the grant under the regulations as to ordinary Territorial charges.

In the case of Stornoway Second Charge, in the Presbytery of Lewis, the Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the footing of being self-supporting, and on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £180 is being contributed to the Sustentation Fund for his maintenance.

In the case of Sanday Station, in the Presbytery of Orkney, the Assembly, on the report of their committee, with the acquiescence of parties, decline the application, on the ground that there is another Free Church within convenient distance of the present congregation, and that, in present circumstances, it is not expedient to erect two ministerial charges in a district with a limited population. The Assembly recommend to the Sustentation Fund Committee to send a deputation to confer with the two congregations, with the view of their being united under one ministry.

Brolas, Morven, in the Presbytery of Mull—the Assembly, on the report of their committee, with the acquiescence of parties, decline these applications, on the ground that there are no sufficient resources for the maintenance of ministers. The Assembly recognise the great need of a settled ministry in both places, but think that it is absolutely necessary that substantial provision be made by endowment, and they can only repeat the deliverance of the former Assembly, by recommending to the friends of the Highlands to provide such aid as may soon warrant the Assembly in complying with the wishes of the people.

In the case of Garve, in the Presbytery of Dingwall, the Assembly, on the report of their committee, with acquiescence of parties, decline the application, on the ground that no progress appears as yet to be made in the way of organisation such as to warrant sanction. The Assembly recognise the liberal contribution offered by this congregation, and they hope that, by another year, such improvement will appear as will enable the Assembly to erect this station into a ministerial charge. They would also suggest that an endowment should be provided.

In the case of Fordyce, in the Presbytery of Fordyce, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £80 is being contributed for his maintenance; and on the further understanding that at least £70 shall be contributed by direct contributions to the Fund; the Assembly also authorise the Home Mission Committee to give in this case the usual grant to Church Extension charges.

In the case of Bourtreesbush, in the Presbytery of Aberdeen, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and disjoin this congregation from the ministerial charge of Maryculter, and

reduce it to a preaching station, placing it under the charge of the Home Mission Committee, that it may receive the usual grant to stations on the conditions applicable thereto, and on the understanding that the congregation of Maryculter shall continue to maintain at least the contributions of the united congregations to the Sustentation Fund.

In the case of Whithorn and Isle of Whithorn, in the Presbytery of Wigton, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and disjoin said congregations, on the understanding that the congregation of Whithorn shall be retained on the Platform of the Equal Dividend, under the ministry of the Rev. F. F. Anderson, hitherto a minister of the joint congregations, and that the congregation of Isle of Whithorn shall be a separate charge, and shall take its place among the extra platform charges from the date of disjunction. And on the further understanding that, before proceeding to call a minister to the now vacant charge, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £100 is being contributed to the Sustentation Fund for the maintenance of a minister. In the special circumstances of this case, the Assembly authorise the Home Mission Committee to give the usual grant to Church Extension charges.

In the case of the petition from Strathconnon, in the Presbytery of Dingwall, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and authorise the Committee on the Highlands and Islands to give a grant from their funds of £30 for five years towards the maintenance of the minister of that charge.

SALES AND TRANSFERENCES OF PROPERTY.

The Assembly called for the Report of the Committee on Sales and Transferences of Property, which being printed and in the hands of the members, was referred to by Mr. MELDRUM, a member of the Committee, who addressed the Assembly thereanent.

The Assembly approve generally of the report, and resolve as follows :—

In the case of the petition of the Deacons' Court of Finnieston Free Church, Glasgow, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested to sell and convey their present church, on the condition that the Deacons' Court shall apply the proceeds towards the erection of a new church ;—the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of the Wynd Free Church, Glasgow, with concurrence of the congregation and concurrence of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested to sell and convey their present church, and apply the proceeds towards the erection of a new church ;—the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of Free St. David's Church, Glasgow, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested to sell and convey their present church and site, and apply the proceeds towards the erection of a new church ;—the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Deacons' Court of Free St. Stephen's Church, Perth, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested to sell and convey their present church, and apply the proceeds towards the erection of a new church ;—the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Deacons' Court of Bridgegate Free Church,

Glasgow, with concurrence of the congregation and approval of the Presbytery, applying for leave to sell the present manse, and apply the proceeds to the erection or purchase of a more suitable manse, devoting whatever surplus there may be to the endowment of the ministerial charge, or to church building purposes in connection with the congregation,—the General Assembly, on the report of their committee, with acquiescence of parties, grant authority to the Deacons' Court and the trustees in whom the property is vested to sell and convey the present manse, and apply the proceeds, so far as needful, to the erection or purchase of another manse—on condition that any surplus shall be devoted to the endowment of the ministerial charge; and that with reference both to the new manse and the endowment, the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property shall be observed.

In the case of the application of the Deacons' Court of the Free Church Congregation of Cromarty, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the trustees in whom the property is vested to sell and convey their present manse, and apply the proceeds towards the erection of a new manse;—the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Deacons' Court of Free North Church, Stirling, with concurrence of the congregation and approval of the Presbytery, applying for authority to sell the manse belonging to the congregation, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the trustees in whom the property is vested to sell and convey their present manse, and apply the proceeds towards the erection of a new manse;—the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Education Committee of the Free Church, asking authority to sell an outlying portion of the Boarding House attached to the Normal School, Moray House, Edinburgh, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Education Committee and the trustees in whom the property is vested to carry the proposed sale into effect, provided that the price is either applied towards the improvement or enlargement of the Normal School premises, or is invested until it can be so applied.

In the case of the application of the Deacons' Court of the Free Church Congregation at Coupar-Angus, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the trustees in whom the property is vested to sell and convey the Free Church school, and apply the proceeds towards the erection of another school;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Free Church Congregation at Kilsyth, with concurrence of the congregation and approval of the Presbytery, applying for authority to sell the minerals under the church and manse, school and schoolmaster's house, and to invest the amount realised by the sale for behoof of the minister of the congregation for the time being, the General Assembly, on the report of their committee, with acquiescence of parties, find that the application in its present form is not one which they ought to grant, but they remit the case to the Church and Manse Building Committee for further inquiry and consideration, instructing them to report to the Commission in August, and grant full power to the Commission at that meeting to dispose of the case as they see proper.

In the case of the petition of the Free Gaelic Congregation, Dunoon, praying the Assembly to instruct the Deacons' Court of the English charge at Dunoon to make an equitable division to the petitioners of the money value of the buildings of the English congregation, the General Assembly, on the report of their committee, with acquiescence of parties, find that it is not competent for the General Assembly to grant the prayer of the petition.

In the case of the petition of the Free Presbytery of Kintyre, making application that a sum of £220 which was raised and provided by Miss Helen Campbell, and the interest applied to the salary of the teacher, and afterwards to maintenance of

religious ordinances in connection with the pastoral charge of Kilbery and South Knapdale, may, with consent of Miss Campbell, be applied towards the endowment of the said pastoral charge, the General Assembly, on the report of their committee, with acquiescence of parties, grant the prayer of the petition, and authorise the interest of, or income from, the said sum, which is held and invested by the General Trustees of the Free Church, to be applied to the endowment of the charge of Kilbery and South Knapdale.

In the case of the application of the Deacons' Court of the Free Church Congregation at Durris, with approval of the Presbytery, asking authority to renounce the lease of the School at Brachmont upon payment of a price, and being relieved of the rent, the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and authorise the Deacons' Court to renounce the lease upon the terms proposed, provided that the price shall be applied toward the extinction of the debt of the Congregation.

In the case of the petition of the Deacons' Court of the Free Church Congregation at Sorbie, praying that the portion of the price received for the School belonging to the Congregation, which is in the hands of the General Treasurer (being £36), may be given to the Deacons' Court in order to be applied in reduction of debt incurred in improving the church, the General Assembly, on the Report of their Committee, with acquiescence of parties, in the special circumstances of this case, grant the application, and direct the General Treasurer to pay the money as craved.

DISSENTS FROM RESOLUTION ANENT DISESTABLISHMENT.

It was intimated that Dr. Moody Stuart adhered to the dissent of Sir Henry Moncreiff.

REASONS OF DISSENT FROM THE DELIVERANCE ON DISESTABLISHMENT.

Sir HENRY MONCREIFF gave in the following reasons of dissent from the deliverance of the Assembly on the subject of disestablishment, come to without a vote on the 29th May :—

I dissent from this deliverance in so far as the Assembly thereby adhered generally to the deliverance of former Assemblies on the subject, and in so far as these deliverances were favourable to the course advocated in the overtures—

(1.) Because it is not consistent for this Church to go further in suggesting the termination of the existing connection of Church and State in Scotland than is absolutely necessary for the vindication of her principles and position, until she be prepared to specify a course which Parliament should pursue in harmony with the Headship of Christ over the nations, and with the scriptural obligations and duties of civil rulers.

(2.) Because in existing circumstances this Church, by swelling the ranks of those who are attempting to raise a political agitation for disestablishment, might, I think, be practically, though unconsciously, assisting to prevent the national recognition of divine truth and of the Church of Christ.

(3.) Because I believe that such agitation, and any assistance given to it, will be vain for many years, and that the excitement caused by it will thus serve to augment in place of diminishing the evils complained of in the overtures, while it may produce worse evils than the continuance of the present Establishment.

(4.) And especially, because I believe that the tendency of any action by the Assembly in the line of the overtures is to injure our Church, by confusing the minds of men as to the meaning of our movements, and to counteract the influence of such instruction as she may endeavour to give to her people in what she regards as vital principles in her constitution and government.

The following names were adhibited to the dissent :—H. Wellwood Moncreiff, William Ferguson, Alexander Brown, James Begg, William M'Bean, Neil Taylor, and D. M. Connell.

These reasons were ordered to be kept *in retentes*.

OVERTURE ON INTEMPERANCE.

The following overture on intemperance, to which the names of Mr. Charles

Cowan (elder), Dr. Elder, Dr. Adam, and Mr. Thomas M'Micking (elder), were admitted, was next taken up:—

“That the Assembly considers that the widely-spread drunkenness in the country is the cause of much premature and often violent death, of degradation, pauperism, lunacy, and crime, with heavy and increasing taxation, all which threaten the dislocation if not the destruction of the social system, and that it is the duty of Government and Parliament to devise and introduce a remedy.”

Mr. COWAN said that while no man valued more than he did the blessings of constitutional government, he deeply deplored the indifference and the opposition of the present Government to fairly considering the problem that now called for solution in the country arising out of the drunken habits of the people. He was no party man, at least he was much less a party man than he was thirty years ago, and he was willing to give every Government credit for endeavouring to discharge its responsible duties. But he thought they ought to have a Government in this country that was a terror to evil-doers and a praise and protection to those who did well; but he could not say that of the present Government. He spoke not of the present Government only, but of Governments that were in office before it. Some fifteen or twenty years ago the Government of the day increased the spirit duty to 10s., the idea being that it would decrease intemperance; but they were all agreed that intemperance had not been decreased. And there was a very obvious reason for that, for this article of strong drink being raised to an excessively high and unnatural price, had the effect of inducing multitudes of people to crave for licences, knowing that a very small per centage of profit upon a high-priced article tended to fill their pockets far more than if the duty had remained where it was before. He believed there was a great deal of truth in that assertion. But what can be said of the motives of the same Governments who, in raising the price of ardent spirits to the public, allowed to all employed in the distilleries of the country a glass of spirits every morning at six A.M., DUTY FREE, and in some cases larger libations.

The Government pride themselves on their efforts for promoting education, and it appears to embrace schools or universities for teaching drunkenness. Can here be greater hypocrisy? Referring to the Sunday Closing Act for Ireland, he said that the action of the Government in regard to it was simply disgraceful. Governments, he said, were too anxious about the revenue, and too little about the moral well-being of the people; and he might tell them that he had in his possession a letter from a member of Parliament who held a high position in the fiscal administration of the country at the time the Forbes Mackenzie Act was passed, who, after stating how it affected the Exchequer, in that letter stated that he “thanked God he had no concern with the morality or immorality of the country.” If a Government were composed of such men the sooner it was hurled from office the better. Anything was better than apathy; he would sooner have a civil war at home on the question. If they were to save the country from annihilation, and from being no longer counted among civilised nations, they must meet the foe, and pray for and use strong measures to be delivered from this tremendous evil.

Mr. JOSEPH WOOD, elder, seconded the motion, and suggested that the Assembly petition Parliament to take some measures to lessen the number of public-houses, especially in seaports.

Dr. ADAM said that the Government had a very great responsibility in connection with this, and the Church ought to press upon it this responsibility. They had already agreed to petition Parliament, and it appeared to him that they would be only in the way of their duty if they approached the Government in the matter, and said to it that it was very desirable to have a Royal Commission. He believed that such a commission would collect a vast amount of information, and lead to the adoption of measures of a practical kind.

Mr. M'MICKING, elder, agreed that there should be a Royal Commission to visit different leading centres and take the mind of the people on the subject—not to make a vague general inquiry, but to investigate various specific points. He suggested that the preparation of a memorial to the Government be entrusted to the Temperance Committee, and when it is ready that the Moderator sign it in name of the Assembly.

Mr. COWAN said it was an omission on his part not to move a resolution. He highly approved of the appointment of a Royal Commission, but he did not think

they should wait for that. Who will not admit that the facts and the condition of the people were but too well known to us all? A Royal Commission could not report for at least two years, and Government should take action at once.

Dr. BEGG said he approved of the overture, as it seemed to him that it went as close to the real, vital question which the country had to deal with as almost anything else. All Governments of the country that they had had, since he remembered, had for the sake of revenue been on the side of licensing public-houses, and otherwise promoting the sale of intoxicating drink; and the matter to which the attention of the country above all things should be directed was the moral question as to how far the Government of the country was entitled to make money out of the drunkenness and demoralisation of the people. So long as that question was not raised he was certain they would only be beating the air in all their efforts in connection with the suppression of drunkenness. He was persuaded that until the Government looked fairly at the question, and saw what a mad thing it was to build up with one hand whilst they were pulling down with the other; creating on the one hand crime, pauperism, lunacy, and disease, and on the other hand spending large sums of money for the purpose of curing these evils—until that matter was fairly looked in the face they would scarcely be at the commencement of the great problem before them. The ramifications of this evil were immense, not only in their own country, but at sea and throughout the colonies. Government itself directly promoted drinking in the annual contracts for rum for the seamen; and any one who had been at sea could not have failed to observe that every vessel was just a great floating hotel, where men were induced to drink, and where there was neither licence worthy of the name required nor any duty imposed on the amount of drink sold. In the vessels in which he had sailed this was notoriously the case; and though they had a great advantage in having a very sober and excellent captain in one case, yet the passengers were obliged to hire a watchman to take care that the vessel was not set on fire at night by drunken persons on board. He was certain that this was by no means an unusual case. No one admired more than he the heroism of Mr. Plimsoll, and he should like to see many others as fearless in quoting the Word of God in the faces of the rulers; yet at the same time even Mr. Plimsoll himself—who he supposed had never been at sea—was not aware that probably he was overlooking the greatest cause of disasters at sea—viz., the drunkenness of sailors and of captains. They might speak about load-lines, and technical things of that sort, but they might depend upon it that for one ship sunk at sea by an ill-adjusted load-line, he should say half-a-dozen were sunk on account of the drunkenness of those on board, and of those who had the management of them. That was a matter that demanded the immediate attention of the Government. He agreed that a Royal Commission would do good service in ripening public opinion, and he thought that a motion on these terms might be accepted:—

“Approve of the object contemplated by the overture, and resolve to remit the matter to the Temperance Committee, with authority to bring it, in whatever form they may deem best, under the notice of Parliament and of Government, with the view of securing the appointment of a Royal Commission or otherwise, for the purpose of devising remedies for the existing evils.”

That or any similar motion would meet his views.

Dr. WILSON suggested that the deliverance of the House should include the overture and this addition—

“Further, the Assembly resolve to transmit a memorial to Government to appoint a Royal Commission to visit different localities and inquire into this matter, and remit to the Temperance Committee to prepare a memorial, to be signed by the Moderator in the name of the Assembly.”

Mr. COMRIE, Carnoustie, said there was one statement made by Dr. Begg which he could not allow to pass unchallenged, especially as the same line had been taken more than once by Mr. Kidston, the convener of the Temperance Committee. Dr. Begg had said that all Governments of this country were alike to blame in connection with this matter. He (Mr. Comrie) thought that was making a statement in the face of the evident facts of history.

Dr. BEGG—I did not say “Alike to blame;” I said “All to blame,” in so far as they derived part of their revenue from the consumption of intoxicating drink.

Mr. COMRIE said it was a well-known fact that the last Government were turned out of office simply because they attempted to grapple with this question of intemperance. The last Government went out because they wanted to do what was right; the present Government came into power because they were prepared to do what was wrong. It was known that they were brought in by the publicans of this country. They were put in by the drinking interest, they were upheld by the drinking interest, and they existed for the drinking interest—and if they called for evidence of that, he had it here. Could anything have been more disgraceful than their action in the matter of the Sunday closing of public-houses in Ireland? At the well-known dictation of the English publicans, they last year threw out Professor Smyth's bill on that subject—a bill called for by every class in Ireland, Episcopalian, Presbyterian, and Roman Catholic; and this year, when Mr. Smyth moved in the matter by resolution, they renewed that opposition, though happily without success, for the Commons, by a majority of more than fifty, supported Mr. Smyth. That event was really the only important one in connection with temperance they had heard of for three years, and yet if they looked at the report of the Free Church Committee on Temperance, they would find it disposed of in a miserable sentence like this:—"Professor Smyth has again brought his bill before Parliament, entitled 'Sale of Intoxicating Liquors on Sunday (Ireland) Bill,' but he has since withdrawn it with the view of re-introducing it in another session." He thought it high time that they should arrest this style of "reporting;" for he had long had a feeling that there were some members of that committee who were Conservatives first and temperance men afterwards.

Dr. JULIUS WOOD was understood to speak to order, but his remarks were quite inaudible.

Mr. COMRIE claimed liberty to say what he had said as right and proper in connection with the action of this Church in the matter.

Dr. BEGG said they were not discussing the temperance report. He held it was entirely out of order to go into that.

Mr. COMRIE said he was not discussing that report, but simply showing that out of its defects the necessity for this present movement had arisen. Indeed but for this action of Mr. Cowan we would have been left as a Church to occupy a disgraceful attitude towards the Government of this country in connection with this matter.

The Earl of KINTORE said, that without in the least degree entering on political matters on the floor of this House, he was sure that in the attitude this Church was prepared to take towards the Government in this matter, with all their ecclesiasticism, they would not forget their patriotism. The subject which had been brought before them was worthy of the most serious consideration and prompt action.

The resolution suggested by Dr. Wilson was then agreed to.

THE NOMINATION OF STANDING COMMITTEES.

The Assembly called for the Report of the Committee on Nomination of Standing Committees, which being printed and in the hands of the members, was referred to by Mr. ISDALE, the convener, who addressed the Assembly thereanent.

The Assembly approved generally of the report.

It was moved and seconded, that the Standing Order No. 2, under the head of Committees, be altered to the following effect:—"That one-fourth of the members of each of the standing committees shall retire annually in order of rotation, one-half of whom only shall be eligible for re-election."

This motion was withdrawn, with leave of the Assembly.

In reference to the recommendation of the committee, the Assembly remit this whole subject and the suggestion now made to the Committee on Nomination of Committees, in conference with the conveners and secretaries of standing committees, with instructions to report to an early diet of next Assembly, with a view to regulate the nominations at that Assembly.

The Assembly, in accordance with the report, re-appoint the committees, as follows:—

The Assembly hereby re-appoint the Sustentation Fund Committee—omitting Mr. Charles M'Kenzie, Mr. Robert Cowan, Mr. Joseph Davidson, Mr. M. Macdonald,

Mr. W. E. W. Brown, Mr. R. Bremner, Mr. Reid, Mr. M'Lean, Professor Bruce, ministers; Mr. J. W. Burns, Mr. William Geddes, Mr. William Mitchell, Mr. D. M'Donald, Mr. T. J. Boyd, Mr. J. Campbell White, Mr. Henry Tod, Mr. D. MacLagan, Mr. Alexander Hutton, elders; Captain J. O. Dalgleish (deceased); and adding Mr. Stalker, Kirkcaldy, Mr. Hector M'Neill, Campbeltown, Mr. David Simpson, Laurencekirk, Mr. James Selkirk, Aberdeen, Mr. Duncan M'Lean, Allanton, Dr. Goold, Mr. Taylor, Mr. R. Howie, Mr. J. F. M'Ara, Mr. R. M. Thornton, ministers; Mr. Henry Caddell, Grange, Dr. George Smith, Edinburgh, Mr. Gilbert Beith, Glasgow, Dr. Wilson, H.M. Senior Inspector of Schools, Edinburgh, Mr. Thomas Binnie, Mr. James Henderson, Mr. Thomas Rowatt, Mr. Andrew Symington, Mr. John Stephen, Mr. James Campbell, elders—Dr. Wilson and Dr. Rainy to be joint-conveners.

The Assembly hereby re-appoint the Education Committee—omitting Mr. William Mitchell, elder, and Principal Lumsden, minister; Dr. Cumming, elder (deceased); and adding Mr. Clazy, Mr. John Kay, ministers; Mr. James Parlane, Mr. Robert Lumsden, elders—Mr. Main, convener.

The Assembly hereby re-appoint the Home Mission Committee—omitting Mr. Joseph Davidson, Mr. Robert Cowan, Mr. John Purves, Dr. Thomson, Mr. N. L. Walker, Mr. James Dodds, Dr. David Brown, Mr. M'Lean, Mr. W. E. W. Brown, Mr. A. H. Cowan, ministers; Mr. Duncan M'Donald, Mr. J. Campbell White, Mr. Alexander Hutton, elders; and Mr. Andrew Peebles, Captain J. O. Dalgleish (deceased); and adding Mr. John Isdale, Glasgow, Mr. John Pirie, Edinburgh, Mr. Thomas Cochrane, Edinburgh, Mr. James Stalker, Kirkcaldy, Mr. William Laughton, Greenock, Mr. J. E. Somerville, Broughty-Ferry, Mr. Andrew Inglis, Dundee, Dr. W. M. Nicolson, Linlithgow, Mr. Robert Williamson, Ascog, Mr. Edgar, Mr. Wylie, Mr. Hunter, Mr. James Spence, Mr. James F. M'Ara, ministers; Mr. Sheriff Campbell, Dr. Grainger Stewart, Mr. David Simpson, Edinburgh, Mr. Gilbert Beith, Glasgow, Mr. Scott, Beanston, Mr. A. S. Baird, Glasgow, Mr. Hugh Mosman, Edinburgh, Mr. Towert, Mr. James Campbell, jun., of Tullichewan Castle, Mr. John Stephen, elders—Dr. Blaikie, convener.

The Assembly hereby re-appoint the Committee on the Highlands and Islands—omitting Mr. Charles M'Kenzie, Mr. M. Macdonald, ministers; Mr. William Mitchell, elder; and adding Mr. George Mackay, Inverness, Mr. Alexander Whyte, Mr. Alexander F. Ross, Mr. Alexander M'Rae, ministers; Mr. James Campbell, jun., of Tullichewan Castle, Mr. Duncan Grant, Mr. J. Murray, Campbeltown, elders—Dr. M'Lauchlan, convener.

The Assembly hereby re-appoint the College Committee—omitting Dr. Wood and Dr. Duns, ministers; Mr. James Stevenson, elder; and Principal Lumsden (deceased); and adding Dr. Smeaton and Dr. Goold, ministers; Dr. W. G. Blackie, elder; Principal Brown in room of the late Principal Lumsden—Mr. Laughton, convener.

The Assembly hereby re-appoint the Colonial Committee—omitting Mr. John Isdale, Mr. M. M'Donald, Mr. A. C. Sutherland, Mr. John Sinclair, ministers; Mr. William Mitchell, Mr. James Miller, Mr. J. Campbell White, Mr. George Martin, Mr. Alexander Fraser, elders; and adding Dr. David Brown, Mr. N. L. Walker, Professor Candlish, Mr. Thornton, Glasgow, Mr. Black, Kilsyth, Mr. Fraser, Roskeen, Mr. Clazy, Mr. M'Dermid, Mr. Thomson, ministers; Mr. F. Brown-Douglas, Mr. David M'Donald, Aberdeen, Mr. Fairley, elders—Mr. Balfour, convener.

The Assembly re-appoint the Continental Committee—omitting Mr. A. H. Cowan, Mr. W. H. Carslaw, Mr. Campbell, ministers; Mr. William Mitchell, Mr. J. F. Murdoch (deceased), elder; and adding Dr. W. C. Smith, Edinburgh, Mr. E. A. Thomson, Edinburgh, Mr. Welsh, Broughton, Mr. A. Comrie, Carnoustie, Mr. Archibald Henderson, Crieff, Mr. James Spence, Mr. R. B. Watson, Mr. George Wilson, Mr. Thomas Crerar, Mr. Alexander Lee, Dr. Goold, Dr. Symington, ministers; Mr. R. Romanes, Mr. John M. Symington, elders—Mr. D. MacLagan, convener.

The Assembly hereby re-appoint the Foreign Missions Committee—omitting Mr. James Johnston, Mr. John Laird, Mr. Alexander Whyte, Mr. Alexander Cleg-horn, Dr. Begg, Mr. J. M. Sloan, Mr. Robert Cowan, Mr. Dugald Shaw, ministers; Mr. William Mitchell, elder; and Principal Lumsden, Mr. A. Peebles (deceased); and adding Dr. David Brown, Aberdeen, Mr. William Fraser, Edinburgh, P. Macainsh, Lochgelly, Mr. Kay, Dr. Goold, Dr. Symington, Mr. M'Dermid, ministers;

Dr. George Smith, Edinburgh, Mr. David Simpson, Edinburgh, Mr. Thomas Binnie, Mr. James Young, Mr. James Campbell, Mr. John Stephen, elders; and any ordained missionaries temporarily at home—Dr. Duff, convener.

The Assembly hereby re-appoint the Committee on the Conversion of the Jews—omitting Mr R. Bremner, Mr. G. W. Thomson, Mr. Sturrock, Mr. Robert Cowan, ministers; Mr. Alexander Fraser, Mr. James Templeton, elders; and Mr. Andrew Peebles (deceased); and adding Mr. D. K. Guthrie, Liberton, Mr. A. B. Campbell, Markinch, Mr. Arthur Thomson, Yester, Dr. Goold, Mr. John Kay, ministers; Mr. James Miller, Rothesay, Mr. James Henderson, elders; and any ordained missionaries temporarily at home—Dr. Moody Stuart, convener.

The Assembly hereby re-appoint the Church and Manse Building Fund Committee—omitting Mr. R. Mackenzie, elder; and Mr. David Martin (deceased); and adding Mr. Thomas Binnie, Mr. John M. Robertson, elders—Professor Macgregor and Mr. Meldrum, joint-conveners.

The Assembly hereby re-appoint the Ante-Disruption Ministers' Fund Committee—adding Dr. Adam, minister; Colonel Young, elder—Dr. Wood, convener.

The Assembly hereby re-appoint the Assembly Arrangements Committee—omitting Mr. W. Mitchell, elder, and Principal Lumsden (deceased); and adding Mr. John Isdale, minister; Mr. J. M. M'Candlish, Rev. Peter Hope, Dr. Blackie, elder—The Moderator, convener; Sir H. W. Moncreiff, vice-convener.

The Assembly hereby re-appoint the Finance Committee—omitting Mr. David Thorburn, minister; and Principal Lumsden (deceased); and adding Mr. R. G. Balfour, M. A. Melville, Glasgow, ministers; Mr. John Cowan, W.S., Edinburgh, Mr. John M'Clure, Glasgow, Mr. Thomas Binnie, elders—Mr. Wm. Wood, convener.

The Assembly hereby re-appoint the Publications Committee—omitting Dr. A. Spence, minister; and adding Dr. M. Dodds, Glasgow, Dr. W. C. Smith, Edinburgh, Mr. Waterston, Glasgow, Mr. D. D. Bannerman, Dalkeith, Mr. John Kay, Dr. Binnie, Mr. Thomson, ministers—Mr. Cusin, convener.

The Assembly hereby re-appoint the Board of Examiners—omitting Principal Lumsden (deceased); and adding Dr. Binnie—Mr. A. Whyte, convener.

The Assembly hereby re-appoint the Distribution and Employment of Probationers Committee—omitting Mr. Andrew Cunningham, Mr. James M'Naught, Mr. Alexander Cusin, Mr. William M'Indoe, Mr. Thomas Crerar, Mr. James Wells, ministers; Colonel Young, Mr. William Mitchell, Mr. John M'Clure, elders; and adding Dr. Goold, Mr. John Kay, ministers—Dr. T. Smith, convener.

The Assembly hereby re-appoint the Election of Professors Committee—omitting Mr. Alexander M'Watt, Mr. F. M'Rae, Mr. James Bain, ministers; Mr. James Stevenson, elder; and adding Dr. Fairbairn, Newhaven, Dr. Dodds, Glasgow, Mr. Addis, Morningside, Dr. M'Lauchlan, Dr. Goold, Dr. John Kennedy, ministers; Dr. Joshua Paterson, Glasgow, elder—Dr. Beith, convener.

The Assembly hereby re-appoint the Committee on the Platform of the Equal Dividend—omitting Mr. William Mitchell, elder, and Captain J. O. Dalgleish (deceased); and adding Dr. Goold, minister; Mr. Thomas Binnie, Mr. F. Brown-Douglas, Col. Young, Mr. J. M. Robertson, elders—Mr. D. D. Bannerman, convener.

The Assembly hereby re-appoint the Committee on the Nomination of Standing Committees—omitting Sir H. W. Moncreiff, Dr. Wood, Mr. N. L. Walker, ministers; Mr. W. Wood, Mr. William Mitchell, Mr. George Martin, elders; and adding Mr. Archibald Henderson, Crieff, Mr. George Wilson, Glenluce, Mr. T. S. Anderson, Crailing, ministers; Mr. Daniel Frazer, Glasgow, Dr. John Pringle, Edinburgh, Mr. D. M. Watson, Bullionfield, elders—Mr. Isdale, convener.

The Assembly hereby re-appoint the Committee on the State of Religion and Morals—omitting Mr. John Purves, Mr. Alexander Steele, ministers; and adding Dr. Walker, Mr. T. S. Anderson, Crailing, Mr. Hunter, Mr. Torrance, Mr. Clazy, ministers; Mr. Hugh Mosman, Mr. J. M. Symington, elders—Mr. Alexander Mackenzie, convener, Mr. J. H. Wilson, vice-convener.

The Assembly hereby re-appoint the Committee on Sabbath Observance—adding Dr. Easton, Mr. John Kay, ministers; Mr. J. M. Symington, elder; Principal Lumsden (deceased)—Mr. Alexander Mackenzie, convener.

The Assembly hereby re-appoint the Committee on Temperance—adding Dr. Rainy, Mr. Inglis, Dr. Duns, Dr. Robert Macdonald, Mr. Alexander M'Kenzie, Dr. Thomas Smith, Dr. Begg, Dr. Adam, Dr. Goold, Mr. D. D. Bannerman, Mr. William

Ross, Mr. John Kay, Mr. William Gibson, Mr. J. Smith, Tarland, Mr. J. M. Sloan, Professor Blaikie, Mr. Hector Hall, Mr. Affleck, Mr. Alexander Comrie, ministers; Dr. Murray Mitchell, Colonel Young, Mr. Ferguson of Kinmundy, Mr. Daniel Fraser, Mr. J. Gordon of Parkhill, Mr. William Henderson, Devanha, Dr. Miller, Broomfield, Mr. W. M. M'Kean, Mr. Hugh Mosman, Mr. J. Campbell White, Mr. James Miller, Mr. William Dickson, Mr. Thomas M'Micking, Mr. Charles Cowan, Mr. John Harvey, Colonel Davidson, elders,—Mr Kidston, convener.

The Assembly hereby re-appoint the Committee on Marriage Affinity—Dr. Candlish, convener.

The Assembly hereby re-appoint the Committee on the Welfare of Youth—Mr. David MacLagan and Mr. Alexander Whyte, joint-conveners.

The Assembly hereby re-appoint the Special Commission on Transfer of Schools,—Dr. Begg, convener; Mr. Main, Prof. Macgregor, and Mr. Meldrum, vice-conveners.

The Assembly hereby re-appoint the Committee on Congregations giving less than £50 a year—Dr Adam, convener.

The Assembly hereby re-appoint the Committee on Church Extension Building Fund—Dr. Adam, convener.

The Assembly hereby re-appoint the Committee on General Presbyterian Council, adding Sir H. Moncreiff, Dr. Goold, Mr. John Kay, Dr. M'Lauchlan, Dr. Binnie, ministers; and Mr. J. M. Robertson, elder—Dr. Blaikie, convener.

The Assembly add to the Psalmody Committee—Mr. R. Waterston, minister; Mr. J. Merrylees, Glasgow, elder,—Mr Andrew Melville, convener.

The Assembly add to the Assembly Hall Committee—Dr. M'Lauchlan, Dr. Goold, Mr. Alexander Whyte, ministers; Professor Simpson, Mr. Binnie, Glasgow, Baillie Rowatt, Mr. G. Meldrum, Mr. D. M. Watson, Dundee, elders—Mr. Brown-Douglas, convener.

The Assembly add to the Committee on Systematic Giving—Dr. Begg, Mr. Alexander Cusin, Mr. M'Allister, Mr. Howie, Ecclefechan, ministers; Mr. Benjamin Bell, Mr. David Dickson, Colonel Davidson, Mr. D. M. Watson, elders—Mr. William Ferguson, convener.

The Assembly appoint a Special Committee on the Supply of Gaelic-speaking Preachers and Students, &c., as follows:—Dr. M'Lauchlan, Dr. Begg, Dr. Rainy, Dr. Douglas, Dr. Brown, Mr. A. Mackenzie, Mr. J. C. Macphail, Mr. Wm. Ross, Mr. G. L. Campbell, Mr. A. Urquhart, ministers; Mr. John Cowan, Beeslack, Mr. D. MacLagan, Mr. G. Martin, Dr. Joshua Paterson, Provost Macdonald, Perth, Baillie Campbell, Greenock, elders—Dr. Rainy, convener.

The Assembly appoint a Committee on the Principles of the Church, as follows:—The Moderator (Dr. M'Lauchlan), Mr. D. D. Bannerman, Dr. Beith, Professor Bruce, Mr. G. L. Campbell, Dr. Douglas, Dr. Elder, Mr. Archibald Henderson, Mr. John Laidlaw, Mr. William Laughton, Mr. C. G. M'Crie, Dr. Peter M'Leish, Sir Henry Moncreiff, Dr. John Nelson, Mr. J. R. Omond, Mr. J. M. Sloan, Mr James Stalker, Mr. Richard Waterston, Dr. Adam, Dr. Wilson, Dr. Rainy, ministers; Mr. J. C. Brodie, Mr. Gilbert Beith, Dr. W. G. Blackie, Mr. John Cowan, W.S., Mr. F. Brown-Douglas, Mr. William Dickson, Mr. John Cowan, Beeslack, Mr. William Henderson, Devanha, Mr. Josiah Livingstone, Mr. John M'Lure, Mr. David MacLagan, Mr. Thomas M'Micking, Mr. David M. Watson, Colonel A. G. Young, Mr. James Balfour, Mr. James Campbell, Tullichewan, Mr. William Miller, Eastwoodhill, Mr. P. D. Swan, Mr. Thomson, Clydesdale Bank—Sir H. W. Moncreiff, convener.

CONTAGIOUS DISEASES ACTS.

The Assembly called for the Report of the Committee for the Repeal of the Contagious Diseases (Women's) Acts, which being printed and in the hands of the members, was referred to by Mr. WILLIAM FERGUSON, the convener, who addressed the Assembly thereanent.

The Assembly approve of the report, and record their thanks to the committee, especially to the convener.

The Assembly re-appoint the committee, with authority to appeal to the members of the Church for funds to enable them to carry out their work.

Further, the Assembly agree to petition Parliament in favour of the Bill for the total and immediate repeal of these Acts, instruct the committee to prepare a peti-

tion, authorise the Moderator to sign the same, and appoint it to be sent to the Senior Member of Parliament for Edinburgh for due presentation.

And finally, the Assembly renew their recommendation to all the ministers and sessions of the Church, to fully inform themselves, and as far as practicable inform their people, regarding them, that a right public opinion may be formed, and all lawful and constitutional steps taken for their speedy and complete repeal.

The Assembly then adjourned, to meet in the evening at seven o'clock.

— EVENING SEDERUNT.

The Assembly resumed its sittings at seven o'clock—Dr M'Lauchlan, Moderator. The hall was crowded in every part.

MEMORIALS OF DECEASED MINISTERS AND MISSIONARIES.

The Assembly called for the Report of the Committee appointed to prepare minutes relative to deceased ministers, which was made by Dr. Wilson, the convener.

The Assembly approve of the report, and in accordance therewith the Assembly declare in terms of a minute prepared by Dr. Murray Mitchell, as follows:—

DR. JOHN WILSON OF BOMBAY.

While the Free Church of Scotland has of late been called to mourn over the removal of many of her foremost men at home, she has also to deplore the loss of the oldest of her labourers in the foreign mission field—the much revered Dr. John Wilson of Bombay.

Dr. Wilson had just passed the limit of threescore years and ten. His missionary life extended over the period of forty-seven years, being thus one of the longest, as certainly it was one of the most active, which are presented in the ample annals of missionary labour. He early chose the career of a missionary to the heathen. He did so at a time when the evangelisation of the nations had hardly begun to stir the heart of Scotland. It is true that the old halls of St. Andrews were thrilling with new life under the mighty spell of Chalmers, and a noble band of missionaries soon issued from them; but John Wilson studied in Edinburgh, and came but indirectly under the sway of the great master. Yet, at an early period of his studies, the claims of this missionary enterprise had dawned upon him, and from that time onward his inmost soul fully recognised its grandeur and its paramount importance. Although not naturally belonging either to the poetic or the enthusiastic type of character, yet the great commission ever kindled his heart into fervour; and amidst the many honours bestowed upon him, he, through his whole life, deemed the highest honour to be this—that unto him it had been given to preach among the Gentiles the unsearchable riches of Christ.

At college, where he had to make up for the imperfection of previous training, he entered with great energy into the various subjects that successively came up for study. He rapidly accumulated knowledge, and his memory was singularly retentive of all he had once acquired. He had a high ideal of what a missionary should strive to be, both intellectually and spiritually, "Seek," he would have said, "that ye may excel to the edifying of the Church."

Mr. Wilson and his highly gifted wife reached Western India in 1829. The great city of Bombay, in which thereafter nearly his whole life was spent, has often been compared to ancient Alexandria, in respect of the astonishing variety of races which inhabit or pass through it, marked as they are by an almost equal number of creeds and languages. With his usual quickness of eye, Mr. Wilson surveyed the entire field. The many-coloured life around him had in itself an attraction for a mind like his, which delighted in amassing and classifying facts; but he gloried in anticipating the day when those multitudinous and often jarring races should all be one—one essentially—one in Christ. And full of faith in the transforming power of the Gospel of the grace of God, he set himself to make it known to all whom he could possibly reach. His elasticity both of mind and body was astonishing. Toil hardly wearied him, or relaxation was sought in some new form of labour. No difficulty daunted him; his motto was, or well might have been:—

"Tu ne cede malis, sed contra audentior ito."

In order that he might be able to address a still larger number, he acquired one vernacular language after another—Marathi, Gujarati, Hindustani, and Persian. Next, in order that he might do, in every sense of the word, justice to the ancient monuments of Gentile faith, on which the great systems of Hinduism and Zoroastrianism are based, he studied Sanskrit and Zend. He did so with much toil and no inconsiderable success, at a time when the aids to the acquisition of the latter were exceedingly few and imperfect. Establishing schools, teaching, lecturing, preaching, writing for the press, seeking intercourse with natives of every class engaging in controversy, which on his part was always kindly in spirit, his energy was boundless, and his patience inexhaustible. His pen was never idle. His publications in English and Oriental languages are fully twenty-six in number. Some of them are large works, such as his "Lands of the Bible," which is full of the results of learned research, and his still unpublished book on "Caste," or rather on Indian castes, which, although it cannot now receive the last touch he hoped to give it, embodies a great mass of important information, very laboriously sifted and carefully compressed.

Dr. Wilson's attainments as an Oriental scholar were soon acknowledged, and he was elected President of the Bombay Branch of the Royal Asiatic Society.

On the establishment in 1857 of the three Indian Universities, he was chosen as one of the Fellows of the University of Bombay; and some years afterwards he had the high honour of being made vice-chancellor.

Dr. Wilson was first, and pre-eminently, a missionary, and next a scholar. But he was also a man of great largeness of view and much practical sagacity. Hence he was able to render essential service to the Bombay Government, by supplying important counsel on not a few public questions. More especially in the dark and troublous days of the Mutiny, Lord Elphinstone, who proved, under God, a ruler equal to the terrible emergency, often sought his sympathy and advice, and never sought them in vain.

In the course of his long career, Dr. Wilson paid two visits to Europe. During the first, he was profoundly moved by the testimony which had been borne to the great principle of spiritual independence by the Disruption, which occurred immediately before his arrival in Scotland; and, when the Free Church was probably misunderstood and certainly misrepresented in many quarters, he rejoicingly took part in the arduous and most needful task of explaining and vindicating her true position. His later visit, paid when he had been called to fill the Moderator's chair, is still fresh in the remembrance of all who heard or saw him. Courteous, dignified, possessed of a delicate tact which enabled him always to say and do the best thing in the best way; firm, yet conciliatory and even winning, he seemed to draw to himself the hearts of all around him.

He went back to India in the hope to work, but rather, in truth, to die. Health rapidly failed; and although, with that inextinguishable hopefulness which had been through life one of his chief characteristics, the veteran could not see it, it soon became plain to others that he was struggling to do the impossible, and so shortening the small remnant of his invaluable life. We must regret the mistake; yet who can wonder at it?

And now he has passed away—"in perfect peace," as he himself testified: but his memory abides. Some reputations are doomed to wane; others rather wax as the years roll on. Among tens of millions in India Dr. Wilson's name is, we believe, imperishable; the halo already thrown around it will only spread and brighten.

We are sorely bereaved. We need the strong consolation to which he himself turned. When thinking of the recent great bereavements of this Church, he wrote thus, just eleven months ago: "None of the great men taken from us will be reproduced in their individualities and combinations. Yet the Lord will not overlook the exigencies of His Church and people."

Alike in the far East and the West steps have been taken to commemorate the great missionary. Both the community and the University of Bombay have nobly done their part; and friends in Scotland will, we trust, not fail in nobly doing theirs. We believe that, if we could still ask him how he would desire to be remembered, he would reply—In such a manner as will best secure a far larger supply of fully qualified men for the work at home, and especially for the work abroad. Who can doubt that his great example has already enriched the blood of our Church and our

land, and that multitudes of Scottish youth, in days and generations yet to come, will point to the high career of John Wilson, and say, "It was *that* which, under God, made me a missionary to the heathen."

Further, the Assembly declare, in terms of a minute prepared by Dr. Wilson, as follows:—

PRINCIPAL LUMSDEN OF ABERDEEN.

The Assembly desire to put on record their deep sense of the loss sustained by the College at Aberdeen, and by the Church at large, by the sudden death of Principal Lumsden in October last. He took an intelligent, active, and useful part in the general business of the Free Church, and in several of the committees by which the administration of its affairs are carried on. In the north-eastern counties of Scotland he was the chief instrument in the work of Home Missions and Church Extension, and there are several flourishing congregations which, under God, owe their existence to his indefatigable energy. He was also honoured to become a leading instrument in the extension and hopeful revival of evangelical religion in the kingdom of Sweden. But it is in the relation to his College work as Principal and Professor at Aberdeen that he especially distinguished himself. Mainly through his influence and agency the College there was provided with a fourth professor during last year, and it pleased the Lord to remove him just a few days before the commencement of what promised to be to him the most profitable and pleasing session in which he had ever laboured, thus affording an illustration of the truth, that one soweth and another reapeth. Within the College, and in his relation to the students, he exercised an influence for good, which in many districts and congregations has produced, and will long continue to produce, the happiest results. His influence did not rest exclusively on the wise and able instructions imparted by him to those who were placed under his charge, but perhaps still more on the kind and paternal interest he manifested in them individually. They knew and esteemed him as their personal friend, and were greatly stimulated in all their preparations for the work of the ministry by his affectionate concern for their welfare. His loss is in many respects irreparable in the institution in which his chief labours were carried on. But the Lord who hath taken him to his rest abideth, and is able to supply all the need of those who trust in Him.

The Assembly also declare, in terms of a minute prepared by Mr. MacLagan, as follows:—

MR. WILLIAM ARNOT OF HIGH CHURCH, EDINBURGH.

The General Assembly desire to record on their minutes an expression of the profound sorrow with which they regard the loss sustained by the Church in the death of the Rev. William Arnot, and of the grateful and affectionate regard with which his memory will always be cherished.

Mr. Arnot possessed in happy combination a variety of powers, which gave him a foremost place among preachers of the gospel. A man of undoubted genius, of vigorous mind, of fine imagination, of large sympathies and noble purpose, he was at the same time so gentle and winning, so simple in his piety and so loyal to the truth, that the Church mourns in his death the departure of one of her ablest sons and most gifted ministers.

The General Assembly, while regarding with solemnised feeling the removal of one of whom it might have been hoped that he had yet some years of service before him, acknowledge his faithful and honoured ministry as a gift from the Head of the Church, for which it becomes them gratefully to record their thankfulness.

The Assembly express their deep sympathy with Mrs. Arnot and her children, and commend them with true and loving sympathy to the Husband of the widow and the Father of the fatherless.

NAMES ADDED TO COMMITTEES.

The Assembly add the name of Mr. Thomas Brown, minister at Edinburgh, to the Committee on the Principles of the Church. The Assembly add the name of Mr. John Clerk Brodie to the Committee on the Judicial Functions of the Church.

ASSESSORS TO THE PRESBYTERY OF STRATHBOGIE.

It having been intimated that one of the Assessors to the Presbytery of Strathbogie was unable to attend, the Assembly now name the following as the Asses-

sors :—Dr. Wilson, Dundee, Dr. Thomas Smith, Messrs. Maitland Heriot, Ferguson of Kinmundy, and J. M. Balfour of Pilrig.

REPORT OF COMMITTEE ON RELIGION AND MORALS.

The Assembly called for the Report of the Committee on Religion and Morals, with special reference to Deputies to visit Synods, and proceeded to give a final deliverance on the report.

The Assembly record their deep sympathy with Dr. Wood on the state of his health, which renders his resignation of the convenership of this committee necessary; they hereby express their great regard for him personally, and their deep sense of the valuable services he has rendered to this Church and to the cause of Christ in the land by the Christian wisdom and zeal displayed by him as convener of this important committee of the Church.

The Assembly appoint the Presbytery of Ayr in the Synod of Ayr to be visited this year, the deputies to be Mr. William Fraser, minister of St. Bernard's Free Church, Edinburgh, and Mr. Walter Ross Taylor, minister of Kelvininside Free Church, Glasgow, along with Mr. Maurice Paterson of the Free Church Normal School, and Mr. J. Campbell-White of Glasgow, ruling elders.

Also the Presbyteries of Skye and Uist in the Synod of Glenelg, the deputies to be Mr. John H. Fraser, minister of Rosskeen, and Mr. John Tulloch, minister in Perth, along with Mr. Ferguson of Kinmundy, ruling elder.

And the General Assembly grant power to the committee to appoint others in the event of any of the above-named persons not being available, and to appoint additional deputies if they see cause.

DEPUTATION TO IRISH PRESBYTERIAN CHURCH.

The Assembly authorise the Committee on Assembly arrangements to appoint a Deputation to the General Assembly of the Presbyterian Church in Ireland.

PRINTING THE ACTS OF ASSEMBLY.

The Assembly called for the Interim Report of the Committee for Printing the Acts of Assembly.

It having been stated that *per incuriam* the report had not been prepared in time to be printed in the "Daily Proceedings" before being considered, the Assembly, in the circumstances, suspend the standing order requiring it to be printed; and it was read and referred to by Sir Henry Moncreiff.

The Assembly approve of the report, and, in accordance therewith, appoint the following to be printed in Class I. as Acts of Legislation :—

1. The Standing Order as to cases conducted with closed doors.
2. The Act passing the Overture on Union into a Standing Law.
3. The Act of Union agreed to simultaneously by the Free Church Assembly and the Synod of the Reformed Presbyterian Church.
4. The Act arranging Congregations in Presbyteries.
5. Interim Act as to the time of Electing Commissioners to the Assembly.

The Assembly appoint the following to be printed in large type in Class II. as Acts important for the general use of the Church :—

1. Address to the Queen.
2. Act with relation to College matters, embracing those parts of the Minutes which are of importance for general information; Appointment of Principal and Professor, &c.
3. Deliverance on the Principles of the Church.
4. Act as to Sustentation Fund.
5. As to Equal Dividend Platform.
6. Deliverance of Assembly approving of Report on Union, and sanctioning the financial and other arrangements with the Reformed Presbyterian Church.
7. Act anent Collections.
8. Appointment of Commission.
9. Appointment of meeting of next Assembly.

APPOINTMENT OF COMMISSION.

The General Assembly hereby appoint the Commission in the usual terms, consisting of all the members appearing on the Roll of the Free Church Assembly, as constituted on the 18th of this month, and of the following additional ministers and elders, viz.:—Dr. W. H. Goold, minister at Edinburgh; Dr. William Symington, minister at Glasgow; Dr. M. G. Easton, minister at Darvel; Mr. John M'Dermid, minister at Glasgow; Mr. John Kay, minister at Coatbridge; Mr. George Clazy, minister at Paisley; Mr. Thomson, minister at Eaglesham; Mr. David Taylor, minister at Glasgow; Mr. James Goold, minister at Newton-Stewart; Mr. Alexander Baird, minister at Port-Glasgow; Mr. Thomas H. Lang, minister at Ayr; Mr. William Milroy, minister at Penpont; and Mr. John M. Symington, Paisley; Mr. Matthew Fairley, Glasgow; Mr. Thomas Rowatt, Edinburgh; Mr. George M'Kie, Castle-Douglas; Mr. James Knox, Kilbirnie; Mr. James Henderson, Glasgow; Mr. William Strang, Glasgow; Mr. John M. Robertson, Glasgow; Mr. Thomas Binnie, Glasgow; Mr. Alexander Douglas, Kilmarnock; Mr. James Scott, Dumfries; Mr. John Towert, Edinburgh—elders. And at the Moderator's desire, the Assembly add the name of Mr. Alexander Mackenzie, minister at Edinburgh.

Protestations were then called for, but none were given in.

The Minutes of this day's sederunts were read and approved of.

THE MODERATOR'S CLOSING ADDRESS.

The MODERATOR, in closing the General Assembly, said—Reverend Fathers and Brethren—You have now brought to a close the proceedings of this important Assembly, and I have to congratulate you on the admirable good feeling and order that have characterised the whole. We have in this to see the good hand of the Lord upon us, and to Him would we ascribe the praise.

I have to renew the expression of my best thanks to you, fathers and brethren, for the high honour which you did me in placing me in this chair. There is no honour which could be conferred upon me that I would more highly esteem. Not in the Christian Church is there a position which, however conscious of their own shortcomings, men are more entitled to hold in the very highest esteem than this, of presiding over the deliberations of this venerable Assembly. No man can be more conscious of his shortcomings than I am, but I have gratefully to acknowledge your kind forbearance which has borne so patiently with them all. I now thank you anew, at the close of this Assembly, for having put me in the chair, and I thank you for the uniform kindness which I have met with since.

There is much about the proceedings of this Assembly fitted to encourage the hearts of all the members and friends of the Free Church, and calling upon us to give very special thanks to the Lord for His goodness. There is, first of all, the spirit of harmony that has pervaded all the discussions. That there should be differences of opinion on important questions among us is not to be wondered at. In a House composed of so large a number of members, no sane man could expect that upon every one of those questions there should be perfect oneness of mind. It is perhaps better that it should not be so. Discussion often serves either to discover or to establish truth. There is a morbid fear of discussion, especially among Christians, on the part of some most excellent people, and they are apt to look on a debate and a vote in a Church court, especially if opinions have been pretty strongly stated, as much to be deprecated, and as significant of evil. Yet it may not be so, and may rather be indicative of life and warmth of interest in the subject on hand. The very want of it may be more significant of evil than its presence, and perhaps there is nothing more healthful in our Presbyterian Churches than the free atmosphere which we breathe, and the fearlessness with which we take up and discuss such questions as come before us, and settle them by a decisive vote. We have had our discussions, but I take it upon me to say that, making allowance for certain differences of view on some questions, there never was a time when the Free Church was more united than at this moment, or when her ministers and members were more ready to contend together for the common faith.

There is cause of thankfulness also in the business of the Assembly being free from serious cases of discipline. I own that we had the shadow of one. That discipline is essential to the purity and wellbeing of the Church of Christ, I need not in this House stay to prove. Nothing has marked the past proceedings of the Free Church

more than the firmness with which discipline has been maintained. Ours is no Church that finds room for every kind of doctrine which men may choose to accept and to promulgate. Our idea of a Church is not that of an institution in which every kind of belief finds refuge, from Popery to Socinianism. We have a creed which we believe to be founded on the Word of God, and that creed is the standard by which we are tried. If men differ from it, they are free to withdraw from our communion, but no man can remain with us and reject our creed. So, as to purity of character, we hear the voice of the Master say, "Be ye clean that bear the vessels of the Lord." We bind ourselves in our ordination vows to submit ourselves to the admonitions of the Church, and never are our Church courts engaged in a matter more in accordance with the Master's will, or on which they have a fuller warrant to ask the Master's blessing than when engaged in purifying His temple from what is false in doctrine and unworthy in character. And yet it is cause of much thankfulness to the Lord when He spares us the necessity of engaging in this part of our duty, and when He graciously gives us the privilege of seeing a meeting of our General Assembly pass without the sad necessity of having to deal with the case of an erring brother. He has done so on this occasion, and we are grateful for it.

The financial reports given in to the Assembly cannot but be eminently satisfactory to all the friends of the Church. In all departments the revenue has improved, quite in accordance with our financial history for many years, but no less remarkable on that account. That the gross annual revenue of this Church for the last year should amount to the sum of £584,000 is cause of no little satisfaction, and of gratitude to Him from whom "every good and perfect gift cometh." It may be true that we are no theoretical Voluntaries, but no State has done for the Church in all its departments what the voluntary gifts of her members have done for the Free Church of Scotland. And there is this satisfaction connected with the present condition of our finances that there is no limit to our progress, save in the measure of grace attained to by our membership. Laws give the limit in the case of Establishments. In our case no such limit can exist, and it is hard to say to what an amount the contributions of our people may rise, if God bestows the needful grace, in answer to prayer. I verily believe that we have not come within sight of the point to which the givings of the people of the Free Church of Scotland may reach for the maintenance and promotion of the gospel. It may be held rash to say so, but it seems to me that we have only touched the lowest step in the ascending process. It may be true that there are doubters and even grumblers among us. So there have always been; but in the face of all their doubts and grumbings, the revenue of our Church has grown, and we may well believe will continue to grow and to grow largely still. Specially would I single out our Sustentation Fund, as affording much cause of thankfulness in its satisfactory condition. Some of us are old enough to have participated in this fund from its very beginning. We can remember when it amounted to a sum which only afforded £100 in the year to a much smaller number of ministers than we have now. Going out as we did from comfortable manse, glebe, and stipend, the change was a somewhat trying one, and put to the test the domestic economy of ministers and of ministers' wives. And yet there was no repining, no looking back to Egypt, no thought of the Disruption, with all its trials, being a mistake, but the very opposite—a great and solemn duty to which the Lord called us. Men came out for a principle involving the kingly glory of the Lord Jesus Christ, and the principle which brought us out still keeps us out, and will keep out every loyal subject of the same Lord within our borders. And who can deny that He has rebuked many of our fears, cherished in spite of our sense of accomplished duty? "The Lord has done great things for us whereof we should be glad." The present state of our Sustentation Fund is evidence of this, and the encouraging prospects of that fund add largely to the amount of the evidence. And let it not be forgotten that the growth of this fund has taken place notwithstanding the passing away of so many of the large original contributors, who gave not in tens but in hundreds of pounds annually for many years. There are such givers still, but the fund rests more than at first on the contributions of the great mass of our people, which produced the result to which I have referred. And in addition to this trial of its strength, the men whose hands and hearts have done so much for it in the times that are past are no more with us. We have no Chalmers or Buchanan to preside over its management. But, in the words of John Wesley, so famous in his own day for his talent of Church administration—"The workmen die,

the work goes on." And so we believe it will until the Lord has accomplished His purpose with us. In the meantime, while such men as Dr. Wilson and Dr. Rainy preside over the management of the fund, there is everything to inspire confidence in the Church.

I do not hold myself free in this chair to refer to matters connected with this fund which have been made occasion of controversy. I feel that I am not entitled to make use of my place here for the purpose of advancing the views held on any public question by a portion of the members of the House, however decided my own convictions may be. But I may be allowed to express my warm sympathy with the brethren labouring in the more retired and distant parts of the country, whether in the Highlands or the Lowlands. Many of the charges supplied by these brethren have an importance, which does not at first sight appear, so much so that we could ill afford to lose any of them, nor do we wish to lose any of them. Nay, more, we are prepared as heretofore to give them every support, and to do all that lies in our power to supply them with gospel ordinances. This Free Church has done much for the maintenance of such ordinances in our poorer districts already. We have but to cast our eye over the Highlands, even in the more destitute portions, to see every parish supplied with its church and manse, and hitherto with schoolhouses furnished not by an assessment on the rental, but by the contributions of the members of the Church. It is a sight such as never was seen in this country before. In some cases we have a larger number of ministers in our Presbyteries than the Established Church had at any time. And we have these ministers enjoying an income superior to that in a great number of the charges of the Establishment. And yet it is little enough. I cannot say that too emphatically. It is greatly too little. It is too little for the present incumbents, and it is too little for the permanent wellbeing of the Church. I do not say that it would be well for us that we could buy the services of our ministers with money; that the "piece of bread" should become the bribe to men to induce them to enter into the highest and the most sacred work that is. But we have no right to cover our own parsimony by an appeal to the consciences of other men, and to demand of them what we refuse to do ourselves. If we have not as much conscience as would impel us to give of our means to the Lord, we have no right to blame other men for refusing their services unless properly remunerated. We cannot expect well-qualified ministers without providing for them a competent measure of support. It is hard to see how ministers with large families—for ministers have often large families, and I may be allowed to say, and I think I could bring proof to establish it, that these families have often been a credit to the Church and to the country—I say it is hard to see how in remote localities they are able to feed, clothe, and educate them on their present incomes. And in this view, although seeking to avoid every subject on which there is difference of opinion, I would take the liberty of urging that there should be as few inequalities as possible in the distribution of the Sustentation Fund. Where the introduction of an inequality, wisely regulated, serves to raise the general income from the fund, such an inequality can easily be defended, for the maintenance of it is the clear interest of all. But where this is not the case it is desirable, for ensuring universal satisfaction with the distribution, that all ministers should occupy the same platform. Whatever discussions may arise as to the mode of securing a competent revenue, the fewer differences we have with regard to the distribution of that revenue the better for the interests of the fund. At the same time we cannot be too thankful for the present condition of our great central fund, or for the zeal, skill, and success with which its management is carried on. For not a little of this I feel assured we are much indebted to the excellent secretary, Mr. Meldrum.

I must make some closing references to our great mission schemes. Beginning with the Home Mission, I must congratulate the convener, Dr. Blaikie, and the secretary, Dr. Adam, on the success that has attended their efforts during the year. That success amply vindicates the wisdom of the step taken by the Church in appointing such a man as Dr. Adam to the office which he now holds. There is not a page in our *Missionary Record* more full of interest, not only to the loyal Free Churchman, but to the earnest Christian as well, than those containing Dr. Adam's notes intimating the progress of the great work in which our Home Mission Committee is engaged, especially in the great centres of population. No man need lose hope of the Free Church so long as such a work progresses as it does. To see church after church erected, congregation after congregation gathered from the masses among which there has prevailed such

a neglect of ordinances, minister after minister settled with every prospect of a useful and successful ministry, is surely something that may well encourage us and stir us up to greater effort. Nor can I overlook the interest which our liberal and large-hearted laymen have taken in this work, and the princely contributions which they make for its support. May the Lord, the God of providence as well as grace, bless them in return with a blessing such as that there shall be no place to hold it.

The work of the Church among the Jews we feel to be safe in the hands of my excellent predecessor in this chair, Dr. Moody Stuart, and his committee. No one could listen to the report given in of the proceedings of that committee without feeling assured that all was done that could be done with the means at their disposal, for the promotion of the cause of Israel's conversion to Christ. Israel was in the early Church "beloved for the Father's sake." How different the feeling that prevailed in later times, when they have been among professing Christians, as a nation "scattered and peeled." Surely nothing could more clearly show how unlike the mediæval Church was to the Church of the Apostles, than the state of feeling cherished towards God's ancient people. And how sad that in this nineteenth century Israel should be so despised and persecuted in many parts of the world ! It would seem as if this Church and other Churches which take an interest in the welfare of Israel, were in this as in other matters returning to the old faith of the apostles, and entering afresh upon the work in which they were engaged. Let us thank the Lord that He has put it into the hearts of so many in this land and in this Church, to love Israel ; and let us pray that He would speedily turn back their captivity, and bring them to the knowledge of the true Messiah. We cannot forget how great the promises are that are connected with the conversion of Israel.

The report of our Foreign Mission Committee was, as usual, full of interest. We have to bless God that He has been pleased to spare to us hitherto the much beloved and revered convener of that committee. We take it as a token for good to this Church and to our great Indian and African mission, that Dr. Duff is left to us to take active charge of it. Long may he be spared to work for India at home, with all that wisdom, power, and effect which were characteristic of his noble career in that great field of missionary enterprise itself. The names of a Duff and a Wilson are names that will be embalmed for generations in the hearts of all true friends of India. And I cannot but advert in a sentence to that great enterprise the commencement of which has signalized the year that is now gone, and which joined together in practical Christian work the two Churches which are now happily one. I need not say that I refer to the founding of the mission at Livingstonia. The sending of the gospel into Central Africa is a worthy fruit of the great work accomplished by David Livingstone, and such fruit as we believe would have been most congenial to himself had he been spared to see it. It is, we doubt not, the very memorial of himself and his labours which the great traveller would have chosen had the selection been submitted to him. Thousands will follow that mission with their prayers and their good wishes, and they will plead and hope that by means of it Central Africa may be raised from the depth of its degradation, and that the horrors of a state of gross ignorance, vile superstition, and cruel oppression may be supplanted by the enlightening, elevating, and saving influence of the gospel.

Of the Colonial Scheme, so well managed by Mr. Balfour as convener and Mr. Hope as secretary, I cannot but say a word, seeing that in many respects it is, outside of the home field, the most interesting of all our fields of labour. Here we have a people drawn from the midst of ourselves, our very flesh and blood, looking to us from almost every corner of the globe for a supply of Christian ordinances. And who have a higher claim ? It may be true that the claims of heathens, Mohammedans, Jews, and every other non-Christian race, can never be overlooked by us without having their blood upon our heads ; but if the duty lies upon us of striving by prayer and effort to bring these to Christ, no less surely are we bound to strive as earnestly to preserve our own kindred, wherever we find them, from lapsing from the faith which they once owned and falling away to heathenism. The apostle thought it in no way inconsistent with the mission to which he was called, to cherish and to express in strong terms his love for those who were his kindred according to the flesh. Nor can it be inconsistent with our duty to Jew and Gentile that we should express our strong affection for and deep interest in our

countrymen, whether from the Highlands or the Lowlands, who are so widely scattered over the British Colonies, and our earnest desire, in so far as God gives us the power, to aid in the maintenance of the gospel and its blessed influences among them. It is cause of serious pain to some of us who know the case, that there is so much difficulty in meeting the demands of the colonies. Applied to as I often am for a Gaelic minister, I feel much grieved when I find it impossible to procure one for the field.

Time does not admit of my referring to others of our important schemes. Abroad there is the admirable service done to the cause of the gospel by the Continental Committee, whose report, so full of encouragement, was given in by the excellent convener Mr. MacLagan; and at home, we have our Education Scheme, which has important work still to do, work which is so ably superintended by Mr. Main, and the no less important work of our Sabbath Observance Committee, the report of which was given in by Mr. Mackenzie, or of the Sabbath School Committee, the annual account of which has been so satisfactory, and in connection with which we owe so much to that esteemed and beloved friend of our Church, Mr. William Dickson.

But I may be allowed to say a word of that scheme with which I have been so long connected myself, and in which I will be forgiven for taking a special interest—the Home Mission Scheme for the Highlands and Islands. The committee in charge of this scheme has now been in existence for twenty-seven years, and has had a great work to accomplish in that portion of our land. The Highlands owe much, and have owed from the outset, to the Presbyterianism of Scotland. The early Reformers were true statesmen, and resolved to accommodate their measures for reformation to the circumstances and exigencies of the country. They did not do as was done in Ireland, where it was resolved to treat everything Irish as if undeserving of any respect, to ignore the language and habits of the people, and to use Ireland as mere pasture land for the offscouring of the English clergy. They looked with a very different eye on the state of the country and people. The great question with them was how they were most likely to bring the influence of the gospel to bear upon the popular mind? Hence their earnest and untiring efforts to secure ministers, exhorters, and readers for the people, who could use their own tongue; hence the rendering of Knox's Prayer-Book into Gaelic so early as 1567, and numerous other services employed for the extending of Christian influences into the Highlands. And the efforts were continuous. The setting up of the Society for Propagating Christian Knowledge in the beginning of last century, employing as it did a noble class of men, and the Gaelic School Society in the commencement of this century, equally careful and discriminating in the choice of its agents, were both of them clear and unmistakable tokens of the interest taken by the religious people of the Lowlands in the wellbeing of the Highlands. And when we look back to the history of this Church in the Highlands, what do we see on every hand but evidence of the warm and liberal interest taken by the Free Church and its friends in the wellbeing of the people—churches, manse, schools, all liberally helped; the Gaelic School Society—so largely supported by the members of the Free Church—the ladies' schools, catechists, and other missionaries, all aided by friends in the south; our Endowment Scheme, with a fund of £12,000, and latterly our noble Debt Scheme, are all evidence of the hearty interest taken by this Church in the wellbeing of the Highlands, spiritual and temporal. I may well speak on this subject, for I speak with an experience of two-and-twenty years, and I would hold myself as coming far short of my duty on an occasion like this unless I acknowledged freely how kindly and how liberally, though at the same time wisely and justly, this Free Church has striven to perform her duty to the large body of adherents who own her in the Highlands, and who, I verily believe, will continue to own her so long as she continues to minister to them faithfully the bread of life. And let me call the attention of the Assembly to two or three special objects connected with the state of our Church in the Highlands. First, the ordinary income of our Committee for the Highlands and Islands. Our biennial collection affords but scanty supplies. We have lately incurred an additional expenditure of £200 per annum in raising the salaries of our probationers from £60 to £70. We have done so with great misgiving, but we trust to the beneficence of our friends. Let me say, as encouraging to the Church, though a source of difficulty to us, that never since the committee was

appointed have the demands for supplies from this Church been so extensive and urgent as they are now. That does not speak of declension and decay in the Highlands. And I do earnestly trust and pray that the means for supplying these demands may not be withheld. My next subject, with respect to the wants of the Highlands, is our Endowment Scheme. We must carry it on until every congregation in our most distant glen or island is supplied with a minister. My next subject is that of the need of candidates for the ministry. Let ministers from the Highlands direct the thoughts of young men of promise towards the ministry of the gospel. Of the duty of the Church I have spoken before, and, I am thankful to say, not in vain. My last subject is that of our ecclesiastical buildings in the Highlands. The Church must have an eye on these, the funds of the Building Committee must be replenished, and ministers must not be left single-handed to fight with decay and ruin, as they invade church and manse, and to involve themselves in bank bills and bonds which they may never be able to redeem. Let us have contributions as of old to the funds of our Building Committee.

I have a single word to say in reference to the Pan-Presbyterian Council, originally intended to meet in this city this year, but which has been postponed at the request of our brethren in the United States. It may be that God has gracious purposes to serve in thus preventing the meeting now. All I wish to do is from this chair to express the approval of the whole movement by this Church, and our earnest desire that everything connected with it may be directed by Divine wisdom and power to the accomplishment of great ends for the cause and truth of Jesus Christ. Meantime, let me recommend to as many brethren as possibly can to attend the conference to-morrow at eleven o'clock, and the public meeting in the evening at half-past seven.

Let me also say a word in commendation of the admirable report furnished by Mr. Brown of the Dean for the Committee on Disruption Records. That volume should be largely circulated.

Let me also supply an omission in my opening address in not making reference to the death of an aged, venerable, and much esteemed minister of this Church, Dr. George Burns, of Corstorphine. I do it now with the highest respect for his memory. I add with sincere regret that within the last few days we have lost two Highland ministers of real worth—the Rev. William Macdonald, of Ballachulish, and the Rev. John Fletcher, of Bracadale.

I trust I may be excused for dwelling so long on some of these subjects. But I had resolved to make this address refer chiefly to the real work of the Church. To that now she must mainly direct her energies.

Passing now from this, however, I must again express the joy and thankfulness which we all feel in connection with the great event of this Assembly—the Union with us of the Reformed Presbyterian Church. The day on which that Union took place is one never to be forgotten in this Free Church of Scotland. All I will now say on the subject is, “Not unto us, but to God, be all the praise.” But I cannot overlook the noble position taken up by our United Presbyterian brethren in connection with the solemn and interesting work of that Union day. Who would not say that that day would not have been what it was were it not for the presence of Dr. John Cairns, as he sat there during the proceedings, in deepest sympathy with all that was done, and the appearance of that deputation of high-toned Christian men who visited us in the evening, and from whose leading members we had such heart-stirring addresses made to us! There was not a little to provoke them to act otherwise, but they proved the power of Christian love and the generosity which actuated them by the course which they took. I have no doubt that the fruits of that appearance, which so filled our hearts with joy, will one day greatly abound.

And now, reverend fathers and brethren, in the prospect of our separating, perhaps never to meet again, let me address you a few words solely as one speaking to you as a brother in the Lord. I feel that I have as much need to be spoken to as to speak. But placed as I am here in the good providence of God, I feel that I am bound to speak somewhat of the great work in which we are all engaged. To my brethren in the ministry I may be allowed to say that while we have had important duties to perform here, our great work is in our respective fields of labour at home. We are God's ministers, sent to bear His message to sinful men. We are the ambassadors of the Heavenly King, sent to speak of pardon, peace, and reconciliation to

rebellious subjects. Our work is to make known to sinners the way which He has opened up for their escape from the wrath to come. And His own flock is the special field allotted to each of us for carrying on the work. We are sent to proclaim aloud, as with the sound of a trumpet, the invitation and the counsel—"Be ye reconciled unto God." It is a great, a glorious, and a blessed work, the greatest which the world affords for the exercise of human gifts and graces. "Woe be unto us if we preach not the gospel." It is a work too great for our unaided strength, so much so that we may well say, "Who is sufficient for these things?" But it is a work in which Almighty power is promised to sustain and to aid, and in connection with which we may say, "Through Christ strengthening us we can do all things." It is said, no doubt, that in these modern days of printing presses and newspapers—said in all probability by parties who speak what they wish—the pulpit has lost its power, that it does not exercise the influence over the minds of men which it did at one time. Such a statement must originate in entire misapprehension of where the power of the pulpit really lies. It is not "in the wisdom of man," but "in the power of God." The reliance of man is too much on that "wisdom of words," of which the Apostle speaks, and which he repudiated, because he feared that so far from giving effect to the preaching of the Cross, it might take the effect away. If the pulpit has lost its power, nothing but the presence of the Master will restore it. Ministers cannot too thoroughly recognise this in all their work. Will those men who taunt us with the pulpit having lost its power join us at a throne of grace in asking that its power may be restored. Would that they did. It might bring a blessing to themselves. But even in the view which these censors take, is there anything to bear out the statement? Is public worship less frequented than it was say a century ago in Scotland? No man acquainted with the past and present condition of the country will venture to say that. I take it upon me to say that never in Scotland's history has there been so large a proportion of her population in the habit of attending the public worship of God as in the present day; and I will venture to say further, that never was the gospel of the grace of God more faithfully, fully, or extensively preached than in this our own time. And as to that which our critics may call power, it may be true that there are fewer very prominent men connected with the pulpit than in times that are gone by. Such men are gifts from God, and He gives or withholds them as He sees meet. But I verily believe that the general level of the Christian ministry in point of literary and intellectual attainments was never so high as at this moment. And how could it be otherwise? Some of us were trained in colleges where there was but one professor or two at most. The wonder is that we know anything at all. Now in our theological schools every important branch has its separate teacher. An amount of care and labour, far in advance of anything ever known in our country, is taken for the training of our rising ministry. And is it possible to conceive that this can be without its effect? No, it must have an effect, and with God's blessing that effect must be a salutary one. Are we to be told that the training and culture of our ministers is inferior to that of other men who obtain a certain amount of literary culture? Are they less effectively equipped for doing their work than writers in the columns of our newspapers are for doing theirs? I say this with all respect for the press, but I doubt whether the newspaper is just fit to become a substitute for the Christian ministry. Or is the training of our ministry less perfect than that of men training for the other learned professions? Are they inferior, in point of education, to medical men or lawyers? Are not their four years in arts and four in theology beyond anything in the way of preparation which the other professions require? Some think it is too much. Letting that alone, however, we have enough to show that the professional men in Scotland who receive the best education are our ministers, and long may it be so. And yet, fathers and brethren, we need power. We need Divine power. The increase is of God. Let us preach the Gospel faithfully, earnestly. Let us present a full Christ to needy sinners, bringing the bread of life to their doors, and let us look up to the Lord for His blessing. "Without me ye can do nothing." And let us remember that with all that has been said there is ample need for all the gifts that we profess. The current against us runs strong. There is the worldliness that is rushing in on every side, and in danger of overwhelming all earnest, self-denying religion. It threatens to deprive us of many of our most precious and time-honoured privileges,

and is fast encroaching on the holy Sabbath itself, with its unholy demands. The world would, if it could, raise itself above God and His authority, and claims for itself to be held as the one object of worship. And alas! its worshippers are but too many, worshipping with a devotion whose fervour Christians might well imitate. If there be one opponent of the Gospel at this moment more dangerous than another it is this rising worldliness. And there is farther, the Gallo-like spirit, that would deny all earnestness; whose fear is not of faithlessness but of fanaticism, which looks upon zeal as if it were more inimical to the cause of Christ than indifference. This is a creed that could produce no martyrs. Its cry is "love" and not "truth." And truly there lies a snare in it for even good men. Let us, too, strive to manifest love, but in the truth, and only in the truth. Truth must have the precedence. Let us, fathers and brethren, be valiant for truth. Whatsoever things are true let us hold by them, and proclaim them. I might name other opponents, but I forbear. This only would I say, that there is but one weapon with which to meet them all, the gospel, a faithfully preached gospel, Christ and Him crucified. Oh, that all of us whom God in His providence has placed in the holy ministry were enabled faithfully, fully, freely, to preach Jesus Christ, to make Him the great theme of our preaching, and to show forth the power of the truth over our own hearts by lives and conversations becoming the gospel. Truly a holy life adds much to the weight of a minister's preaching. The Lord Himself left not only a spoken testimony, but an example that we should follow His steps. So should we. Perhaps no sermon we can preach has equal power over the consciences and lives of others, with the silent eloquence and the quiet power of a holy walk. Let men see Christ in us, as well as hear of Christ from us.

To my brethren in the eldership I may be allowed to address a few sentences. I cannot avoid doing so, seeing how deeply I feel the importance of their work. Let me acknowledge, first, the debt of obligation under which we, who are ministers, lie to them, and to the deacons too. To our elders we often owe much of our comfort and success in our ministry. It may, perhaps, be said, and not gainsaid, that the first essential for the wellbeing and prosperity of a congregation is a good minister. Nothing will make up for the absence of that. It is the mainspring of the whole organisation. But, truly, next to that is a good eldership. To a minister they are the very pillars of his strength, and I may take leave to say that he is not a wise minister who does not strive to get and to keep an efficient eldership. It may be true that they are not called upon to do the work of the ministry. This Church has required and requires that any man who is to engage in the ministry of the Word must receive a training for the work. He is not to stand up and deal with some of the most perplexing questions that can occupy the human mind without adequate preparation for engaging in such a work. The Church must have an educated ministry. And we believe that her office-bearers and people almost universally sympathise with her in that opinion, and never will submit to the instructions of an untrained ministry. But while that is true, the office-bearers of the Church have weighty duties to perform—duties the responsibilities of which are enough without striving to increase them by assuming those of other men. Watching over the flock and working among the flock lies as much to their hands as to the minister's. Tender dealing with the sick and dying, and kindly comforting the distressed, are duties the call to which is ever at their door. They can do much to encourage the regular attendance on the ordinances of the Gospel, not only in the public exercises of Sabbath-day worship, but on the week day prayer-meetings. And then their walk and conversation. A holy eldership is an unspeakable blessing to a Church and to a community. And while we have to cherish much gratitude to God for the great names which adorn the roll of the ministry in this land, and truly, God has been pleased to raise up in Scotland ministers second to none who have adorned the Church of Christ, we have no less reason to cherish gratitude for the men of grace, and of intellect, and of zeal whom He has raised up to adorn the office of the eldership. What a list of noble men would be found in casting the eye over the eldership of the Scottish Church since the Reformation. And in this Church of ours, since its separation from the State, we have had a roll of names such as might well fill our hearts with praise to Him who bestowed them as fruits of His grace on the Church. So long as the Church has a faithful ministry and an earnest, prayerful and God-fearing eldership, she has little to fear, for in these she has a distinct

token of the goodwill of the Head. May He of His sovereign mercy raise up a succession of such men to fill that important office, and may our elders be enabled by His grace to walk in the footsteps of the great and the good men who have gone before them, a source of strength to the minister, and an ensample to the flock.

In drawing this address to a close, I have again to thank you, reverend fathers and brethren, for having placed me in this chair, especially the chair of such a noble Assembly as this, and I have to thank you, too, for the kindness and forbearance with which you have treated me since I have occupied it. It is my humble but earnest prayer that the Lord may abundantly bless you ; that He may carry you in safety back to your families and your flocks, and that He may make you more than ever a blessing to those among whom you live and labour. We may never have the privilege of meeting again in this world, but we cherish the hope that, notwithstanding, through Divine grace, we may meet again, and dwell for ever in the presence of the Lord.

Reverend fathers and brethren, as we met in the name and by the authority of the Lord Jesus Christ, the only King and Head of the Church, so now in the same name, and by the same authority, I hereby dissolve this Assembly, and appoint the next General Assembly of the Free Church of Scotland to be held at Edinburgh, on Thursday, the 24th of May 1877.

The MODERATOR then engaged in prayer, and gave out the last three verses of the 122d Psalm, after the singing of which the benediction was pronounced.

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- Smith, Mr.*, of Sanquhar—On Principles of the Church, 94.
- Smith, Mr.*, of Tarland—On Principles of the Church, 97; on Temperance, 209.
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- Temperance*—Report, 196; Mr. Kidston, 196; Dr. Adam, 201; Dr. T. Smith, 203; Mr. Bannernan, 204; Mr. Smith, Tarland, 209; Mr. Hall, Beith, 209; Mr. Laughton, 211; Vote, 212; Mr. C. Cowan's motion, 241, 247; Overture by Mr. Cowan and others, 274; Mr. Cowan, 274; Dr. Begg, 275; Mr. Comrie, 276.
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- Wilson, Dr.*—On Pollokshields case, 32; on Sustentation Fund, 113; on Sabbath Observance, 225.
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Free Church of Scotland.

FINANCIAL REPORT

OF THE

SUSTENTATION FUND COMMITTEE

FOR YEAR ENDING 15TH MAY 1876.

EDINBURGH :

PRINTED BY THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1876.

PROGRESSIVE EXHIBIT of the Sustentation Fund since the Disruption, showing—(1.) The Amount contributed each year; (2.) The Number of Ministers participating in the Fund; (3.) The Amount of Dividend paid each year; and (4.) The Number of Ministers who drew a full year's dividend.

	Amount Contributed to the Sustentation Fund.	No. of Ministers participating in the Fund each year.	Amount of Dividend paid each year.	No. of Ministers who drew full equal Dividend.
1844	£68,704 14 8	583	£105 0 0	470
1845	77,630 12 0	627	122 0 0	557
1846	82,681 17 4	672	122 0 0	580
1847	83,117 16 10	673	120 0 0	590
1848	88,996 9 5	684	128 0 0	596
1849	87,115 3 4	705	123 0 0	623
1850	89,764 3 6	720	123 0 0	680
1851	91,527 8 8	736	123 0 0	668
1852	90,794 10 5	745	122 0 0	675
1853	90,885 8 0	759	121 0 0	691
1854	94,635 10 6	765	119 0 0	696
1855	103,553 17 3	786	132 0 0	700
1856	108,972 12 5	790	140 0 0	712
1857	108,638 4 5	811	138 0 0	700
1858	108,920 7 0	825	138 0 0	703
1859	110,141 11 8	827	138 0 0	713
1860	109,259 17 11	846	135 0 0	723
1861	112,093 5 0	859	138 0 0	731
1862	112,616 6 5	872	137 0 0	724
1863	114,292 19 9	885	137 0 0	722
1864	115,784 19 6	894	138 0 0	715
1865	119,450 3 11	903	144 0 0	710
1866	120,296 11 5	902	143 0 0	741
1867	121,725 6 3	917	144 0 0	731
1868	131,312 10 5	923	150 0 0	728
1869	132,125 16 7	942	150 0 0	740
1870	131,262 19 1	947	150 0 0	757
1871	137,034 14 6	948	150 0 0	775
1872	137,677 15 5	957	150 0 0	778
1873	136,322 19 10	969	150 0 0	783
1874	152,112 8 4	975	150 0 0	770
1875	163,696 16 0	997	157 0 0	772

EXPLANATORY NOTE.

In the amount of the Sustentation Fund each year is included not merely the Contributions from Ministerial Charges, but also the Contributions from the Associations of Stations, which are transmitted to the Sustentation Fund, and are returned to them.

The difference between the number of ministers participating in the Sustentation Fund and the number drawing the full amount of the Dividend is accounted for by ministers in Equal Dividend Charges ordained during the year, also by ministers of Church Extension Charges, or colleagues and successors, and of those under special arrangement as to the amount of stipend payable to them from the Sustentation Fund.

The amount of the Sustentation Fund participated in by the ministers of the Free Church is wholly irrespective of the Supplements paid by congregations to their own ministers, the total amount of which for the year 1874-75 was £56,285, 11s. 10d.

OFFICES OF THE FREE CHURCH OF SCOTLAND,
May 1876.

FINANCIAL REPORT

OF THE

SUSTENTATION FUND COMMITTEE

For Year ending 15th May 1876.

Total amount of contributions for year ending 15th May 1876,					£166,427	9	3
Do. do. 1875,					163,696	16	0
					<hr/>		
Increase,					£2,730	13	3
					<hr/>		
Associations, 1876,	.	.	.	.	£156,083	3	10
Do. 1875,	.	.	.	.	153,486	13	2
Increase,					<hr/>		
					£2,596	10	8
Donations and Legacies, 1876,	.	.	.	.	£10,334	5	5
Do. do. 1875,	.	.	.	.	10,210	2	10
Increase,					<hr/>		
					134	2	7
					<hr/>		
Net increase,					£2,730	13	3
					<hr/>		

MINISTERS ON THE ROLL OF PRESBYTERIES DURING THE YEAR ENDING 15TH MAY 1876.

I. MINISTERS NOT ON THE PLATFORM OF THE EQUAL DIVIDEND.		
1. Ministers of Church Extension Charges all ordained prior to 15th May 1875, drawing back the Contributions of their own Congregations. (See Appendix No. II.),	67	
2. Ministers admitted to Church Extension Charges during the year. (See Appendix No. III.),	9	
3. Ministers receiving back the contributions of their own Congregations with special allowances from the Sustentation Fund (See Appendix No. IV.),	10	
4. Ministers admitted during the year to Congregations specially arranged with. (See Appendix No. V.),	3	
5. Minister not on the Platform who died during the year. (See Appendix No. VI.),	1	
6. Ministers not on the Platform who resigned their charges during the year. (See Appendix No. VII.),	2	
7. Ministers retired or invalided drawing partial Stipend or other allowances under special arrangements. (See Appendix No. VIII.),	30	
	<hr/>	122
	Carry forward,	122

	Brought forward,	122
II. MINISTERS ON THE PLATFORM OF THE EQUAL DIVIDEND, BUT NOT DRAWING A FULL YEAR'S DIVIDEND.		
1. Ministers admitted to charges during the year. (See Appendix No. IX.)	24	
2. Ministers who have died during the year. (See Appendix No. X.),	18	
3. Colleagues ordained prior to 15th May 1875, and still on the roll of Presbyteries as Colleagues and Successors. (See Appendix No. XI.),	37	
4. Ministers admitted as Colleagues and Successors during the year. (See Appendix No. XII.),	5	
5. Ministers who have obtained Colleagues during the year and who are under special arrangements. (See Appendix No. XIII.),	5	
6. Colleagues who have become sole Ministers in consequence of the death of the senior Ministers during the year. (See Appendix No. XIV.),	8	
7. Ministers translated from full Equal Dividend charges to Church Extension charges. (See Appendix No. XV.),	5	
8. Ministers translated from Collegiate charges to full Equal Dividend charges. (See Appendix No. XVI.),	2	
9. Ministers specially arranged with, whose Colleagues have been translated during the year. (See Appendix No. XVII.),	2	
10. Ministers who have resigned or have been loosed from their charges during the year. (See Appendix No. XVIII.),	12	
	—	118
III. MINISTERS ON THE PLATFORM DRAWING THE FULL YEAR'S EQUAL DIVIDEND,		
		774
NOTE.—In cases where there are Colleagues (enumerated above, II. sect. 3), the dividend is shared between the Colleagues.		
TOTAL Ministers on the Roll of Presbyteries during the year ending 15th May 1876, as returned by Presbytery Clerks, and including retired Ministers,		
		<u>1014</u>

ANALYSIS OF REVENUE

FOR YEAR ENDING 15TH MAY 1876.

I. Revenue from Ministerial Associations for 1875-76, available for Equal Dividend, £144,648 11 8			
II. Amount of Contributions from Territorial and Church Extension charges. (See Appendix No. II.),	8,456	11	6
III. Amount of Contributions from Congregations under special arrangements. (See Appendix Nos. IV., V., and VI.),	697	14	0
IV. Amount of Contributions from vacant Church Extension or other charges. (See Appendix No. XX.),	98	4	5
V. Amount of Contributions from Stations, payable to Home Mission Committee,	£1,707	8	2
Highland Committee,	474	14	1
	2,182	2	3
VI. Amount of Donations and Legacies,	10,344	5	5
		<u>166,427</u>	<u>9 3</u>
Carry forward,	£166,427	9	3

I.	SUSTENTATION FUND COMMITTEE.	5
	Brought forward, £166,427	9 3
VII.	Amount of Bank interest available for 1875-76,	409 13 2
	Total Revenue for 1875-76,	<u>£166,837 2 5</u>

ALLOCATION OF FUND.

	Total Fund, as above,	£166,837	2	5
<i>Deduct, First—</i>				
I.	Expense of Management, including Travelling Charges, Postages, Parcels, etc. (See Public Accounts),	£886	7	3
II.	Printing of Books for Collectors, Deacons, and Treasurers, and other Papers furnished to Congregations. (See Public Accounts),	360	10	7
III.	Proportion of Assembly Expenses, Public Accounts, <i>Record</i> sent to Ministers, and Treasurer's Department. (See Public Accounts),	921	0	4
			2,167	18 2
			<u>£164,669</u>	<u>4 3</u>
<i>Deduct, Second—</i>				
I.	Contributions from Territorial and Church Extension Charges returned to them up to the Amount of the Equal Dividend. (See Appendix No. II.),	£8,186	12	11
II.	Contributions from Congregations returned to Ministers under special arrangements. (See Appendix No. IV.),	544	6	4
III.	Allowance from Fund to said Congregations. (See Appendix No. IV.),	707	0	0
IV.	Contributions payable to Ministers admitted during the year, to Congregations specially arranged with. (See Appendix No. V.),	126	18	2
V.	Allowance from Fund to said Congregations. (See Appendix No. V.),	129	10	9
VI.	Contributions payable to Minister not on the platform who died during the year. (See Appendix No. VI.),	26	9	6
VII.	Amount payable to Ministers not on the platform who resigned their Charges during the year. (See Appendix No. VII.),	149	6	6
VIII.	Amount payable to Ministers retired or invalided, or who, under special arrangements, draw partial Stipend or other allowances. (See Appendix No. VIII.),	1,141	5	6
	Carry forward, £11,011	9	8	£164,669 4 3

	Brought forward,	£11,011	9	8	£164,669	4	3
IX.	Amount of Contributions from Church Extension or other Charges, during vacancy or otherwise. (See Appendix No. XX.),		98	4	5		
X.	Amount of Contributions from Stations paid over to the Home and Highland Committees, per Public Accounts,	2,182	2	3			
					13,291	16	4
					£151,377	7	11

Deduct, Third—

I.	Sums to Widows of Ministers who have died during the year. (See Public Accounts),	£1200	0	0			
II.	Amount claimed by the Widows' and Orphans' Fund of the Free Church for the following Congregations vacant at 15th May 1876 :—						
	1. Cromdale.						
	2. Duthil.						
	3. Strathdon, etc.						
	4. Colliston.						
	5. Strathfillan.						
	6. Logiepert.						
	7. Ceres.						
	8. Dundee, St. Peter's.						
	9. Kilfinnan.						
	10. Glasgow Barony.						
	11. " Lyon Street.						
	12. " M'Donald Ch.						
	13. " Tron.						
	14. Chapelton.						
	15. Inverness, East Church.						
	16. Moy.						
	17. Kilmarnock, High Ch.						
	18. Kildalton.						
	19. Campbelton, Lorn St.						
	20. Kilberry, etc.						
	21. Lochranza.						
	22. Poolewe.						
	23. Torosay and Salen.						
	24. Nairn.						
	25. Pitcairngreen.						
	26. Walls.						
	27. South Uist.						
	28. Glenlyon.						
	29. Ballachulish.						
		203	0	0			
					1403	0	0
	Balance available for Equal Dividend,				£149,974	7	11

DISTRIBUTION OF EQUAL DIVIDEND.

I.	Amount payable to Ministers admitted during the year 1875-76 to Charges on the Equal Dividend, exclusive of Colleagues. (See Appendix No. IX.),	£1,582	1	9
II.	Amount payable to Representatives of Ministers who have died during the year, being proportion due at death. (See Appendix No. X.),	909	3	11
III.	Amount payable to Ministers admitted as Colleagues during the year. (See Appendix No. XII.),	238	13	1
IV.	Amount payable to Ministers who have obtained Colleagues during the year. (See Appendix No. XIII.),	546	6	11
V.	Amount payable to Colleagues who have become sole Ministers in consequence of the death, during the year, of the senior Minister. (See App. No. XIV.),	1078	0	4
	Carry forward,	£4354	6	0

	Brought forward,	£4354	6	0	
I.	Amount payable to Ministers translated from Equal Dividend Charges to Church Extension Charges. (See Appendix No. XV.).	504	17	8	
VII.	Amount payable to Ministers translated from Collegiate Charges to Equal Dividend Charges. (See Appendix No. XVI.),	252	3	4	
VIII.	Amount payable to Ministers specially arranged with, whose Colleagues have been translated during the year. (See Appendix No. XVII.),	66	7	6	
IX.	Amount payable to Ministers who have resigned or have been loosed from their Charges during the year. (See Appendix No. XVIII.),	727	10	11	
X.	Amount returned to vacant Congregations under Regulations of Assembly. (See Appendix No. XIX.),	211	2	0	
		<hr/>			
		£6,116	7	5	
XI.	Amount payable to Ministers drawing full Dividends, or divisible between Colleagues,	121,518	0	0	
XII.	Surplus Fund,	22,340	0	6	
		<hr/>			
					£149,974 7 11

APPENDIX.

No. I.

COMPARATIVE VIEW OF DEDUCTIONS FROM SUSTENTATION FUND FOR YEARS 1875 AND 1876.

	1876.	1875.
I. Expenses of Management, Travelling Charges, Postages, Parcels, etc. See p. 5,	£886 7 3	£942 10 5
II. Printing of Books for Collectors, Deacons, and Treasurers, and other Papers furnished to Congregations. See p. 5, .	360 10 7	164 15 10
III. Proportion of Assembly Expenses, Public Accounts, <i>Record</i> sent to Ministers, and Treasurer's Department. See p. 5,	921 0 4	841 4 4
IV. Contributions from Church Extension Charges returned to them up to the Equal Dividend. (See Appendix No. II.),	8,186 12 11	6,959 18 3
V. Contributions from Congregations specially arranged with, returned. (See Appendix Nos. IV. and V.), . . .	671 4 6	499 4 11
VI. Allowances from Fund to said Congregations. (See Appendix Nos. IV. and V.),	836 10 9	643 7 11
VII. Amount paid to or on account of Ministers <i>Emeriti</i> ,	1,141 5 6	1,158 5 6
VIII. Amount paid to Ministers not on Platform, loosed from their Charges during the year,	149 6 6	87 0 8
IX. Amount paid to Minister not on Platform, who died during the year, .	26 9 6	.....
X. Amount of Contributions from Church Extension or other Charges during vacancy, or otherwise,	98 4 5	448 4 10
XI. Amount of Contributions from Stations. (See Public Accounts),	2,182 2 3	2,402 15 5
XII. Donations to Widows of Ministers. (See Public Accounts),	1,200 0 0	675 0 0
XIII. Amount paid to Widows' and Orphans' Fund for Vacant Charges,	203 0 0	168 0 0
	£16,862 14 6	£14,990 8 1

No. II.

CONTRIBUTIONS from TERRITORIAL and CHURCH EXTENSION
CHARGES, 1875-76.

CONGREGATIONS.	Contributions, 1875-76.	Excess above Equal Dividend.	Amount payable to Ministers.
1. Aberdeen, Ferryhill, . . .	£224 0 8	£67 0 8	£157 0 0
2. „ Greyfriars', . . .	150 0 0	.....	150 0 0
3. „ Rutherford, . . .	142 2 0	.....	142 2 0
4. Dyce,	153 4 2	.....	153 4 2
5. Durris,	50 7 0	.....	50 7 0
6. Torry,	71 14 6	.....	71 14 6
7. Alford,	91 17 6	.....	91 17 6
8. Peterhead, Territorial, . .	101 12 9	.....	101 12 9
9. Dumbarton, North Church, .	212 18 1	55 18 1	157 0 0
10. Garelochhead,	157 9 6	0 9 6	157 0 0
11. Strathblane,	117 16 0	.....	117 16 0
12. Corsock,	140 17 0	.....	140 17 0
13. Dalton,	80 0 0	.....	80 0 0
14. Dundee, Bonnet Hill, . . .	127 0 0	.....	127 0 0
15. Monifieth, South,	123 0 3	.....	123 0 3
16. Culross,	111 14 2	.....	111 14 2
17. Ardrishaig,	61 0 0	.....	61 0 0
18. South Kingarth,	100 0 0	.....	100 0 0
19. Sandbank,	119 5 0	.....	119 5 0
20. Longformacus,	90 5 0	.....	90 5 0
21. Edinburgh, Cowgatehead, .	57 13 0	.....	57 13 0
22. „ Fountainbridge,	102 15 1	.....	102 15 1
23. „ Moray,	119 6 9	.....	119 6 9
24. Slains,	80 0 0	.....	80 0 0
25. Portknockie,	80 0 0	.....	80 0 0
26. Campsie,	120 0 0	.....	120 0 0
27. Glasgow, Augustine, and Paisley Road,	138 3 1	.....	138 3 1
28. „ Cowcaddens,	155 0 0	.....	155 0 0
29. „ Cunningham,	100 0 0	.....	100 0 0
30. „ Candlish Memorial, . . .	104 1 8	.....	104 1 8
31. „ Dennistoun,	174 0 1	17 0 1	157 0 0
32. „ London Road,	100 0 0	.....	100 0 0
33. „ Rose St. Territorial, . .	101 11 1	.....	101 11 1
34. „ Sighthill,	136 19 5	.....	136 19 5
35. Tollcross,	140 0 0	.....	140 0 0
36. Govan, Gaelic,	150 0 0	.....	150 0 0
37. „ St. Mary's,	260 5 8	103 5 8	157 0 0
38. Whiteinch,	102 14 9	.....	102 14 9
39. Greenock, Mountpark, . . .	151 16 9	.....	151 16 9
40. Bellskill,	100 7 10	.....	100 7 10
41. Greengairs,	100 4 0	.....	100 4 0
42. Wishaw,	135 8 0	.....	135 8 0
43. Inverness, Queen Street, .	100 0 0	.....	100 0 0
44. „ West Church,	121 18 8	.....	121 18 8
45. Saltcoats, Gaelic,	97 0 0	.....	97 0 0
46. Bowmore,	79 17 1	.....	79 17 1
47. Portmahaven,	85 3 8	.....	85 3 8
48. Hawick, West Port,	110 0 0	.....	110 0 0
49. Cowdenbeath,	63 2 5	.....	68 2 5
Carry forward,	£5793 12 7	£243 14 0	£5549 18 7

CONGREGATIONS.	Contributions, 1875-76.	Excess above Equal Dividend.	Amount payable to Ministers.
Brought forward,	£5793 12 7	£248 14 0.	£5549 18 7
50. Lassodie,	90 0 0	.....	90 0 0
51. Kilcalmonell,	152 3 6	.....	152 3 6
52. Crossford,	112 0 1	.....	112 0 1
53. Forth and Wilsontown,	121 14 0	.....	121 14 0
54. Crofthead,	91 0 0	.....	91 0 0
55. West Calder,	92 3 0	.....	92 3 0
56. Coigach,	105 0 0	.....	105 0 0
57. Glenshiel,	80 0 0	.....	80 0 0
58. Kirkmichael,	107 10 2	... ..	107 10 2
59. Ardow, etc.,	105 12 8	.....	105 12 8
60. Ardnamurchan,	109 5 6	.....	109 5 6
61. Holm,	101 1 6	.....	101 1 6
62. Neilston,	127 8 0	.....	127 8 0
63. Marykirk, Stirling,	100 0 0	.....	100 0 0
64. Altnaharra,	80 0 0	.....	80 0 0
65. Auchterless,	101 13 1	.....	101 13 1
66. Port William,	89 19 4	.....	89 19 4
67. Trinity, Leith, . . . . .	.....	.....	.....
Dunoon, Gaelic,	20 0 0	2 6 4	17 13 8
Glasgow, Augustine,	29 8 0	6 11 2	22 16 10
„ Fairbairn Church,	75 0 4	.....	75 0 4
„ North Woodside,	15 1 7	.....	15 1 7
„ Pollokshields,	100 7 5	17 7 1	83 0 4
	£7800 0 9	£269 18 7	£7530 2 2
Add Contributions from Charges where Ministers have been settled during the year. (See Appen- dix No. III.),	656 10 9	.....	656 10 9
TOTAL, .	£8456 11 6	£269 18 7	£8186 12 11

No. III.

MINISTERS admitted to CHURCH EXTENSION CHARGES during the year 1875-76,
with amount due at Whitsunday 1876.

Name.	Congregation.	Date of Ordination or Induction.	Amount pay- able at 15th May 1876.
1. James Brodie,	Ormiston,	5th Aug. 1875.	£90 0 7
2. John White,	Baillieston,	12th Aug. „	75 0 6
3. Robert Murdoch,	Blochairn, Glasgow,	19th Aug. „	75 18 10
4. T. M. B. Paterson,	Burnbank,	19th Aug. „	115 13 7
5. A. D. Donaldson,	Galatown,	23d Sept. „	68 0 0
6. Wm. M'Ghie,	Buckhaven,	29th Oct. „	64 0 0
7. Wm. M'Robbie,	New Aberdour,	9th Dec. „	20 0 0
8. A. C. Henderson,	Harthill,	16th Dec. „	95 7 3
9. Donald Macfarlane,	Strathconnon,	6th Jan. 1876.	52 10 0
			£656 10 9

No. IV.

CONGREGATIONS specially arranged with.

Name of Minister.	Congregation.	Contributions, 1875-76.	Allowance from Fund.	Amount payable to Minister.
1. James Cooper, .	Ellsridgehill, .	£72 18 8	£80 0 0	£152 18 8
2. D. M. Connell, .	Fortingal, .	62 10 0	80 0 0	142 10 0
3. R. I. Gunn, .	Keiss, .	60 2 3	80 0 0	140 2 3
4. Wm. Lorimer, .	Glencaple, .	80 0 0	77 0 0	157 0 0
5. John Clark, .	Minard, .	62 0 0	80 0 0	142 0 0
6. James Dewar, .	Cockburnspath, .	64 16 0	80 0 0	144 16 0
7. Alex. Martin, .	Dunrossness, .	21 0 0	40 0 0	61 0 0
8. J. J. Smith, .	Fetlar, .	27 2 7	40 0 0	67 2 7
9. Alex. Macdonald, .	Weisdale, .	27 6 6	40 0 0	67 6 6
10. C. S. Murray, .	Yell, .	36 10 4	80 0 0	116 10 4
11.	Stennes, .	30 0 0	30 0 0	60 0 0
		£544 6 4	£707 0 0	£1251 6 4

No. V.

MINISTERS admitted during the year 1875-76 to Congregations specially arranged with.

Name of Minister.	Congregation.	Date of Ordination.	Contribu- tions, 1875-76.	Allowance from Fund.	Amount payable to Minister.
1. R. Sanders,	Livingstone, .	July 8, 1875.	£87 17 0	£68 8 4	£156 0 4
2. Geo. Clark,	Conningsburgh,	Sep. 16, ,,	25 13 6	52 16 5	78 9 11
3. Jas. Calder,	Saline, .	April 6, 1876.	13 7 8	8 11 0	21 18 8
			£126 18 2	£129 10 9	£256 8 11

No. VI.

MINISTER not on the PLATFORM who died during the year.

Name.	Late Charge.	Date of Death.	Amount pay- able at date of Death.
1. James M'Clellan, .	Harthill, .	28th August 1875, .	£26 9 6

No. VII.

MINISTERS not on the Platform, who resigned their Charges during the year.

Name.	Late Charge.	Date of Resignation.	Amount payable at Date of Resignation.
1. Angus M'Ivor, .	M'Donald Church, Glasgow, . . .	14th Dec. 1875, .	£54 12 0
2. Archibald Jolly, .	Walls, . . .	20th March 1876, .	94 14 6
			£149 6 6

No. VIII.

MINISTERS retired or invalided drawing Partial Stipend or other Allowances.

Name of Minister.	Former Charge.	Allowance from Fund.
1. John Thomson, . . .	Greyfriars', Aberdeen, .	£130 0 0
2. John Allan, . . .	Union Church, Aberdeen, .	78 10 0
3. James Grant, . . .	Alvie, etc., £25, . . .	.....
4. Alexander Mackay, LL.D., .	Rhynie, . . .	60 0 0
5. William Taylor, . . .	Pulteneytown, £48, 10s., .	.....
6. Simon Fraser, . . .	Fortrose, £10, . . .	.....
7. James Beattie, . . .	Balmullo, . . .	37 0 0
8. George Lewis, . . .	Ormiston, . . .	50 0 0
9. Alexander Paterson, . . .	Dunblane, £47, . . .	.....
10. David Black, . . .	Tillicoultry, £7, . . .	.....
11. Hugh Martin, D.D., . . .	Greyfriars', Edinburgh, £45, .	.....
12. John Bruce, D.D., . . .	St. Andrew's, Edinburgh, .	6 6 0
13. John Mackenzie, . . .	Ratho, . . .	7 17 6
14. C. F. Corbett, . . .	Hopeman, . . .	40 0 0
15. Murdoch Mackay, . . .	Fordyce, . . .	117 0 0
16. James Mackinlay, . . .	Wellpark, Glasgow, . . .	87 0 0
17. S. W. Reid, . . .	Muirkirk, . . .	107 0 0
18. John Fraser, . . .	Gordon, £50, . . .	.....
19. W. K. Mitchell, . . .	Cluny, £47, . . .	.....
20. James Forbes, . . .	Do., . . .	67 0 0
21. James Cullen, . . .	Kelty, . . .	110 0 0
22. John M'Rae, . . .	Carloway, . . .	7 17 6
23. James Boyd, . . .	Polmont, £7, . . .	.....
24. Alexander Stark, . . .	Closeburn, . . .	7 0 0
25. J. Y. Walker, . . .	Kinnoull Street, Perth, .	100 0 0
26. James Young, . . .	Selkirk, £35, . . .	.....
27. John Wright, . . .	East Church, Alloa, . . .	60 0 0
28. Robert Donald, . . .	Sheuchan, . . .	57 0 0
29. John Montgomery, . . .	Innerleithen, . . .	7 0 0
30. Alexander Cumming, . . .	Victoria Church, Glasgow, .	4 14 6
		£1141 5 6

NOTE.—The sums inserted immediately after the name of the charge, and not carried out, are portions of the Equal Dividends applicable to these charges, and are taken credit for under III., page 4.

No. IX.—MINISTERS admitted to FULL EQUAL DIVIDEND CHARGES during the year 1875-76, with proportion of Stipend due to each at 15th May 1876.

Name.	Congregation.	Date of Ordination.	Proportion of Equal Dividend.
1. Allan F. Murray, .	Torphichen, .	22d June 1875,	£140 13 1
2. Andrew Thom, .	Tullibody, .	22d July "	127 14 2
3. John Brechin, .	Shandon, .	22d July "	127 15 0
4. D. D. Robertson, .	Old Kilpatrick, .	9th Sept. "	106 13 6
5. A. M'Gregor Rose, .	Evie and Rendall, .	9th Sept. "	106 13 6
6. John Scott, .	Houston, .	17th Sept. "	103 4 9
7. David Barnettson, .	Roslin, .	5th Oct. "	95 9 10
8. George Wallace, .	Hamilton, .	14th Oct. "	91 12 4
9. James Wallace, .	East Ch., Alloa, .	19th Nov. "	47 0 9
10. R. R. Macqueen, .	Knockando, .	1st Dec. "	70 19 6
11. Robert M. Boyd, .	Glenbervie, .	15th Dec. "	64 18 7
12. James Barles, .	Salton, etc., .	16th Dec. "	64 10 0
13. Archibald Russell, .	Gourock, .	16th Dec. "	64 10 0
14. John D. M'Kinnon, .	Dumfries Territorial, .	23d Dec. "	61 9 10
15. Samuel K. Niven, .	Bannockburn, .	23d Dec. "	61 9 10
16. John Baird, .	Rafford, .	6th Jan. 1876,	55 9 8
17. Murdoch Macqueen, .	Tarbert, .	13th Jan. "	52 9 6
18. J. A. Smith, .	Castleton, .	10th Feb. "	40 8 4
19. Roderick M'Rae, .	Carloway, .	23d Feb. "	84 17 4
20. Hector Adam, .	Marykirk, .	30th March "	19 16 5
21. Alexander Wright, .	Musselburgh, .	4th April "	17 12 8
22. Donald Mowat, .	Dunnet, .	20th April "	10 15 0
23. D. S. Smith, .	Langholm, .	20th April "	10 15 0
24. W. B. Alexander, .	Crathie, .	3d May "	5 3 2
			£1582 1 9

No. X.—MINISTERS who have died during the year 1875-76, with proportion of Stipend due at Death.

Name.	Congregation.	Date of Death.	Amount due at date of Death.
1. James Cameron, .	Glenbervie, .	24th May 1875,	.....
2. John Macfarlane, D.D.,	Dalkeith, .	2d June "	£2 9 4
3. William Arnot, .	High Ch., Edinburgh,	3d June "	9 17 10
4. Thomas Findlay, .	West Kilbride, .	13th June "	4 15 4
5. James Gillies, .	Kilberry, etc., .	6th July "	22 7 4
6. T. M. Oatts, .	Salton, .	5th Aug. "	35 5 5
7. John Renton, .	Auchtermuchty, .	8th Sept. "	14 6 0
8. William Wilson, .	Musselburgh, .	20th Sept. "	55 1 2
9. John Harper, .	Bothwell, .	17th Oct. "	21 4 5
10. David Sutherland, .	East Ch., Inverness,	18th Oct. "	67 2 0
11. Robert Inglis, .	Edzell, .	19th Jan. 1876,	35 18 8
12. George Burns, D.D.,	Corstorphine, .	5th Feb. "	43 14 6
13. Henry M'Leod, .	Ardclach, .	19th Feb "	88 7 1
14. David Campbell, .	Dunnet, .	25th Feb. "	123 0 4
15. Andrew Peebles, .	Colliston, .	12th March "	129 9 5
16. John Bain, .	Logiepert, .	20th March "	132 18 8
17. William Hutcheson, .	Johnstone, .	25th March "	17 4 1
18. William Macdonald, .	Ballachulish, .	13th May "	156 2 9
			909 3 11

No. XL.—LIST OF COLLEAGUES AND SUCCESSORS at 15th May 1876, exclusive of those who have been admitted as Colleagues during the year.

1. Andrew M'Queen, Aberdeen.	20. Alexander Miller, Buckie.
2. L. C. M. Wedderburn, Madderty.	21. G. L. Campbell, Glasgow.
3. John Fraser, Brechin.	22. G. G. Cameron, Glasgow.
4. John M'Kerchar, Avoch.	23. John F. M'Gregor, Glasgow.
5. Charles Falconer, Fortrose.	24. John M'Farlane, Greenock.
6. John Tainsh, Strichen.	25. Matt. Reid, Greenock.
7. James Kippen, Arrochar.	26. Alexander Marshall, Kirkcudbright.
8. James Freer, Dumfries.	27. Alexander Skene, Tongland.
9. William Ross, LL.D., Bridge of Allan.	28. K. Moody Stuart, Moffat.
10. David Somerville, Dundee.	29. Alex. Bannatyne, Paisley.
11. Jas. B. Brown, Dunfermline.	30. A. K. M'Murphy, Scone.
12. Wm. Shearer, Swinton.	31. J. F. Thomson, Stanley.
13. James Jolly, Edinburgh.	32. John Mitchell, Lauder.
14. Alex. Cusin, Edinburgh.	33. John Rogers, Delting.
15. R. G. Balfour, Edinburgh.	34. William Bruce, Largo.
16. Gavin Anderson, Edinburgh.	35. John Jamieson, Cairnryan.
17. Robt. M'Donald, D.D., North Leith.	36. James Gorrie, Sorbie.
18. George Anderson, St. Cyrus.	37. Robert Gladstone, Wigton.
19. William Anderson, Boyndie.	

No. XII.—MINISTERS admitted as Colleagues and Successors during the year 1875-76, with proportion of Dividend due to each at 15th May 1876.

Name.	Congregation.	Date of Ordination.	Amount payable at 15th May 1876.
1. Lewis Davidson, .	Rutherglen, . .	16th Sept. 1875,	£64 0 11
2. Alex. Cameron, .	Greenlaw, . .	11th Nov. " .	49 3 4
3. Wm. Fleck, . .	Fairlie, . .	12th Nov. " .	48 18 0
4. John Forgan, . .	Cullen, . .	9th Dec. " .	41 14 6
5. C. A. Bannatyne, .	Culter, . .	4th Jan. 1876, .	34 16 4
			£238 13 1

No. XIII.—MINISTERS who have obtained COLLEAGUES during the year, and who are under special arrangements.

Name.	Congregation.	Date of Induction of Colleague.	Amount due for year to 15th May 1876.
1. James Munro, . .	Rutherglen, . .	16th Sept. 1875,	£92 19 1
2. John Fairbairn, . .	Greenlaw, . .	11th Nov. " .	107 16 8
3. John Gemmell, . .	Fairlie, . .	12th Nov. " .	108 2 0
4. John Mackay, . .	Cullen, . .	9th Dec. " .	115 5 6
5. James Proudfoot, .	Culter, . .	4th Jan. 1876,	122 3 8
			£546 6 11

No. XIV.—COLLEAGUES who have become sole Ministers in consequence of the death during the year of the Senior Minister.

Name.	Congregation.	Date of Death of Senior Minister.	Amount due for Year to 15th May 1876.
1. D. D. Bannerman, .	Dalkeith, . .	2d June 1875, .	£154 10 8
2. William Mackenzie, .	West Kilbride, .	13th June „ .	152 4 8
3. William Affleck, .	Auchtermuchty, .	8th Sept. „ .	142 14 0
4. Andrew Doak, .	Bothwell, . .	17th Oct. „ .	135 15 4
5. Christopher Smith, .	Edzell, . .	19th Jan. 1876, .	121 1 4
6. James Morrison, .	Corstorphine, .	5th Feb. „ .	113 5 6
7. Alex. Macdonald, .	Ardclach, . .	19th Feb. „ .	118 12 11
8. Hugh Mair, . .	Johnstone, . .	25th Mar. „ .	139 15 11
			£1078 0 4

No. XV.—MINISTERS translated from FULL EQUAL DIVIDEND CHARGES to CHURCH EXTENSION CHARGES.

Name.	Former Charge.	Present Charge.	Date of Induction to Present Charge.	Amount due as Minister of Former Charge.
1. G. Laurie, .	Dumfries, Territorial.	Fairbairn Ch., Glasgow.	6th July 1875,	£22 7 4
2. James Wells, .	Barony Ch., Glasgow.	Pollokshields Ch., Glasgow.	3d Nov. „	73 19 8
3. D. MacGregor, .	St. Peter's, Dundee.	Augustine Ch., Glasgow.	23d Mar. 1876,	134 3 2
4. D. B. Kilpatrick,	Lyon Street, Glasgow.	N. Woodside, Glasgow.	25th Mar. „	135 1 2
5. Duncan M'Nicol,	Lochranza, .	Gaelic Ch., Dunoon.	4th April „	139 6 4
				£504 17 8

No. XVI.—MINISTERS translated from COLLEGIATE CHARGES to FULL EQUAL DIVIDEND CHARGES.

Name.	Former Charge.	Present Charge.	Date of Induction to Present Charge.	Amount due for year to 15th May 1876.
1. David Imrie, .	Ceres, . .	St. Andrew's, Dunfermline.	20th April 1876,	£111 16 4
2. Hector Cameron,	Kilfinnan, .	Lochs, . .	20th April „	140 7 0
				£252 3 4

No. XVII.

MINISTERS specially arranged with whose COLLEAGUES have been Translated during the year.

Name.	Charge.	Date of Translation of Colleague.	Amount due for year to 15th May 1876.
1. John Donaldson, .	Ceres, . . .	20th April 1876,	£48 10 0
2. Joseph Stark, .	Kilfinnan, . . .	20th April „	17 17 6
			£66 7 6

No. XVIII.

MINISTERS who have resigned or have been loosed from their CHARGES during the year 1875-76.

Name.	Congregation.	Date of Resignation.	Amount payable.
1. Robert Thomson, .	Roslin, . . .	15th June 1875,	£13 1 8
2. James H. Collie, .	Melville Ch., Aberdeen,	4th July. „	21 4 0
3. Neil S. Ure, . .	Castleton, . . .	27th July ,	31 8 0
4. Andrew Brydie, .	{ St. Andrew's, Dun-fermline, . }	1st August „	33 11 0
5. Robert Fraser, .	Knockando, . . .	22d August „	42 11 8
6. A. C. Fullerton, .	Grantown, . . .	15th Sept. „	52 18 0
7. M. Macdonald, .	Nairn, . . .	16th Sept. „	53 13 6
8. J. Gordon Gray, .	Marykirk, . . .	19th Sept. „	54 12 6
9. I. M. M'Lauchlan, .	{ High Church, Kil-marnock, . }	5th Oct. „	61 10 2
10. James Beattie, .	Pitcairngreen, . . .	2d January 1876	96 16 0
11. Alexander M'Kinnon,	Strathfillan, . . .	2d Feby. „	129 17 10
12. John Leiper, . .	Chapelton, . . .	28th March „	136 7 1
			£727 10 11

No. XLX.

AMOUNT returned to VACANT CONGREGATIONS during the year 1875-76.

1. Logierait,	£12 12 0
2. Slamannan,	6 0 0
3. Torphichen,	12 0 0
4. Tullibody,	15 0 0
5. Old Kilpatrick,	18 0 0
6. Houston,	18 0 0
7. Roslin,	10 10 0
8. Alloa, East Church,	10 10 0
9. Dumfries Territorial,	18 0 0
10. Saline,	12 0 0
11. Perth, Knox's,	9 0 0
12. Crathie,	10 0 0
13. Knockando,	10 10 0
14. Salton, etc.,	13 0 0
15. Dunfermline, St. Andrews,	18 0 0
16. Langholm, ,	18 0 0
	<hr/>
	£211 2 0
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No. XX.

CONTRIBUTIONS from CHURCH EXTENSION CHARGES during Vacancies
or otherwise.

1. Burnbank, Hamilton,	£68 7 1
2. Conningsburgh,	13 8 10
3. St. Monance,	16 8 6
	<hr/>
	£98 4 5
	<hr/>

ADDITIONAL APPENDIX in order to exhibit the Progress of the SUSTENTATION FUND.

L—LIST OF PRESBYTERIES, showing the number of SELF-SUSTAINING CHARGES in each at the various Dividends declared by the General Assembly for the Ten Years ending with 15th May 1876.

PRESBYTERIES.	No. of Charges in Presbytery.	Dividend 1867.										Dividend 1868.										Dividend 1869.										Dividend 1870.										Dividend 1871.										Dividend 1872.										Dividend 1873.										Dividend 1874.										Dividend 1875.										Dividend 1876.										No. Self-sus- taining.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
		£144	12	£150	18	£150	15	£150	16	£150	14	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150	13	£150	15	£150

II.—NUMBER of CONGREGATIONS which have contributed £100 and upwards to the Sustentation Fund for Ten Years prior to Whitsunday, or 15th May 1876.

NAME OF PRESBYTERY.	No. of Charges in Presbytery.	Year to 15th May 1867.	Year to 15th May 1868.	Year to 15th May 1869.	Year to 15th May 1870.	Year to 15th May 1871.	Year to 15th May 1872.	Year to 15th May 1873.	Year to 15th May 1874.	Year to 15th May 1875.	Year to 15th May 1876.
1. Aberdeen,	34	17	20	22	22	22	21	22	24	26	26
2. Aberlour,	6	...	...	...	...	1	1	1	1	1	1
3. Abernethy,	7	...	...	...	...	...	...	1	1	3	2
4. Abertarff,	6	1	1	1	1	1	1	1	1	2	3
5. Alford,	7	...	2	2	...	1	...	...	...	...	...
6. Arbroath,	13	8	10	10	10	10	10	10	11	11	11
7. Auchterarder,	10	5	5	6	6	6	6	6	6	7	7
8. Ayr,	23	6	6	6	6	7	7	8	9	10	10
9. Biggar and Peebles, ...	7	2	2	2	2	2	3	3	5	5	5
10. Breadalbane,	10	2	2	2	2	2	2	2	2	3	2
11. Brechin,	11	6	8	8	6	6	6	6	7	8	8
12. Caithness,	17	7	7	6	6	7	7	7	11	10	11
13. Chanonry,	6	2	2	3	3	3	3	2	2	3	4
14. Cupar,	11	3	4	3	3	3	3	3	3	4	4
15. Dalkeith,	11	6	5	5	4	5	5	4	4	6	7
16. Deer,	13	3	4	4	4	4	4	4	6	6	7
17. Dingwall,	9	6	7	7	7	6	7	7	6	6	8
18. Dornoch,	10	4	4	4	4	4	3	3	4	4	3
19. Dumbarton,	19	10	10	9	10	11	12	11	12	12	13
20. Dumfries,	14	5	5	5	5	5	5	6	8	8	7
21. Dunblane,	10	5	4	4	5	5	5	5	4	5	6
22. Dundee,	26	19	19	18	19	20	23	24	24	23	24
23. Dunfermline,	9	4	4	4	3	4	6	6	6	6	4
24. Dunkeld,	10	1	1	1	1	2	3	3	3	4	4
25. Dunoon and Inverary, ...	20	6	9	8	7	8	9	9	9	10	12
26. Dunse and Chirnside, ...	9	7	7	7	7	7	7	6	7	7	7
27. Edinburgh,	49	40	41	41	41	42	42	41	43	45	45
28. Elgin,	9	5	6	6	5	6	8	7	8	8	8
29. Ellon,	8	4	4	5	4	4	5	5	5	5	5
30. Fordoun,	10	1	2	1	2	1	1	1	2	2	1
31. Fordyce,	9	2	2	2	2	2	2	2	2	2	5
32. Forfar,	8	2	2	2	2	2	3	3	5	5	6
33. Forres,	6	2	1	2	2	2	2	1	2	1	1
34. Garioch,	10	3	5	4	4	4	4	4	5	5	5
35. Glasgow,	80	46	48	50	51	54	57	59	59	63	69
36. Greenock,	16	10	10	10	10	11	11	11	13	13	13
37. Haddington & Dunbar, ...	14	6	6	4	3	3	4	4	4	4	4
38. Hamilton,	23	12	13	12	13	13	12	13	15	17	20
39. Inverness,	12	6	7	7	6	6	6	7	8	7	7
40. Irvine,	25	11	10	10	12	14	15	17	22	20	20
41. Islay,	5	...	...	...	...	...	...	...	2	1	...
42. Jedburgh,	9	3	4	4	6	6	6	6	6	6	6
43. Kelso,	10	4	4	5	5	5	5	6	6	6	6
44. Kincardine O'Neil, ...	13	1	1	2	1	1	1	1	1	1	1
45. Kinross,	7	2	1	2	2	1	1	1	2	2	2
46. Kintyre,	11	3	3	4	4	5	5	5	3	4	5
47. Kirkcaldy,	17	10	11	10	10	10	11	10	11	12	12
48. Kirkcudbright,	8	2	3	3	3	3	4	3	4	4	4
Carry forward,	675	310	332	333	331	347	365	367	404	423	441

NAME OF PRESBYTERY.	No. of Charges in Presbytery.	Year to 15th May 1867.	Year to 15th May 1868.	Year to 15th May 1869.	Year to 15th May 1870.	Year to 15th May 1871.	Year to 15th May 1872.	Year to 15th May 1873.	Year to 15th May 1874.	Year to 15th May 1875.	Year to 15th May 1876.
Brought forward,.....	675	810	332	333	331	347	365	367	404	423	441
49. Lanark,	8	5	5	6	6	7	7	7	8	7	8
50. Lewis,	8	3	2	2	1	1	2	2	3	2	2
51. Linlithgow,	17	6	5	7	7	8	9	9	8	10	10
52. Lochcarron,	11	3	3	1	2	3	2	3	3	3	2
53. Lockerbie,	11	6	6	6	6	6	6	6	8	8	9
54. Lorn,	7	1	1	2	2	2	2	2	2	1	1
55. Meigle,	10	5	5	6	6	6	5	5	6	6	6
56. Mull,	7	...	...	...	...	...	...	...	...	...	2
57. Nairn,.....	6	1	1	2	2	2	2	2	3	3	4
58. Orkney,	15	1	3	2	1	1	2	1	1	8	4
59. Paisley,	16	11	11	12	12	11	11	11	13	13	16
60. Penpont,	5	3	3	3	3	3	3	3	3	3	3
61. Perth,.....	17	8	10	9	8	8	8	7	8	9	9
62. Selkirk,	10	4	4	4	4	4	5	5	5	5	5
63. Shetland,	9	...	...	...	...	...	...	...	...	...	...
64. Skye and Uist,	13	4	3	2	2	1	2	1	3	2	2
65. St. Andrews,.....	10	5	6	6	6	6	6	6	7	7	7
66. Stirling,.....	14	9	8	10	9	10	9	9	11	11	11
67. Stranraer, ..	10	5	5	5	5	5	5	5	6	6	6
68. Strathbogie,	10	3	4	4	4	4	4	4	4	5	5
69. Tain,	10	4	5	6	6	6	5	5	5	6	6
70. Tongue,	8	...	...	...	...	...	...	...	...	...	...
71. Turriff,	9	4	4	4	4	3	3	3	4	4	5
72. Wigton,	5	2	2	2	2	2	2	2	2	2	2
Totals,.....	933	403	428	434	429	446	465	465	517	539	566

Note.—The first column indicates the number of Charges as at 15th May 1876.

General Sustentation Fund.

SURPLUS FUND.

LIST OF CONGREGATIONS

Which have CONTRIBUTED at the Rate of 10s. and upwards, and at the rate of 7s. 6d. and under 10s., per Member, respectively, for the year to 15th May 1876.

ABERDEEN.

Congregations contributing at the rate of 10s. and upwards per Member.	Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.
1. Aberdeen, East, . J. Selkirk.	1. Aberdeen, Bon Accord, Alex. Leslie.
2. „ Gallowgate, J. Goodall.	2. „ Gaelic, . G. M'Donald.
3. „ South, . J. M. Sloan.	3. „ High Ch., H. W. Bell.
4. „ Trinity, W. H. Gualter.	4. „ North, . G. D. Low.
5. „ West, . J. Laidlaw.	5. Newhills, . . . J. E. Craven.
6. Banchory Devenick, D. F. Arthur.	6. Peterculter, . . . J. Dalgarno.
7. Belhelvie, . . . Jas. Johnstone.	
8. Blackburn, . . . Jas. Macdonald.	
9. Cults, . . . Wm. Anderson.	
10. Kingswells, . . . Alex. Clark.	
11. Old Machar, . . Thos. Gardiner.	
12. Ruthrieston, . . R. Semple.	
13. Skene, . . . J. M. Mackintosh.	

ABERLOUR.

14. Aberlour, . . . James Scott.	7. Rothes, . . . A. MacWatt.
15. Boharm, . . . William Morrison.	
16. Inveravon, . . . D. Robertson.	
17. Knockando, . . R. R. Macqueen.	
18. Mortlach, . . . W. R. Nicol.	

ABERNETHY.

19. Abernethy, . . . W. Ross.	8. Kingussie, . . . N. Dewar.
20. Alvie, etc., . . N. Macdonald.	
21. Kirkmichael, . . J. Macqueen.	
22. Laggan, . . . Dugald Shaw.	

ABERTARFF.

23. Ballachulish, . .	
24. Fort-Augustus, . . A. M'Coll.	
25. Fort-William, . . Charles Stewart.	
26. Glenurquhart, . . A. M'Rae.	
27. Kilmalie, . . . M. Mackenzie.	
28. Kilmonivaig, . . D. Sutherland.	

ALFORD.

Congregations contributing at the rate of
10s. and upwards per Member.

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|------------------------|-------------------|
| 29. Auchindoir, . . . | H. Nicol. |
| 30. Keig, etc., . . . | W. P. Smith, D.D. |
| 31. Kinnethmont, . . . | J. Coutts. |
| 32. Rhynie, . . . | T. Bruce. |
| 33. Strathdon, . . . | |
| 34. Towie, etc., . . . | J. M. Shirreffs. |

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

ARBROATH.

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|-------------------------|-------------------|
| 35. Arbirlot, . . . | R. S. Thomson. |
| 36. Arbroath, High St., | Frank Mudie. |
| 37. „ Knox's, . . . | J. P. Lilley. |
| 38. Barry, . . . | S. D. F. Salmond. |
| 39. Carmyllie, . . . | J. Keith. |
| 40. Carnoustie, . . . | A. Comrie. |
| 41. Friockheim, . . . | B. Bell. |
| 42. Inverkeillor, . . . | W. Masterton. |
| 43. Panbride, . . . | Jas. Innes. |

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| 9. Arbroath, East, . . | J. Robertson. |
| 10. „ Inverbrothock, . | D. Crichton, LL.D. |
| 11. „ Ladyloan, . . . | J. Chalmers. |

AUCHTERARDER.

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| 44. Aberuthven, . . . | J. Macdonald. |
| 45. Auchterarder, . . . | W. E. W. Brown. |
| 46. Ardoch, . . . | W. Milne. |
| 47. Blackford, . . . | Andrew Donald. |
| 48. Comrie, . . . | J. Carment. |
| 49. Madderty, . . . | { T. Gun. |
| | { L. C. M. Wedderburn. |
| 50. Monzie, . . . | J. R. Omond. |
| 51. Muthil, . . . | J. A. Fletcher. |

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| 12. Crieff, . . . | A. Henderson. |
| 13. Dunning, . . . | D. Maclaren. |

AYR.

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| 52. Ayr, . . . | W. Grant. |
| 53. Wallacetown, . . . | A. Rowand. |
| 54. Ballantrae, . . . | J. Porteous. |
| 55. Barr, . . . | J. Ferguson. |
| 56. Barrhill, . . . | J. Nixon. |
| 57. Colmonell, . . . | D. Davie. |
| 58. Crosshill, . . . | J. M'Lennan. |
| 59. Dailly, . . . | P. Richardson. |
| 60. Dalmellington, . . . | E. Hayman. |
| 61. Dalrymple, . . . | James Clark. |
| 62. Dundonald, . . . | Wm. Ross. |
| 63. Girvan, . . . | G. Webster. |
| 64. Kirkoswald, . . . | R. H. Arbuckle. |
| 65. Maybole, . . . | J. Moir. |
| 66. Monkton, . . . | A. Stirling. |
| 67. Old Cumnock, . . . | A. Adamson. |
| 68. Ochiltree, . . . | James M'Donald. |
| 69. Stair, . . . | N. Livingston. |
| 70. Symington, . . . | D. S. Hamilton. |
| 71. Tarbolton, . . . | William Young. |
| 72. Troon, . . . | A. H. Cowan. |

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| 14. Newton-on-Ayr, . . | J. Miller. |
| 15. New Cumnock, . . . | G. Anderson. |

BIGGAR AND PEEBLES.

Congregations contributing at the rate of
10s. and upwards per Member.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

73. Broughton, . . .	W. Welsh.
74. Culter, . . .	{ J. Proudfoot.
	{ C. A. Bannatyne.
75. Innerleithen, . . .	C. D. Kay.
76. Kirkurd, . . .	J. R. Caird.
77. Peebles, . . .	H. Carmichael.
78. Skirling, . . .	I. Barrett.

BREADALBANE.

79. Aberfeldy, . . .	D. R. Clarke.
80. Ardeonaig, . . .	J. M'Callum.
81. Kenmore, . . .	Allan Sinclair.
82. Killin, . . .	A. Stewart.
83. Logierait, . . .	D. R. C. M'Lagan.
84. Tummelbridge, . .	M. Corbett.

BRECHIN.

85. Brechin, East, . .	D. Rose.	16. Montrose, St. Paul's, G. S. Sutherland.
86. „ West, . .	{ A. L. R. Foote, D.D.	
	{ John Fraser.	
87. Lochlee, . . .	A. M'llwraith.	
88. Logiepert, . . .		
89. Maryton, . . .	W. M. Falconer.	
90. Menmuir, . . .	G. Monro.	
91. Montrose, St. John's,	W. Nixon.	

CAITHNESS.

92. Thurso, West, . .	David Burn.	17. Pulteneytown, . .	G. Stevenson.
		18. Thurso—First, . .	W. R. Taylor.

CHANONBY.

93. Avoch, . . .	J. M'Kerchar.
94. Cromarty, . . .	J. R. Elder.
95. Fortrose, . . .	{ A. Brown.
	{ C. Falconer.

CUPAR.

96. Abdie, etc., . . .	J. Murray.
97. Auchtermuchty, . .	Wm. Affleck.
98. Ceres, . . .	{ J. Donaldson.
	{
99. Collessie, . . .	H. Ross.
100. Cupar, . . .	J. Laird.
101. Dairsie, . . .	J. Murray.
102. Falkland, . . .	A. Mackenzie.
103. Flisk, etc., . . .	J. W. Taylor.
104. Kettle, etc., . . .	A. Maxwell.
105. Logie, etc., . . .	G. R. Sommerville.
106. Monimail, . . .	J. Brodie.

DALKEITH.

Congregations contributing at the rate of 10s. and upwards per Member.	Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.
107. Carlops, W. W. Aitken. 108. Cockenzie, . . . J. Kilgour. 109. Cockpen, J. Hamilton. 110. Dalkeith, D. D. Bannerman. 111. Musselburgh, . . Alex. Wright. 112. Penicuik, H. A. Stewart. 113. Roslin, D. Barnettson. 114. Stobhill, A. G. Macalpine. 115. Temple, J. Duncan.	19. Loanhead, A. C. Kay.

DEER.

116. Clola, G. M'Crie. 117. Fraserburgh, . . W. Paterson. 118. Longside, T. L. Wilson. 119. New Deer, A. Gardner. 120. New Pitsligo, . . R. Taylor. 121. Old Deer, A. Urquhart. 122. Pitsligo, J. Murdoch. 123. Rathen, A. Cobban. 124. Strichen, { A. Keith. J. Tainsh. 125. St. Fergus, . . . A. Linn.	
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DINGWALL.

126. Dingwall, J. Kennedy, D.D. 127. Fodderty, W. S. M'Dougall. 128. Kiltearn, D. Matheson. 129. Maryburgh, . . . C. G. Mackay.	20. Alness, A. R. Munro. 21. Kilmorack, A. D. Mackenzie. 22. Urquhart, M. M'Gregor.
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DORNOCH.

130. Criech, G. Aird.	23. Helmsdale, . . . A. Murchison.
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DUMBARTON.

131. Alexandria, . . . W. Sutherland. 132. Arrochar, . . . { Colin Mackenzie. Jas. Kippen. 133. Baldernock, . . . William Young. 134. Bonhill, J. Tully. 135. Cardross, T. Crerar. 136. Dumbarton, . . . J. Tait. 137. Duntocher, . . . W. Alexander. 138. Helensburgh, Park, W. H. Carslaw. 139. " West, A. Anderson. 140. Killearn, J. Fiddes. 141. Luss, N. Stewart. 142. Old Kilpatrick, . D. D. Robertson. 143. Renton, W. M. Dempster. 144. Do., Gaelic, Jas. Dempster. 145. Roseneath, . . . J. M'Ewan. 146. Shandon, J. Brechin.	
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DUMFRIES.

Congregations contributing at the rate of 10s. and upwards per Member.	Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.
147. Dalbeattie, . . . R. Wright.	24. Maxwellton, . . . D. Purves.
148. Dumfries, . . . { J. J. Wood, D.D. James Freer.	
149. Dunscore, . . . J. Pollock.	
150. Irongray, . . . A. Grierson.	
151. Kirkbean, . . . R. Gibson.	
152. Kirkmahoe, . . . W. Andson.	
153. Kirkpatrick-Durham, J. Gibson.	
154. Lochend, etc., . . . W. D. Thomson.	
155. Rathwell, . . . A. Brown.	

DUNBLANE.

156. Balquhiddel, . . . E. J. Findlater.	25. Kilmadock, . . . J. A. Anderson.
157. Bridge of Allan, { John Ferguson. William Ross, LL.D.	
158. Bucklyvie, . . . A. W. Morris.	
159. Callander, . . . A. Bogle.	
160. Dunblane, . . . J. S. Bowie.	
161. Gartmore, . . . M. M'Lean.	
162. Kippen, . . . P. T. Muirhead.	
163. Norrieston, . . . W. Watt.	
164. Tillicoultry, . . . J. Brown.	

DUNDEE.

165. Abernethy, etc., . . . J. Wilson.	26. Dundee, Chalmer's Ch., R. Milligan.
166. Broughty-Ferry, East, J. E. Somerville.	27. „ Dudhope, A. Inglis.
167. „ West, J. Lyon.	28. „ Hilltown, J. Macpherson.
168. Dundee, Albert Sq., N. Taylor.	29. „ St. Andrew's, J. Ewing.
169. „ Chapelshade, G. Laing.	30. „ St. Peter's,
170. „ M'Cheyne, A. H. Reid.	31. „ Wallacetown, J. Skene.
171. „ St. David's, J. Dunlop.	32. „ Wellgate, J. Duke.
172. „ St. John's { A. O. Laird. D. Somerville.	33. Lochee, T. B. Dodds.
173. „ St. Paul's, W. Wilson, D.D.	
174. „ Willison, T. Hill.	
175. Liff, W. R. Moncur.	
176. Longforgan, . . . J. Hunter.	
177. Mains, R. Lorimer.	
178. Monifieth, E. Cross.	
179. Monikie, M. M'Intyre.	
180. Tealing, D. Turner.	

DUNFERMLINE.

181. Aberdour, T. Ireland.	34. Dunfermline, North, { C. Marshall.
182. Dunfermline, Abbey, J. M. Shiach.	J. B. Brown.
183. Tulliallan, J. W. Laurie.	35. Saline,

DUNKELD.

184. Cargill, G. C. Baxter.	
185. Burrelton, A. S. Robertson.	
186. Clunie, R. M'Leod.	
187. Dalguise, A. C. Sutherland.	
188. Dunkeld, D. Macpherson.	
189. Kirkmichael, D. D. M'Isaac.	
190. Lethendy, A. Gordon.	
191. Moulin, J. Stewart.	

DUNOON AND INVERARY.

Congregations contributing at the rate of
10s. and upwards per Member.

192.	Dunoon, . . .	R. M'Morran.
193.	Innellan, . . .	J. Irving.
194.	Kilmartin, . . .	A. Stewart.
195.	Kilmun, . . .	D. M'Kerchar.
196.	Kingarth, . . .	R. Williamson.
197.	North Bute, . . .	J. T. M'Lean.
198.	Rothsay, Free, .	Joseph Davidson.
199.	„ Gaelic, . . .	W. Ross.
200.	„ West, . . .	R. Elder, D.D.
201.	Strachur, . . .	W. Lauder.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

36.	Inverary, . . .	R. Rose.
37.	Kilfinnan, . . .	{ Joseph Stark.
38.	Lochgilphead, .	W. Fraser.
39.	North Knapdale, .	A. Ferguson.

DUNSE AND CHIRNSIDE.

202.	Allanton, . . .	D. M'Lean.
203.	Dunse, . . .	J. Miller.
204.	Eyemouth, . . .	Alex. Ogilvy.
205.	Greenlaw, . . .	{ J. Fairbairn.
		{ A. Cameron.
206.	Houndwood, . . .	A. Spence.
207.	Langton, . . .	W. Logan.
208.	Mordington, . . .	A. Christie.
209.	Swinton, . . .	W. Shearer.

EDINBURGH.

210.	Colinton, etc., .	C. M'Neill.
211.	Corstorphine, . .	J. Morrison.
212.	Cramond, . . .	J. Smith.
	Edinburgh—	
213.	Barclay, . . .	J. H. Wilson.
214.	Buccleuch, . . .	R. Gordon.
215.	Dean, . . .	T. Brown.
216.	Grange, . . .	H. Bonar, D.D.
217.	Greyfriars', . .	A. Smellie.
218.	High Church, . .	W. C. Smith, D.D.
219.	Lady Glenorchy {	G. R. Davidson.
		{ A. Cusin.
220.	Morningside, . .	T. Addis.
221.	Newington, . . .	James Begg, D.D.
222.	New North, . . .	{ C. J. Brown, D.D.
		{ R. G. Balfour.
223.	Pilrig, . . .	J. Calder Macphail.
224.	Roseburn, . . .	A. G. MacGillivray.
225.	Roxburgh, . . .	G. Macaulay.
226.	St. Andrew's, . .	R. J. Sandeman.
227.	St. Bernard's, . .	W. Fraser.
228.	St. Cuthbert's, {	Sir H. W. Moncreiff,
		{ Bart., D.D.
		{ G. Anderson.
229.	St. George's, . .	Alex. Whyte.
230.	St. John's, . . .	George Philip.
231.	St. Luke's, . . .	A. Moody Stuart, D.D.
232.	St. Mary's, . . .	T. Main.
233.	St. Stephen's, . .	E. A. Thomson.
234.	Stockbridge, . .	A. Rodger.
235.	Tolbooth, . . .	A. Mackenzie.
236.	Tron, . . .	J. Fleming.
237.	Leith—North, {	W. MacKenzie.
		{ R. Macdonald, D.D.
238.	South, . . .	D. Thorburn.
239.	Liberton, . . .	D. K. Guthrie.
240.	Portobello, . . .	R. H. Ireland.
241.	Ratho, . . .	H. Watson.

Edinburgh—

40.	Holyrood, . . .	W. Balfour.
41.	M'Crie, . . .	Robert Philip.
42.	St. Columba's, .	T. M'Lauchlan, LL.D.
43.	St. Paul's, . . .	A. Ryrie.
44.	St. Peter's, . . .	J. Morgan.
45.	Leith, St. John's,	J. Kelman.
46.	Newhaven, . . .	J. Fairbairn, D.D.

ELGIN.

Congregations contributing at the rate of
10s. and upwards per Member.

242. Alves,	D. Colvin.
243. Elgin, South, . .	W. A. Gray.
244. Garmonth, . . .	J. Allan.
245. Lossiemouth, . .	C. Tulloch.
246. Pluscarden, . . .	A. Robb.
247. Urquhart,	J. Morrison.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

47. Elgin, High, . .	S. R. Macphail.
48. Hopeman,	G. Cassie.

ELLON.

248. Foveran,	J. S. Clark.
249. Methlic,	J. Mennie.
250. New Machar, . . .	J. E. Duguid.
251. Udny,	G. Archibald.

49. Cruden,	T. Moir.
50. Ellon,	W. Fergusson.
51. Old Meldrum, . .	J. Paterson.

FORDOUN.

252. Fordoun,	J. Philip.
253. Kinneff,	A. Watt.
254. Laurencekirk, . .	D. Simpson.
255. St. Cyrus,	{ A. Keith. G. Anderson.

52. Benholm,	J. Roger.
53. Fettercairn, . . .	D. Paton.
54. Stonehaven, . . .	W. Dougall.

FORDYCE.

256. Banff,	J. W. Geddie.
257. Boyndie,	{ R. Traill, LL.D. W. Anderson.
258. Deskford,	W. T. Ker.
259. Ordiquhill,	G. G. M'Donald.

55. Cullen,	{ J. Mackay. J. Forgan.
56. Enzie,	C. W. Barclay.
57. Portsoy,	W. W. Peyton.

FORFAR.

260. Aberlemno,	J. D. Fisher.
261. Dunnichen,	J. Hood.
262. Memus,	P. Edgar.

58. Forfar, 1st Church,	A. Cumming.
59. „ East,	R. Ross.
60. Kirriemuir, North,	J. Thomson.
61. „ South,	W. Livingstone.

FORBES.

263. Dallas,	W. Davidson.
264. Dyke,	W. Winter.
265. Edinkillie,	A. Anderson.
266. Forbes,	A. Robertson.
267. Kinloss,	J. F. Macara.

62. Rafford,	J. Baird.
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GARIOCH.

268. Blairdaff,	D. Mitchell.
269. Garioch,	G. Bain.
270. Inch,	W. Elmslie.
271. Kemnay,	J. Dymock.
272. Kintore,	J. Galloway.
273. Leslie,	J. Burnett.
274. Oyne,	A. Galloway.

63. Culsalmond,	A. B. Barkway.
64. Inverurie,	P. W. Minto.

GLASGOW.

**Congregations contributing at the rate of
10s. and upwards per Member.**

275.	Bishopbriggs, . . .	J. Fordyce.
276.	Busby,	G. Charles.
277.	Cathcart, . . .	W. Keith.
278.	Chryston, . . .	T. Macadam.
279.	Cumbernauld . .	D. K. M'Meikan.

Glasgow—

280.	Anderston, . . .	A. N. Somerville.
281.	Argyll, . . .	{ A. M'Dougall. G. L. Campbell.
282.	Broomielaw, . .	D. Farquhar.
283.	College, . . .	G. Reith.
284.	Duke Street, . .	E. Gordon.
285.	Finnieston, . .	A. A. Bonar, D.D.
286.	Gorbals, . . .	R. Bremner.
287.	Hope Street, . .	A. Urquhart.
288.	Knox's, . . .	R. C. Smith.
289.	Kelvinside, . .	W. R. Taylor.
290.	Kingston, . . .	R. Gault.
291.	Maryhill, . . .	J. Girvan.
292.	Milton, . . .	H. M'Dougall.
293.	Queen's Park, .	Wm. Scott.
294.	Renfield, . . .	M. Dods, D.D.
295.	St. Andrew's, .	J. Isdale.
296.	St. David's, . .	R. R. Thom.
297.	St. Enoch's, . .	A. Melville.
298.	St. George's, . .	G. W. Thomson.
299.	St. John's, . . .	{ J. Roxburgh, D.D. G. G. Cameron.
300.	St. Matthew's, .	S. Miller, D.D.
301.	St. Paul's, . . .	Wm. Jeffrey.
302.	St. Peter's, . .	H. M'Millan, D.D.
303.	St. Stephen's, .	James Nicol.
304.	Tron, . . .	
305.	Union, . . .	R. Waterston.
306.	Wellpark, . . .	R. M. Thornton.
307.	West, . . .	J. Hamilton.
308.	Govan, . . .	C. A. Mackenzie.
309.	Hillhead, . . .	G. D. R. Munro.
310.	Kilsyth, . . .	B. Black.

Kirkintilloch—

311.	St. Andrew's,	.	A. M. Brown.
312.	St. David's,	.	J. Steel.
313.	Millerston, ,	.	A. Thomson.
314.	Partick—High,	.	H. Bremner.
315.	Rutherglen,	.	J. Munro.
		.	L. Davidson.

**Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.**

Glasgow—

65.	Bridgeton, . .	A. Wilson.
66.	Camslachie, .	J. Findlay.
67.	Chalmers', . .	D. Mackinnon.
68.	Hutchesontown,	A. S. Paterson, D.D.
69.	Kinning Park,	A. B. Birkmyre.
70.	Martyrs', . .	D. Menzies.
71.	St. James', .	J. Johnston.
72.	Stockwell, .	J. M'Gregor.
73.	Partick, . .	H. Anderson.

GREENOCK.

316.	Cumbræ,	. . .	A. Walker.
317.	Erskine,	. . .	R. R. Caldwell.
318.	Fairlie,	. . .	{ J. Gemmell.
			{ W. S. Fleck.
319.	Gourock,	. . .	A. Russell.
320.	„ Gaelic,	. . .	M. M'Askill.
321.	Greenock—Middle		{ James Smith.
			{ J. Macfarlane.
322.	„ St. Andrew's,		J. J. Bonar.
323.	„ St. Thomas's,		W. Laughton.
324.	„ West,	. . .	J. Nelson, D.D.
325.	Inverkip,	. . .	P. Douglas.
326.	Large,	. . .	C. Watson.

74. Greenock—North, D. Boyd.
75. „ Wellpark, { J. Stark.
76. Port-Glasgow, . { M. Reid.
Wm. Bell

HADDINGTON AND DUNBAR.

Congregations contributing at the rate of
10s. and upwards per Member.

327. Dirleton, . . .	J. H. Howison.
328. Dunbar, . . .	J. Dodds.
329. Garvald, . . .	D. A. Beattie.
330. Haddington—St. John's, J. Matthew.	
331. North Berwick, . . .	J. Shewan.
332. Prestonkirk, . . .	J. Thomson.
333. Prestonpans, . . .	W. B. Cunningham.
334. Salton, . . .	James Barles.
335. Tranent, . . .	J. Paterson.
336. Yester, . . .	A. Thomson.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

HAMILTON.

337. Airdrie—High, . . .	R. W. Lawson.
338. „ West, . . .	J. A. George.
339. Blantyre, . . .	R. M'Donald.
340. Bothwell, . . .	A. Doak.
341. Cambuslang, . . .	A. O. Johnston.
342. Cambusnethan, . . .	P. G. Miller.
343. Chapelhall, . . .	H. M. M'Kenzie.
344. Chapelton, . . .	
345. Dalziel, . . .	D. Ogilvie.
346. East Kilbride, . . .	R. A. Mitchell.
347. Hamilton, . . .	G. Wallace.
348. Holytown, . . .	R. M'Gregor.
349. Larkhall, . . .	W. Findlay.
350. Shotts, . . .	R. Gilchrist.
351. Stonehouse, . . .	W. K. Hamilton.
352. Strathaven, . . .	A. Rankin.

77. Airdrie, Broomknoll, . . .	W. Reid.
78. Coatbridge, . . .	J. Henderson.

INVERNESS.

353. Daviot, . . .	J. Macqueen.
354. Inverness—High, . . .	J. J. Black, LL.D.
355. Petty, . . .	A. Campbell.

79. Dore, . . .	A. Macpherson.
80. Kirkhill, . . .	A. Fraser.
81. Stratherrick, . . .	J. M'Lean.

IRVINE.

356. Ardrossan, . . .	J. Stewart.
357. Beith, . . .	H. Hall.
358. Catrine, . . .	A. C. Gordon.
359. Dalry, . . .	A. Steele.
360. Dunlop, . . .	P. M'Leish, D.D.
361. Fenwick, . . .	R. C. Craig.
362. Fullerton, . . .	D. Wilson.
363. Galston, . . .	R. M'Indoe.
364. Hurlford, . . .	W. Reid.
365. Irvine, . . .	R. S. Macaulay.
366. Kilbirnie, . . .	S. Spence, LL.D.
367. Kilmarnock—Henderson, . . .	D. Landsborough.
368. „ —High, . . .	
369. Kilmaurs, . . .	J. Maxwell.
370. Kilwinning, . . .	W. Pinkerton.
371. Loudoun, . . .	A. Noble.
372. Mauchline, . . .	G. Fairley.
373. Muirkirk, . . .	R. Noble.
374. Perceton, . . .	J. Connell.
375. Saltcoats, . . .	D. Scott.
376. Stevenston, . . .	J. Treadwell.
377. Stewarton, . . .	J. Clugston.
378. West Kilbride, . . .	W. Mackenzie.

82. Kilmarnock, St. Andrew's, . . .	W. Leitch.
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ISLAY.

Congregations contributing at the rate of
10s. and upwards per Member.

379. Kilchoman, . . . J. M'Millan.
380. Killarrow, . . . J. Pearson.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

JEDBURGH.

381. Ancrum, . . . H. M. Rattray.
382. Crailing, . . . T. S. Anderson.
383. Denholm, . . . J. M'Clymont.
384. Hawick, . . . M. P. Johnstone.
385. „ St. Andrew's, D. Stewart.
386. Jedburgh, . . . J. Purves, LL.D.
387. Wolflee, . . . W. C. Russell.

KELSO.

388. Coldstream, . . . R. Paul.
389. Eccles, . . . A. Cunningham.
390. Kelso, . . . J. T. Stuart.
391. Makerstoun, . . . D. Dobbie.
392. Morebattle, . . . P. C. Purves.
393. Nenthorn, . . . R. Lang.
394. Sprouston, . . . A. M. Craig.
395. Westruther, . . . J. Izzet.
396. Yetholm, . . . A. Macmillan.

KINCARDINE O'NEIL.

397. Aboyne, . . . A. H. Moir.
398. Ballater, . . . D. Campbell.
399. Banchory-Ternan, R. Reid.
400. Braemar, . . . T. Siddie.
401. Cluny, . . . J. Nicol.
402. Echt, . . . D. Mackay.
403. Kincardine O'Neil, W. Smith.
404. Midmar, . . . T. Murray.
405. Tarland, . . . J. Smith.

83. Lumphanan, . . . Thos. Stothert.

KINROSS.

406. Fossoway, . . . T. Gillison.
407. Kinross, . . . J. Wright.
408. Orwell, . . . A. Mitchell.
409. Portmoak, . . . J. Swinton.
410. Strathmiglo, . . . W. Macara.

KINTYRE.

411. Campbeltown, Lochend, H. M'Neil.
412. Kilbride, . . . A. Cameron.
413. Killeen, . . . J. M. M'Pherson.
414. Shiskan, . . . A. Nicol.

84. Kilmory, . . . H. Munro.
85. Lochranza, . . .

KIRKCALDY.

415. Dysart, . . . N. L. Walker.
416. East Wemyss, . . . G. F. Knight.
417. Kennoway, . . . D. M. Macalister.
418. Kinghorn, . . . J. H. Ballingal.
419. Kinglassie, . . . J. Speirs.
420. Kirkcaldy, . . . J. Stalker.
421. Abbots hall, . . . W. Gibson.
422. Dunnikier, . . . J. Black.
423. Inverteil, . . . W. Milne.
424. Leven, . . . D. Fergusson.
425. Lochgelly, . . . P. Macainsh.
426. Markinch, . . . A. B. Campbell.

86. Burntisland, . . . D. Couper, D.D.
87. Pathhead, . . . J. Buchan.
88. Leslie, . . . J. Logan.

KIRKCUDBRIGHT.

Congregations contributing at the rate of
10s. and upwards per Member.

427. Auchencairn, . . .	P. M'Neill.
428. Balmaghie, . . .	J. Johnstone.
429. Borgue,	G. Elder.
430. Castle-Douglas, . .	G. Brown.
431. Girthon,	J. Robertson.
432. Glenkens,	J. Haining.
433. Kirkcudbright, . .	{ J. M'Millan, D.D.
	{ A. Marshall.
434. Tongland,	{ J. Rhenius.
	{ A. Skene.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

LANARK.

435. Abington,	R. Logan.
436. Carluke,	J. White.
437. Douglas,	C. Gordon.
438. Lanark,	D. Mackintosh.

LEWIS.

LINLITHGOW.

439. Armadale,	A. Black.
440. Bathgate,	J. Kessen.
441. Bo'ness,	D. Wilson.
442. Falkirk,	L. H. Irving.
443. Grangemouth, . .	J. Sinclair.
444. Kirkliston,	J. C. Burns.
445. Linlithgow,	W. M. Nicolson, B.D.
446. Polmont,	J. Anderson.
447. Slamannan,	Archd. Reid.
448. Torphichen,	A. F. Murray.
449. Uphall,	A. Luke.
450. Whitburn,	J. Macknight.

LOCHCARRON.

LOCKERBIE.

451. Annan,	J. Gailey.	89. Kirkpatrick-	{ G. Mills.
452. Canonbie,	A. W. Milne.	Fleming,	
453. Ecclefechan, . . .	W. Howie.	90. Moffat,	{ R. Kinnear.
454. Halfmorton, . . .	W. Smith.		{ A. Moody Stuart.
455. Johnstone,	J. Macqueen.		
456. Langholm,	D. S. Smith.		
457. Lochmaben,	E. B. Hill.		
458. Lockerbie,	A. D. Campbell.		

LORN.

459. Appin,	D. C. Ross.
460. Glenorchy,	D. Macalister.
461. Muckairn,	T. Mackenzie.

MEIGLE.

462. Airhie,	J. F. Linn.	91. Blairgowrie, 1st Ch.	J. Baxter.
463. Alyth,	A. Ferguson.	92. Rattray,	A. Ross.
464. Blairgowrie, South,	M. White.		
465. Coupar-Angus, . .	T. Bain.		
466. Cray,	J. Robertson.		
467. Glenisla,	J. W. Simpson.		
468. Meigle,	A. M'Pherson.		
469. Newtyle,	J. Fleming.		

MULL.

Congregations contributing at the rate of 10s. and upwards per Member.	Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.
470. Strontian, . . . A. M'Leod.	
471. Tobermory, . . . C. Ross.	

NAIRN.

472. Ardclach, . . . A. M'Donald.	93. Ardersier, . . . A. Cameron.
473. Cawdor, . . . S. F. M'Lauchlan.	94. Nairn,
474. Auldearn, . . . W. G. Forrester.	
475. Croy, A. G. M'Leod.	

ORKNEY.

476. Papa Westray, . . J. Peddie.	95. Firth, J. Roy.
	96. Harray, J. R. Anderson.
	97. Orphir, W. Omand.

PAISLEY.

477. Bridge of Weir, . . T. Carruthers.	98. Barrhead, W. Young.
478. Inchinnan, A. M'Turk.	99. Houston, J. Scott.
479. Paisley, Gaelic, . . A. Mackintosh.	100. Johnstone, H. Mair.
480. „ High, J. B. Sturrock.	101. Lochwinnoch, . . . J. G. Cunningham.
481. „ St. George's, J. Thomson, D.D.	102. Paisley, Martyrs', W. Macindoe.
482. Pollockshaws, East, D. Stewart.	103. „ Middle, . . . W. Fraser, LL.D.
483. „ West, N. Brodie.	
484. Renfrew, D. Neilson.	

PENPONT.

485. Closeburn, . . . J. Hutton.	104. Penpont, D. Black.
486. Glencairn, . . . P. Borrowman.	
487. Sanquhar, S. Smith.	

PERTH.

488. Abernethy, . . . R. Stevenson.	105. Errol, A. Campbell.
489. Arngask, J. Young.	106. Perth, Knox's, J. Rainnie.
490. Collace, J. Reid.	107. Stanley, . . . { W. Mather.
491. Dunbarney, . . . J. H. Wells.	{ J. F. Thomson.
492. Forgandenny, . . J. Drummond.	
493. Kinfauns, B. F. Greig.	
494. Logiealmond, . . . J. Watson.	
495. Methven, J. M'Leish.	
496. Perth, Middle, . . T. Dymock.	
497. „ St. Leonard's, R. Cowan.	
498. „ St. Stephen's, J. Tulloch.	
499. „ West, Jas. Gibson.	
500. Pitcairngreen, . .	
501. Scone, { C. C. Stewart.	
	{ A. K. M'Murphy.

SELKIRK.

502. Ashkirk, A. Giles.	108. Lauder, { T. Waters.
503. Bowden, J. Pirie.	{ J. Mitchell.
504. Galashiels, W. W. Smith.	
505. Ladhope, J. Spence.	
506. Melrose, W. Cousin.	
507. Selkirk, W. Steven.	
508. St. Boswells, . . . A. Terras.	
509. Stow, T. N. Brydon.	
510. Yarrow, T. M'Crindle.	

SHETLAND.

Congregations contributing at the rate of
10s. and upwards per Member.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

SKYE AND UIST.

511. Raasay, A. Galbraith.

109. Kilmuir, J. S. Macphail.

110. Sleat, F. Graham.

ST. ANDREWS.

512. Carnbee, J. Mellis.

111. Anstruther, A. Gregory.

513. Crail, J. Jackson.

112. Ferryport-on-Craig, . . W. P. Falconer.

514. Elie, W. Wood.

515. Forgan, N. M'Leod.

516. Largo, { R. L. Brown.
W. Bruce.

517. Leuchars, A. Cleghorn.

518. St. Andrews, . . . J. Ainslie, D.D.

519. Strathkinnes, . . . J. B. Irvine.

STIRLING.

520. Alloa, East, . . . J. Wallace.

521. " West, J. M. Scott.

522. Alva, Robert M'Intosh.

523. Bannockburn, . . . S. K. Niven.

524. Clackmannan, . . . J. Drummond.

525. Denny, J. Cowie.

526. Dollar, G. H. Knight.

527. Dunipace, T. Robertson.

528. Larbert, F. M'Pherson.

529. St. Ninian's, . . . R. M'Corkle.

530. Stirling, North, . . A. Beith, D.D.

531. " South, W. F. Goldie.

532. Tullibody, A. Thom.

STRANRAER.

533. Cairnryan, J. Jamieson.

113. Portpatrick, . . . A. Urquhart.

534. Glenluce, G. Wilson.

535. Inch, P. Ferguson.

536. Kirkcolm, W. Armstrong.

537. Kirkmaiden, . . . J. Cavan.

538. Leswalt, A. Warrack.

539. Sheuchan, G. Sherwood.

540. Stoneykirk, . . . T. Brown.

541. Stranraer, G. Charles.

STRATHBOGIE.

542. Botriphnie, . . . R. Grant.

114. Keith, W. Gillespie.

543. Gartly, H. M'Intosh.

115. Rothiemay, . . . W. Ingram.

544. Huntly, W. Burnett.

TAIN.

545. Invergordon, . . . C. Sinclair.

116. Fearn, J. M'Donald.

546. Logie-Easter, . . . M. Macdonald.

117. Kilmuir, Easter, . . D. C. Macdonald.

547. Nigg, W. Fraser.

118. Kincardine, . . . J. M'Callum.

119. Rosakeen, J. H. Fraser.

TONGUE.

TURRIFF.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s 6d and under 10s per Member.	
548.	Drumblade, . . . A. Forbes.	120.	Forgue, . . . A. Wishart.
549.	Forglen, . . . W. Grant.	121.	Fyvie, . . . W. Ewan.
550.	Gamrie, . . . D. S. Dykes.	122.	Macduff, . . . J. Gardiner.
551.	Montquhitter, . . J. Simpson.	123.	Turriff, . . . J. Sutherland.

WIGTON.

552. Newton-Stewart, .	J. M. M'Culloch.	124. Sorbie, . .	{ S. C. Blair.
553. Whithorn, etc., .	F. F. Anderson.		{ J. Gorrie.
554. Wigton,	{ D. C. A. Agnew.		
	R. Gladstone.		

Free Church of Scotland.

SPECIAL REPORT

OF THE

SUSTENTATION FUND COMMITTEE

Upon the SURPLUS Fund Plan and relative subjects.

MAY 1876.

I. Surplus Fund Plan.

AFTER receiving and maturely considering the Report of a Sub-Committee on the operation and results of the Surplus Fund Plan, the Committee, by a majority of 49 to 8 votes, adopted the following resolutions, which they now beg leave to report to the General Assembly :—

1. That they approve of the Statistical Tables, with remarks thereon, prepared by the Secretary of the Committee, and direct the same to be transmitted, along with the present deliverance of the Committee, to the General Assembly, through the Commission, for their information.

2. That these documents be sent to the Ministers and Treasurers of the Sustentation Fund in the several Congregations of the Church for their information, and in order that they may make such use of them as may seem best for promoting the interests of the Sustentation Fund.

3. That along with these documents a letter be sent to the Ministers and Treasurers by the Joint-Conveners of the Committee, with a view to their using their influence to accomplish within the current year what was contemplated in 1867.

4. That in the view of the facts established by the Statistical Tables, the Committee recommend the Assembly to adhere to the existing plan for the distribution of the Sustentation Fund,—a plan which has proved so eminently successful in increasing the incomes of all Ministers, and in stimulating the liberality of Congregations.

5. They further recommend that in the event of the primary object contemplated in 1867 being accomplished by Ministers who receive the larger surplus having a stipend of £200 from the Sustentation Fund, the Committee should be instructed by the Assembly to consider to what extent any sum still remaining to be divided shall be applied to increasing the amount of the Equal Dividend.

II. Mode of obtaining Statistics of Membership.

The Committee recommend that the following instructions to Presbyteries be issued by the General Assembly :—

That Presbyteries shall make the state of the Membership in their several Congregations the subject of careful inquiry at the end of every year.

That they shall obtain from Kirk-sessions an Annual Return as at 31st March, certified by the Minister and Kirk-session, showing—

The number of Members at the beginning of the year.

The number added during the year by admission or transference.

The number struck off by death, removal, the exercise of discipline, or any other cause.

The number remaining at the end of the year.

That they shall transmit an Abstract of such Returns, along with the yearly Presbyterial Return of Members and Adherents appointed to be made in connection with the Surplus Fund Plan, to the Sustentation Fund Committee, who shall tabulate the same, and report thereon to the General Assembly ; and on transmitting the Abstract of the Congregational Returns the Presbyteries shall make such remarks or explanations as appear to be called for.

That Schedules shall be supplied to Kirk-sessions and Presbytery Clerks for the purpose of making such Returns.

III. Provision for Ministers in the Presbytery of Shetland.

Having considered the Memorial from the Presbytery of Shetland praying for an increase of the Stipends of those Ministers in the Presbytery who are not on the Platform of the Equal Dividend, the

Committee recommend to the General Assembly to make the following additional allowances to the Ministers referred to, viz. :—

1. An addition to the Grant from the General Sustentation Fund to the Ministers of Coningsburgh, Walls, Yell, Dunrossness, Fetlar, and Weisdale, of £7, being the rate payable to the Widows' and Orphans' Fund.

2. A grant of £20 from the Supplementary Sustentation Fund to each of the Ministers of these Charges so long as he is not on the Equal Dividend Platform, and the Stipend he now receives is not augmented by endowment or otherwise; but declaring that such grant shall not begin to be paid until after each Minister has served the Charge for three years.

IV. Rules of the Surplus Fund Plan applicable to the Highlands and Islands.

The Committee have given much consideration to this subject, but have not been able as yet to propose any way of obviating the difficulties which have been represented to occur in practically working out the present rules. They have, however, received some valuable suggestions from Ministers in the Highlands, and are very hopeful of being able to propose some plan that will be satisfactory; and with this view they have appointed a special Sub-Committee to confer with Ministers and Presbyteries on the subject.

In name and by authority of the Committee,

G. MELDRUM,
Secretary.

GENERAL SUSTENTATION FUND.

THIRD TRIENNIAL INVESTIGATION.

STATISTICAL TABLES, WITH REMARKS THEREON BY
THE SECRETARY OF THE COMMITTEE, *December 1875.*

THE following Lists and Abstracts, which have been prepared for the purpose of exhibiting the progress of the Sustentation Fund during the past eight years, and the present condition of the FREE CHURCH OF SCOTLAND as regards the maintenance of the Ministry, are submitted to the Committee with a view to the report which they have to make to next General Assembly, in connection with the triennial inquiry into the operation and results of the Surplus Fund Plan, which now falls to be made for the third time.

- I. GENERAL VIEW—Showing the sums raised yearly since 1867, and the number of Ministers drawing the Surplus Fund.
- II. LIST OF CONGREGATIONS—Showing the sums contributed by each in 1867 and in 1875, the Increase or Decrease, the rate of Contribution per member, and the number of Contributors at various rates.
- III. LIST OF CONGREGATIONS—Showing the number of MEMBERS in 1867, 1868, 1874, and 1875, and the amount contributed last year to the Sustentation Fund and to Congregational Funds.
- IV. LIST OF CONGREGATIONS—Showing the INCOME of their Ministers for the year 1874-75 from all sources, so far as these come under notice of the General Treasurer.
- V. PRESBYTERIAL VIEW—(mainly an Abstract of No. II.)—showing the increase in each Presbytery since 1867, and the average rate of giving per member. Showing also Presbyteries arranged in order of rate of giving per member.
- VI. PRESBYTERIAL VIEW—Showing the number of Congregations in each Presbytery drawing the Surplus Fund, and the number excluded from participation on account of the amount of their contribution being less than £60, or their rate of contribution being less than 7s. 6d. per member; and Table showing the *Congregations grouped in classes* according to the rate of giving *per Congregation*, and the number in each class drawing Surplus Fund in 1875.
- VII. SERIES OF TABLES exhibiting the Financial condition of *Congregations not participating in the Surplus Fund*, distinguishing those in the *Highlands and Islands* from those in the *Lowlands* and self-supporting from aid-receiving Congregations.

It may be useful to the members of Committee that the Secretary should accompany these Tables with notes explanatory of their contents and showing their results.

TABLE I.—*General View.*

The fund raised by *Congregational Associations* has risen from £116,743, 8s. 8d. in 1867 to £153,486, 13s. 2d. in 1875, being an increase of £36,743, 5s. 6d., or 31 per cent.

The amount of *Donations and Legacies* has also in most of these years been larger than before, especially in the last year 1875.

This increase has afforded an addition of £13 to the universal Equal Dividend, raising it from £144 in 1867 to £157 in 1875. It has also provided an addition from Surplus Fund of £36 to 523 Ministers, and £18 to 141 Ministers, making the income from the Fund of these two classes respectively £193 and £175 to each Minister, leaving 163 Ministers drawing the Equal Dividend of £157 only.

The question naturally will arise, Since the increase realised approaches so near the increase of *one-third* or 33½ per cent., which it was computed would afford a universal Equal Dividend of £200 or nearly so, how does it happen that we are still so far short of that attainment? The reason will be found in the fact, that in the course of these eight years there have been added to the Church 66 newly sanctioned charges, the increased income from which, to a large extent, goes to swell the aggregate increase, without increasing the Dividend Fund; while at the same time, 42 aid-receiving charges have been added to the Platform of the Equal Dividend, constituting a large addition to the burden upon the fund available for Equal Dividend.

The increase above shown, it will be observed from the Table, has arisen chiefly in the first year 1867-68, and in the two last years 1873-74 and 1874-75. In the intermediate years the fund did no more than hold the ground it had previously gained, the apparent increase being attributable to the addition of newly sanctioned charges.

The large increase in Congregations appearing in the last two years, actually took place within the limits of little more than twelve months, having commenced about September 1873, and been substantially completed about November 1874—the result of that one year's effort having been to add £23,527 to the produce of Congregational Associations. The subjoined Table will show the gradual growth and progress of this increase :—

Increase above the same period of the preceding year.

At 15th September 1873,	.	.	.	.	.	£1,148	17	2
„ October	„	.	.	.	.	2,035	5	1
„ November	„	.	.	.	.	2,566	17	1
„ December	„	.	.	.	.	4,407	7	6
„ January 1874,	.	.	.	.	.	7,009	3	4
„ February	„	.	.	.	.	8,846	10	10
„ March	„	.	.	.	.	11,236	8	0
„ April	„	.	.	.	.	13,053	10	2

At 15th May	1874,	£15,719	4	4
„ June	„	17,541	15	11
„ July	„	19,299	2	11
„ August	„	20,085	9	0
„ September	„	20,502	15	9
„ October	„	21,870	15	4
„ November	„	22,874	17	4
„ December	„	23,270	5	7

The only previous movement for increase of the fund at all comparable in its result to this, was that made between the years 1854 and 1856, called the *one-fourth more* movement, but the increase then obtained was very much less, being only £14,337.¹

TABLE II.—*Congregational List, showing amount of Increase, rate of giving, etc.*

This list supplies the means of forming a judgment as to what each Congregation is doing for the fund, how far they have taken their due share of the movement for increase, and how they stand when compared with other Congregations around them. It shows the rate of giving per member in each Congregation, and whether the Minister participates in the Surplus Fund or not. And it throws light upon the condition of two pretty numerous classes of Congregations :—namely. first, those Congregations which are indebted to one or more large subscriptions for the respectable position they occupy, the contributions of the Congregation generally being altogether inadequate; and secondly, Congregations having some well-to-do members and families, but occupying a low place in the list, because there are no subscriptions rising much, or at all, above the rate of working people.

The following Abstracts drawn from the Table will throw light upon the present state of Congregations, and the progress which they have made since 1867.

Rate of giving per Member.

1 Congregation exceeds the average rate of			£5	0	0	per member.
1	„	„	4	0	0	„
6	„	under £3, but at or above	2	0	0	„
79	„	under £2, „	1	0	0	„
502	„	under £1, „	0	10	0	„
164	„	under 10s., „	0	7	6	„
76	„	under 7s. 6d., „	0	5	0	„
61	„	under 5s.				
26	„	blank.				
<hr/> 916 <hr/>						

Number of Congregations on the Platform contributing at certain rates in 1868, 1872, and 1875.

	1868.	1872.	1875.
At and above 10s. per member,	266	334	523
At and above 7s. 6d., but under 10s.,	202	197	141
Under 7s. 6d.,	310	287	163

¹ A Table exhibiting the progress of the Fund yearly since the Disruption will be found prefixed to the Annual Financial Report of the Committee to the General Assembly.

Hence it appears, that since 1868 the number of Congregations contributing at and above 10s. per member has well-nigh been doubled; that not much less than *two-thirds* of the whole Congregations on the Platform are now contributing at that rate; and that the number contributing less than 7s. 6d. per member has diminished by nearly one-half, and does not now amount to *one-fifth* part of the whole Congregations on the Platform.

Congregations classified according to the amount of their Contributions in 1867, 1872, and 1875.

	1867.	1872	1875.
At and under £25 per annum .	17	12	9
At £25 to £50 „ .	81	65	32
At £50 to £60 „ .	64	47	19
At £60 to £75 „ .	101	112	116
At £75 to £100 „ .	145	160	154
At £100 to £150 „ .	165	164	192
At £150 to £200 „ .	98	131	127
At £200 to £300 „ .	47	66	95
At £300 to £500 „ .	39	42	48
Above £500 „ .	21	27	37
	<hr/> 778	<hr/> 826	<hr/> 829

One hundred and fifty-one Congregations have *decreased* since 1867. All the rest, excepting a few who have merely maintained their position, have increased more or less. It is certainly disappointing to find that at the close of a period of special and united exertion to improve the state of the Fund, and considering the great benefit which all our Ministers, without exception, have derived therefrom in the improvement of their stipends, so many Congregations have not only given no aid to that movement, but have actually fallen back from the position they previously occupied. It will be seen from Tables VII. that 57 of these decreasing Congregations are among those who do not participate in the Surplus Fund. But all of these have shared in the increase of the Equal Dividend, while the remaining 94 decreasing Congregations have shared also in the Surplus Fund.

In forming a judgment upon these Congregations, however, it is necessary to discriminate, and to have regard to special circumstances which in many cases explain and account for the decrease. Some Congregations were vacant during part of last year, others have lost one or more large contributors,—or have lost a number of members by removal or emigration; and some have suffered diminution by the erection of new charges in their neighbourhood. But such explanations do not apply to nearly one half of the large number of decreasing Congregations.

TABLE III.—*Congregational List, showing number of Members, etc.*

The first column of this list shows the number of members taken from the ordinary schedule of Statistics of the year 1867, being the year immediately preceding the introduction of the Surplus Fund plan.

The second column shows the number contained in the first return—namely that of 1868—made by Presbytery Clerks under the regulation of that plan. The third column shows the return made in the year 1874, being the return upon which the last division of Surplus proceeded. The fourth column contains the return made in 1875.

It has always been considered to be a question of much importance what would be the effect of the present plan of the fund upon the Membership, and upon the returns of Membership. It is probable that sufficient time has not yet passed to allow that effect to be fully developed, but, while bearing this in mind, the results to be derived from the present list will be regarded with much interest.

These results are not shown in the Table, as it has been thought desirable that it should exhibit the exact state of the returns made in each year, and as there have always been numerous blanks, differing from year to year, the mere summations of these returns would not have shown results which were exactly comparable.

This remark applies especially to the returns from the Presbyteries in the Highlands and Islands, which have always been, and still are, so incomplete as to make it impossible to exhibit, in the case of these Presbyteries, a comparative estimate of the Membership (*i.e.* the equivalent in adherents) at different dates. These Presbyteries, therefore, are left out of view in the estimate now to be made, which is confined to the Membership of the fifty-one Lowland Presbyteries. For the purpose of comparison, any blanks which occur have been filled from other sources or from previous years.

In the Lowland Presbyteries, fifty-one in number, the aggregate number of members, as obtained from the yearly schedule of statistics sent by Deacons' Courts to the General Assembly in April 1867, was

The number returned by Presbyteries in terms of the rules anent the Surplus Fund was,

in April 1868,	198,022
in April 1874,	202,280
in April 1875,	204,832

There has therefore been an increase in the eight years between 1867 and 1875, of 7,062

But what is the increase which might have been expected to take place within that period?

There is, first, what may be called the natural increase corresponding to the growth of the population. Assuming that growth to have been at the same rate as that which was ascertained during the ten years embraced in the last census of the population of Scotland—namely, about ten per cent., or one per cent. per annum,—and that the membership of the Free Church ought to have maintained a corresponding increase, it follows that from this cause the membership in 1875 should have exceeded that of 1867 by about 16,000.

But further, there have been added to the Church within these

eight years *sixty-six* new congregations,¹ many of them situated in populous mining districts, or forming territorial charges in our cities. Each of these new charges must have added to the Church a new growth of Members drawn from masses of the population which were not previously in connection with any Church. It is very difficult to form any clear estimate or idea of the gain derived from this source. Many of these new Congregations are large, but they embrace members drawn from other Free Churches; they embrace also much of the natural growth before referred to drawn from other parts of the country. But it appears to be a not unreasonable supposition that each of these Congregations has added 100 to the membership of the Church, or 6100 in all.

It may thus be assumed, as the result of this estimate, that our membership should at this time have shown an increase over 1867 of 22,100. But it is shown above that, on the basis of the Presbyterian returns, the increase was only 7062. There is therefore a deficit of 15,000, or about $7\frac{1}{2}$ per cent.

This deficit will of course, and reasonably, be held to have been caused chiefly by the effect and operation of the rules under which the Surplus Fund is divided. The members of the Committee will form their own opinion, both as to the soundness of the above estimate, and whether the supposed deficit is more than might fairly and reasonably have been expected to occur by the working of a plan which makes it to be for the interest of each session, in behalf of its Minister, to look closely to its membership, and strike off, with promptitude and exactness, any doubtful or uncertain names, which under the previous system might have been allowed to remain and accumulate for a lengthened period.

Whatever opinion may be formed on these points, it cannot be doubted that this is a matter so important as to call for the earnest consideration of the Committee and the Assembly, and the adoption of such rules as may tend to secure on the part of kirk-sessions a uniform method of keeping their communion rolls; and on the part of Presbytery clerks a reliable mode of certifying and reporting their results.

The reporter would take the liberty to suggest that Presbyteries should be instructed to take into consideration the state of the membership in each Congregation as shown in the present Tables, and specially to advert to those in which a notable decrease has occurred; and for the future, to make this matter the subject of inquiry at the end of every year, obtaining from each kirk-session a report of the growth of its membership by admission or by transference, and its decrease by death, transference, or other cause; and to make the result of this inquiry part of the annual return of Statistics to the General Assembly. By thus keeping a current account of the membership of the Church, under the supervision of the Presbyteries, it is thought that the special return, now under consideration, might be made more uniform and more reliable; while such an inquiry seems to fall quite properly within the sphere of the Presbyteries' duties and functions.

¹ All these Congregations will be found in their proper places in Tables II., III., and IV., and a List of them is appended to Table II., page 62.

TABLE IV.—*Congregational List, showing the Income of Ministers.*

This list shows the income for the year 1874-75, connected with all the ministerial charges of the Free Church. The congregations are divided into two classes, namely: Those which are, and those which are not, on the Platform of the Equal Dividend. The various Funds embraced in the List will be seen from the heads of the columns, and the notes prefixed to the Table. And an Abstract at the end (page 112) shows the number of ministers drawing the various rates of stipend therein stated.

A similar statement which had been prepared by the Secretary in 1869, though not printed, affords the means of comparing the income of ministers *now and six years ago*; and of showing the improvement which has taken place in the interval. This will be most conveniently shown in the following Table:—

Income of Ministers on the Platform in 1869 and 1875.

	1869.	1875.
Number of ministers whose income is less than £150, .	46	34
All these are Colleague ministers.		
At and above £150, and less than £200,	558	329
" £200, " £300,	126	355
" £300, " £500,	94	130
" £500,	12	27
	<hr/> 836	<hr/> 875

The average Income of each minister, which in 1869 was £202, 11s., has been raised to £240 in 1875; or, if Colleagues are left out of view, to £245.

The sources from which these incomes were derived may be compared in like manner as follows:—

Funds yielding Income of Ministers on Platform.

	1869.	1875.
Equal Dividends,	£118,312 0 0	£129,962 18 8
Surplus Fund,	4,097 10 0	21,402 0 0
Congregational Supplements, .	42,325 17 2	53,903 6 0
Other Funds,	4,588 19 7	5,027 17 4
TOTAL,	<hr/> £169,324 6 9	<hr/> £210,296 2 0

It must be specially observed that the comparative views now given, gratifying though they are, do not by any means show the full amount of improvement which has taken place since the year 1867, when the present plan of the fund was introduced. The comparison only goes back to the year 1869 after the Equal Dividend had risen from £144 to £150, and a Surplus Fund of small amount had been realised over and above, and if there had been the means of instituting a comparison with the state of matters in or before 1867, the result would have been much more remarkable.

A return recently made by order of the House of Commons and published by its authority, furnishes the means of making a comparison between the income of ministers of the *Free Church* and the livings of ministers of the *Established Church of Scotland*. That return embraces the income of parish ministers and ministers of Parliamentary Churches. The total number in the return is 1044, but of these 74 are blank, leaving 970 charges, in regard to which the following particulars are given, viz.:—the stipends from Teinds and other sources—the sums legally payable for communion elements,—and the annual valuation of each Manse and glebe as stated in the Assessment Roll of the parish. The return does not include *quoad sacra* and mission charges. The following Table exhibits the Platform charges of the Free Church (omitting colleagues) set over against these Parish and Parliamentary charges of the Establishment.

	Free Church.	Established Church.
Number of Ministers whose Stipends are less than £200,	329	261
Number at and above £200 and under £300,	355	250
„ „ £300 „ £500,	130	432
„ „ £500,	27	27
	<hr/> 841	<hr/> 970
The average Stipend in the Free Church is	£245	0 0
„ „ in the Established Church,	284	0 0

It will be observed that the comparison here is made between the Platform charges of the Free Church and the Parochial and Parliamentary charges of the Established Church. The non-Platform charges of the Free Church left out of view are about 90 in number, and their position will be shown below. In the case of the Established Church, the *quoad sacra*, mission, and other charges amount to a much larger number, probably three hundred. The reporter has not been able to find materials for instituting a comparison of the *whole ministerial charges* of the two Churches, but there can be no doubt that the advantage in favour of the Established Church shown in the above abstract would be very much diminished. The addition made to the average Stipend of Free Church Ministers since 1867 is about £50. It only therefore needs another such advance to place the Ministers of the Free Church fully on a par, as regards money stipend, with the Parochial Ministers of the Establishment.

It would be out of place, and aside from the object of this report, to prosecute further the present inquiry, but it would be easy to show that as regards *manses*, the Free Church is fairly abreast of the Establishment. *Glebes*, of which there are in the Established Church nearly 900, of the annual value of about £28 each, are as yet comparatively few in the Free Church, although the number of such pertinents of the living, or of local endowments in another form, is increasing.

The income of Ministers of charges *not on the Equal Dividend Platform* is shown at the end of the list (page 112). There are 90 such

charges, with 86 Ministers. They are in course of being raised to the Platform in order of seniority at the rate of six per annum. None of these Ministers receive less than £100; 35 receive less than £150. The remaining 50 Ministers receive £150 and upwards, to £500. The average income of this class of Ministers is £177, 17s.

TABLE V.—*Presbyterial Abstracts showing amount and rate of Increase, and average rate of giving per Member, in each Presbytery since 1867.*

1. *Increase.*

All the Presbyteries have increased more or less since 1867, excepting the Presbyteries of *Skye and Uist* and *Lewis*. The rate of increase per cent. in each Presbytery upon the amount of contributions in 1867 will be seen in the Table; but a right judgment on this subject can only be arrived at by reference to the Congregational List No. II. For example, the two Presbyteries (Mull and Abertarff) which appear to have made the greatest amount of increase will be found, on reference to the List No. II., to be indebted for that position to the fact that one or two of their Congregations were vacant and made little or no remittance in 1867, and that new Congregations have since that year been added to the Presbytery.

Taking 31 per cent. to be the medium or average rate of increase, it appears that 26 Presbyteries have attained or exceeded that rate, that 45 have made a smaller rate of increase, the least being about 10 per cent., and that two Presbyteries have decreased.

2. *Rate of Contribution per Member.*

1 Presbytery (Dumbarton) exceeds the average	rate of	£1	0	0 per member.
4 Presbyteries exceed		0	15	0 "
40	"	0	10	0 "
18	"	0	7	6 "
5	"	0	5	0 "
3	" are under.	0	5	0 "
1	" (rate not ascertained).			
<hr/> 72				

TABLES VI.—*Presbyterial and Classified Abstracts, showing distribution of Surplus.*

The object of these Tables is to show how the Surplus Fund is distributed among Congregations,—1. As they are grouped in Presbyteries; and 2. As classified according to the amount of their contributions to the Sustentation Fund.

There are four Presbyteries, *Lewis*, *Lochcarron*, *Shetland*, and *Tongue*, which receive no part of the Surplus Fund; and six other

Presbyteries, Caithness, Dornoch, Lorn, Orkney, Skye and Uist, and Strathbogie, in which only a small proportion—about one-fourth—of the Congregations participate in the Surplus.

Any other remarks suggested by these Tables will come more conveniently in connection with the next and concluding set of Tables.

TABLES VII.—*Congregations on the Platform not participating in the Surplus Fund.*

The series of Tables which follows will probably be looked to with special interest, as furnishing the best test of the practical working of the Surplus Fund Plan. They embrace all the Congregations on the Equal Dividend Platform, whose Ministers did not last year participate in the Surplus Fund, and give such particulars regarding each of them as are fitted fully to exhibit their financial condition. Congregations in the *Highlands and Islands* are distinguished from Congregations in the *Lowlands*; and each of these classes is subdivided into three groups, namely: 1. Self-supporting Congregations; 2. Congregations contributing £60 or above, but less than 7s. 6d. per member; 3. Congregations contributing less than £60.

Similar Tables to these accompanied the Special Report of the Committee to the Assembly of 1873, and it may be interesting at the outset to give a general view of the number of Congregations in each class at the present time, compared with the number three years ago.

Lowland Congregations—

	1872	1875
Self-supporting,	40	21
Aid-receiving, giving £60 and above,	58	31
Giving less than £60,	75	31
	<hr/>	<hr/>
Lowlands,	173	83

Highland Congregations—

Self-supporting,	17	6
Aid-receiving, giving £60 and above,	54	45
Giving less than £60,	43	29
	<hr/>	<hr/>
Highlands,	114	80
	<hr/>	<hr/>
Total,	287	163

It thus appears that the number of Ministers excluded from the Surplus Fund has been reduced in these three years from 287 to 163. Of these 163, 83 are in the Lowlands, and 80 in the Highlands and Islands. This great reduction, which largely affects all the classes of Congregations above enumerated, is very gratifying; and an examination of these lists will produce the conviction that the next three years may, and ought to, witness a further and very great reduction.

1. *Self-supporting Congregations (Lowland and Highland),
giving less than 7s. 6d. per member.*

The number of these at the present time is in the *Lowlands* 21, and in the *Highlands* 6. Three years ago the numbers were 40 and 17 respectively. The following remarks by the Convener in his address to the Assembly of 1867, on the occasion of his proposing the adoption of the Surplus Fund plan, refer to the class of Congregations now under consideration. "Another objector may say, 'We have Congregations with four, five, six, or even eight hundred members, whose average rate of contribution is only four or five shillings. It would cost them much less to give a good supplement to their Minister than to raise their average contributions to the point that would qualify them to participate in the Surplus Fund.' I answer, It is quite true. But I ask at the same time, Are not these Congregations giving their Ministers a good supplement at present? I know they are, and just for that very reason the proposal now before the Assembly does not concern itself with them. Their Ministers have a tolerably fair stipend already. If any of them get it to any extent at the expense of their Congregations not acting fairly towards the Sustentation Fund, let the Church deal with these Congregations and get the wrong repaired if it can. This is not a scheme to rectify such evils. It makes no pretence of meddling such supplements at all. Its one single but all-important object is to get an adequate stipend for that large class of our Ministers who either have no supplement at all, or none that is worth the naming."

These remarks by the Convener completely meet the case of these Congregations. A glance at the last column in the Tables will show that all these Congregations, with one exception, give their Minister a supplement exceeding the higher rate of Surplus. The excepted case is a Highland Congregation which possesses a local endowment.

2. *Aid-receiving Congregations (Lowland and Highland) giving more than £60 but less than 7s. 6d. per Member.*

The number of these has been reduced in three years from 58 to 31 in the Lowlands, and from 54 to 45 in the Highlands.

On referring to the final column in the list of *Lowland* Congregations it will be seen that the remarks of the Convener, above quoted, apply with almost equal fitness to this class of Congregations. Of the 31 Congregations, 22 give their Ministers substantial supplements, leading to the conclusion that they find it easier to improve their Minister's living in this manner than by qualifying for the Surplus Fund. With regard to the nine Congregations which receive little or no supplement, there appears to be no reason why they should not, as well as their neighbours, improve the condition of their Ministers, either by supplements or by means of the Surplus Fund.

This list of aid-receiving Congregations in the *Lowlands* seems to call for special notice. It embraces a number of large Congregations,

with a membership of 300 to 600, able to raise large local funds, and yet imposing themselves as a burden upon the Fund by drawing more from it than they pay in. No one will be disposed to grudge to the Ministers of these Congregations the supplements which they receive, but it is not just or reasonable that such supplements should be given at the expense of the General Fund, by Congregations with a membership so large as to be quite able at least to support their own Ministers without extraneous aid. The attention of the Committee and of the Assembly, as well as the Ministers and Congregations referred to, has been repeatedly directed to this unwarrantable appropriation of the benefits of the Fund, and it is most desirable that means should now be used to put an end to so great an abuse.

Among the 45 *Highland* Congregations supplements are not so numerous or so large.

3. *Congregations (Lowland and Highland) contributing less than £60 to the Fund.*

From the outset these Congregations have been excluded from participation in the Surplus Fund. They were referred to by the Convener in his speech to the Assembly of 1867, in the following terms:—"Of the disqualifying conditions there are two, the one is "that no Congregation giving less than £60 as its contribution for the "year shall participate in the Surplus Fund. This may seem hard, "but it is mainly, at least, the hardness of a necessity under which we "are placed by the limited pecuniary resources at our disposal. Every "Congregation contributing less than £60 to the Sustentation Fund "will by receiving the usual dividend of £150 be costing the Church "at the very least £90 a year. In fact not a few of these Congrega- "tions will be costing it sums ranging from £90 up to £120, and even "to £130. The whole number of Congregations included in this class "is 146, and the average number of their Church members is 135. "It is obvious from these facts that it would not be a wise or even a "very warrantable policy on the part of a Church like ours to employ "on behalf of such Congregations any larger amount of those pecuniary "means which the Divine Head of the Church places at her disposal "for the support of Gospel Ordinances, than she is doing already."

The number of these has been reduced in three years from 75 to 31 in the Lowlands, and from 43 to 29 in the Highlands; the total number being now 60. In 1867 it was 162.

The average amount of contribution of the 31 *Lowland* Congregations is £43, 10s. Each of them, therefore, is a burden upon the Fund to the average amount of £113, 10s. The average contribution of the 29 *Highland* Congregations is £35. Each of them, therefore, draws from the Fund, on the average, £122 beyond their own contribution.

As a class, these Congregations, though greatly diminished in number, have made no improvement since 1867, the decreasing Congregations in the *Lowlands* being nearly equal in number and

amount of decrease to the increasing ones. In the *Highlands* the decrease much exceeds the increase. Of course all of these Congregations have derived benefit from the present plan, to the extent of the increase of the Equal Dividend from £144 to £157.

Of the 31 Congregations in the *Lowlands*, 12 have a membership of 150 or more. The position of such Congregations in the present list is evidently one which cannot be justified. If these and some other Congregations in this list were in the position of applying for sanction, or for leave to call a Minister, the least sum that would be required of them would be, in accordance with established practice, £80, or in some exceptional cases £60, per annum. With regard to the few Congregations in this list to which these remarks do not apply, these form a small class, whose case must be met, if need be, in a special and exceptional way.

With reference to this whole class of Congregations, now happily so much reduced in number, the last sentence of the Convener's remarks above quoted seems to be quite conclusive.

The results of the foregoing examination of Congregations whose Ministers *do not participate in the Surplus Fund*, may thus be summed up :

27 *Self-supporting* Congregations give less than 7s. 6d. per member, but give supplements to their Ministers exceeding the higher rate of Surplus.

37 *Aid-receiving* Congregations give less than 7s. 6d. per member, but give substantial supplements to their Ministers.

39 *Aid-receiving* Congregations in the *Highlands* and *Lowlands* give less than 7s. 6d. per member, and do not supplement their Ministers—without any apparent reason why they should occupy this position of financial inferiority.

31 *Lowland* Congregations giving less than £60, on the average give £43, 10s. each, and therefore draw from the Fund £113, 10s. each beyond their giving.

29 *Highland* Congregations giving less than £60, on the average give £35 each, and therefore draw from the Fund £122 each beyond their giving.

163 in all.

CONGREGATIONS IN THE HIGHLANDS AND ISLANDS.

It may be useful to remind the Committee of the Special regulations under which these Congregations participate in the Surplus Fund; such regulations being required owing to the fact that the *Membership* in these Congregations does not constitute the same measure of the strength of the Congregation as it does in *Lowland* Congregations. The following is the substance of these Regulations :—

1. *Adherents* are defined in the following terms :—“ That the list of “ Adherents shall embrace not only seat-rent-payers, and those who

“ have sittings allocated to them ; but all persons who by their attendance at a particular church make it to be understood that it is their habitual place of worship, and that they are connected with or adhere to the Congregation ; including all those who, although they may be a part of the year absent, have their permanent home in the district.”

2. In the following Presbyteries *two-thirds* of the number of *Adherents* above 14 years of age are held to be equivalent to the membership in Lowland charges, with a view to ascertaining the average rate of contribution per member, viz. :—Presbyteries of Dunoon and Inverary, Kintyre, Islay, Breadalbane, Abernethy, Elgin, Forres, Nairn, Inverness, Chanonry, Dingwall, Tain, Caithness, and parts of the Presbyteries of Lorn, Mull, Abertarff, and Dornoch.

3. In the following Presbyteries, *one-half* of the number of *Adherents* above 18 years of age are held to be the equivalent of membership, viz. :—Presbyteries of Tongue, Lochcarron, Skye and Uist, and Lewis, and parts of the Presbyteries of Lorn, Mull, Abertarff, and Dornoch.

4. Persons in receipt of parochial aid are to be indicated in the Roll, and may be deducted from the total number returned by the Presbytery Clerk.

It will be observed that the effect of rule No. 3 is, that an average contribution of 3s. 9d. or 5s. from each Adherent above 18 years of age will entitle the Minister to draw one or other of the two rates of Surplus Fund.

The return of Adherents was more generally observed last year than in former years ; but there still remain 39 Congregations on the Platform which have failed to obey the injunction of the General Assembly. These 39 Congregations are distributed as follows :¹—

Presbytery of Abernethy,	.	.	.	.	1	Congregation
„ Breadalbane,	.	.	.	.	1	„
„ Caithness, .	.	.	.	.	5	„
„ Chanonry,	.	.	.	.	1	„
„ Dornoch, .	.	.	.	.	5	„
„ Inverness,	.	.	.	.	3	„
„ Kintyre, .	.	.	.	.	1	„
„ Lewis, .	.	.	.	.	8	„
„ Lochcarron,	.	.	.	.	4	„
„ Skye and Uist, .	.	.	.	.	5	„
„ Tain, .	.	.	.	.	1	„
„ Tongue, .	.	.	.	.	4	„
					<hr/>	
					39	„
					<hr/>	

Only a few communications have been transmitted to the Committee in explanation of the want of these returns, and in every case it is

¹ This list includes only Platform charges. It agrees with Table III., column 1875 ; but not with Table II., in which blanks have been supplied from the Schedules of Statistics, so far as these afforded materials for doing so, in order to make the Presbyterial Abstracts and average rates of contribution more complete and accurate.

ascribed to the difficulty and injustice of practically applying the definition of *Adherents* to the particular circumstances of the Congregations. These communications are herewith laid before the Committee for their consideration. No suggestion has been received of any other or better mode of estimating the strength of Congregations in the Highlands and Islands.

Of the 179 Highland Congregations on the Platform 99 participated in the Surplus Fund of last year.

CONGREGATIONS IN SHETLAND.

The Presbytery of Shetland embraces *nine* Congregations, of which *three* are upon the Equal Dividend Platform, viz.: Delting, Lerwick, and Unst. One, Coningsburgh, was placed by deliverance of the Committee, in April 1861, on the footing of receiving £80 from the Fund in addition to the contributions of the Congregation, which are required to be at least £40. Two, viz., Walls and Yell, were sanctioned as Ministerial charges by the Assembly of 1863, on the footing of receiving £80 from the Sustentation Fund in addition to their own contributions, which are required to be at least £30. Three Congregations, viz., Dunrossness, Fetlar, and Weisdale, were sanctioned by the Assembly of 1866 on the footing of receiving £40 from the Sustentation, and £40 from the Home Mission Funds, in addition to their own contributions, which are, in these cases also, required to be £30.

The contributions of these six Congregations not on the Platform have been fluctuating, and generally have fallen short of the stipulated sum.

The charges of Dunrossness, Fetlar, and Weisdale were sanctioned “on the understanding that strenuous efforts shall be made to secure “an endowment for the three charges, which endowment shall be “applied in the way of relieving, first, the Home Mission Committee, “and then the Sustentation Fund Committee, from payment of the “grants now authorised.” It is believed that nothing has been done in the way of procuring such endowment.

Last year the membership of these six Congregations was as follows :—

Coningsburgh,	.	.	.	.	.	.	.	.	290
Walls,	.	.	.	.	.	.	.	.	175
Yell,	.	.	.	.	.	.	.	.	224
Dunrossness,	.	.	.	.	.	.	.	.	79
Fetlar,	.	.	.	.	.	.	.	.	123
Weisdale,	.	.	.	.	.	.	.	.	163
Total,									1054

The whole amount raised last year for the Fund by the 9 Shetland Congregations was £306, 0s. 4d., being an average of £34 each. The

total sum paid to ten Ministers (including the colleague at Unst) was £1262, 8s. 11d.

Within the last few years the condition of the six Ministers not on the Platform has been improved by the erection of Manses. These have been provided by means of grants from the General Building Fund, and special subscriptions raised generally among the Members of the Church.

A memorial has been transmitted by the Presbytery of Shetland to the Committee representing the inadequate provision made for the Ministers of these six Congregations, and requesting the Committee to "recommend to next General Assembly some satisfactory increase of salary."

SUMMARY of RESULTS, *comparing 1875 with 1867.*

£36,743, 5s. 6d. has been added to the Income from Congregations, being an increase of 31 per cent.

The Equal Dividend has been raised from £144 to £157.

The number of Congregations giving more than £150 has been increased from 205 to 307.

The number of Congregations giving less than £60 has been reduced from 162 to 60.

The number of Congregations whose Ministers participate in the Surplus Fund is 664, being four-fifths of the whole number of charges on the Platform; of these, 523 drew the higher rate of £36, and 141 the lower rate of £18.

The number of Congregations on the Platform whose Ministers do not participate in the Surplus is 163, being one-fifth of the whole number on the Platform.

The average Income of 829 Ministers on the Platform is £240, none (excepting Colleagues) having less than the Equal Dividend of £157. Omitting Colleagues the average Income is £245.

The average Income of Ministers on the Platform (excluding Colleagues) has been increased by £50.

The average Income of 86 Ministers not on the Platform is £177, 17s., none having less than £100.

Within this period *sixty-six* new Congregations have been organised and sanctioned as Ministerial charges, and fifty-nine Congregations have been placed upon the Platform of the Equal Dividend.

G. MELDRUM,

Secretary.

I.—GENERAL VIEW.

**Showing the Sums raised Yearly in 1867 and Eight following Years,
and the number of Ministers drawing the Surplus Fund.**

	Contributions from Congregational Associations.	Legacies and Donations.	TOTAL.	Surplus Fund.	Equal Dividend.	Surplus Fund Dividends.		No. of Ministers Drawing Sur- plus Fund.		No. of Congregations on the Platform.
						1st Class.	2d Class.	1st Class.	2d Class.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	...	...	.
1866-67,	116,743 8 8	4,981 17 7	121,725 6 3	.....	144 0 0	...	...	...	...	773
1867-68,	123,614 18 1	7,697 12 4	131,312 10 5	3,878 16 6	150 0 0	10 0 0	5 0 0	266	202	778
1868-69,	125,080 15 0	7,045 1 7	132,125 16 7	4,023 1 10	150 0 0	10 0 0	5 0 0	316	202	787
1869-70,	126,218 5 11	5,044 13 2	131,262 19 1	1,229 2 9	150 0 0	3 0 0	1 10 0	328	200	801
1870-71,	127,441 8 2	9,593 6 4	137,034 14 6	5,184 5 10	150 0 0	12 0 0	6 0 0	329	212	812
1871-72,	128,823 12 5	8,854 3 0	137,677 15 5	4,951 9 1	150 0 0	11 0 0	5 10 0	335	196	819
1872-73,	129,959 16 0	6,363 3 10	136,322 19 10	2,906 14 10	150 0 0	7 0 0	3 10 0	345	187	825
1873-74,	145,679 0 4	6,433 8 0	152,112 8 4	16,601 16 5	150 0 0	32 0 0	16 0 0	437	167	827
1874-75,	153,486 13 2	10,210 2 10	163,696 16 0	21,550 18 6	157 0 0	36 0 0	18 0 0	523	141	827

II.—LIST OF CONGREGATIONS

Showing—Sums contributed by each, in 1867 and in 1875.

Increase or Decrease.

Rate of Contribution per Member.

Number of Contributors at various Rates.

NOTE.—Those Congregations which are not on the Platform of the Equal Dividend are placed at the end of each Presbytery, below the first summation.

A List of those which have been sanctioned as Ministerial Charges by the Assemblies of 1867-74 and intervening years, is subjoined to this Table, page 62.

The column of Members is taken from the Returns for the year to 31st March 1874, except in the case of Highland Presbyteries, in which the Returns for the year to 31st March 1875 are inserted. Those marked (+) indicate *three-fifths* of the number of Adherents returned *above 14 years of age*; and thus (‡) *one-half* of the number of Adherents returned above 18 years of Age.

The fractions in the column “Rate per Member” are tenths of a penny.

The figures immediately following the names of the Congregations indicate those whose Ministers received the *Surplus Fund* in May 1875—1 drawing the higher rate, and 2 the lower.

TABLE NO. II.

LIST OF CONGREGATIONS and their CONTRIBUTIONS to the SUSTENTATION FUND for the Years 1866-67 and 1874-75, showing the Increase or Decrease, the Rate per Member, and other particulars.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.						Amount contributed from Seat-rents and other sources.		
			YEAR TO 15TH MAY				At and above £12.		At £6 and below £12.		At £1 and below £6.			Below £1.	
			1875.	1867.		Increase.	Decrease.	£	s.	d.	£	s.			d.
Aberdeen.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Aberdeen—Bonaccord,	2	744	348	12 11 153	18 8	194	14 8	...	...	...	...	...	...	...	...
2. East,	1	808	575	1 11 631	17 2	...	...	56	15 8	...	...	...	...	...	...
3. Gaelic,	2	174	73	...	82 7 4	...	...	9	7 4	...	...	...	...	...	...
4. Gilcomston,	...	870	157	16 10 225	15 4	...	...	67	18 6	...	...	...	...	...	...
5. High Church,	2	644	257	10 26	...	281	10	...	...	...	...	...	...	...	...
6. Holburn,	...	657	200	8 9 216	4 9	...	...	16	1	...	...	...	...	...	...
7. Knox's,	...	825	168	5 174	18 5	...	...	11	8	...	...	...	...	...	...
8. Mariners',	...	281	65	8 10 61	2 8	4	6 2	...	...	...	...	...	...	...	...
9. Melville,	...	463	120	15 10 31	...	89	15 10	...	...	...	...	...	...	...	...
10. North Church,	2	550	206	10 171	5	35	5	...	...	...	...	...	...	...	...
11. St. Clement's,	...	655	206	11 2198	11 8	12	19 11	...	...	...	...	...	...	...	...
12. South,	1	1217	801	9 8535	16 8	265	18	...	...	...	...	...	...	...	...
13. Trinity,	1	839	923	9 7701	19 1	221	10 6	...	...	...	...	...	...	...	...
14. Union,	...	405	96	15 6152	15 8	221	10	...	...	...	...	...	...	...	...
15. West,	1	884	1164	7 11878	5 4	291	2 7	...	...	...	...	...	...	...	...
16. Banchory-Devenick,	1	172	86	4 10112	7 11	...	...	26	3	...	...	...	...	...	...
17. Belhelvie,	1	188	89	...	80 10	8	10	...	...	...	...	...	...	...	...
18. Blackburn,	1	185	102	14 2 98	5 2	9	9	...	...	...	...	...	...	...	...
19. Cults,	1	113	120	...	105	15	...	...	...	...	...	...	...	...	...
20. Kingawells,	1	92	150	...	140	10	...	...	...	...	...	...	...	...	...
21. Maryculter,	...	192	48	8 8 48	13 4	5	5 1	...	...	...	...	...	...	...	...
22. Newhills,	2	280	108	1 8 97	16 7	5	5 1	...	...	...	...	...	...	...	...
23. Old Machar,	2	248	100	9 11100	2 8	17	8 9	...	...	...	...	...	...	...	...
24. Peterculter,	2	250	106	17 4 89	13 7	17	8 9	...	...	...	...	...	...	...	...
25. Ruthrieston,	1	107	172	17 1	...	172	17 1	...	...	...	...	...	...	...	...

TABLE NO. II.

[illegible]

TABLE NO. II.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.										Amount contributed from Seat-rents and other sources.		
			YEARS TO 16TH MAY				Increase.	Decrease.	At and above £12.			At £6 and below £12.			At £1 and below £6.				
			1875.		1867.				£	s.	d.	£	s.	d.	£	s.		d.	
			£	s.	d.	£													s.	d.	£	s.	d.
Abertarff.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.			
1. Ballachulish, .	1 . 18 2	+120	79 . 4	...	4	...	...	...	...	...	...	...	...	...	...	...
2. Fort Augustus, .	1 . 12 1	+125	75 10 5	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Fort William, .	1 . 18 1	+141	92 18 6	...	...	...	...	...	...	...	...	...	...	...	...	...
4. Glenurquhart, .	1 . 10 .	+380	165 14 2	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Kilmalie, .	1 . 11 1	+181	100 11 4	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Kilmonivaig, .	1 . 12 1	+102	62 . .	...	...	...	...	...	...	...	...	...	...	...	...	...
		999	575 9 9	...	...	...	...	...	...	...	...	...	...	...	...	...
Alford.																			
1. Auchindoir, .	1 . 11 4	110	62 9 4	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Keig and Tough, .	1 . 10 8	144	74 . 9	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Kinnethmont, .	1 . 10 8	178	92 17 7	...	...	...	...	...	...	...	...	...	...	...	...	...
4. Towie, etc., .	1 . 12 8	95	60 8 .	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Alford, .	... 17 6	522	289 15 8	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Rhynie, .	... 12 11	104	91 4 2	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Strathdon, .	... 16 10	95	75 16 .	...	...	...	...	...	...	...	...	...	...	...	...	...
Arbroath.																			
1. Arbirlot, .	1 . 18 11	166	115 14 1	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Arbroath—East, .	2 . 9 11	822	160 2 8	...	...	...	...	...	...	...	...	...	...	...	...	...
3. High Street, .	1 . 12 7	254	160 . .	...	...	...	...	...	...	...	...	...	...	...	...	...
4. Inverbrothock, .	2 . 8 10	488	215 9 10	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Knox's, .	1 . 12 4	829	204 . 11	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Ladyloan, .	2 . 8 8	988	409 8 11	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Barry, .	1 . 10 7	206	109 10 .	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Carnyllie, .	1 . 10 8	241	124 4 6	...	...	...	...	...	...	...	...	...	...	...	...	...

[illegible]

TABLE NO. II.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.					No. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.										Amount contributed from Seat-rents and other sources.
			YEAR TO 15TH MAY					At and above £12.	At £6 and below £12.	At £1 and below £6.	Below £1.							
			1875.	1867.	Increase.	Decrease.	Below £1.											
							£ s. d.				£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.			
14. Maybole, . . .	10 . .	2085	1469 6 10	1173 4 .	314 18 5	18 15 7	1	12 . .	38 63 16 6	167 62 13 8	23 . .							
15. Monkton, . . .	10 11 .	874	187 18 11	155 2 . 9	32 16 2	...	...	...	...	...	...	...	...	...	...
16. Newton-on-Ayr, . . .	8 27 .	192	104 15 5	73 . 1 11	31 15 4	...	...	...	...	...	...	...	...	...	...
17. New Cumnock, . . .	7 7 .	490	201 11 9	192 1 11	9 9 10	...	...	...	...	...	...	...	...	...	...
18. Old Cumnock, . . .	11 36 .	472	179 . .	141 17 2	37 2 10	...	...	...	...	...	...	...	...	...	...
19. Ochiltree, . . .	10 84 .	808	171 4 11	188 12 1	82 12 10	...	...	...	...	...	...	...	...	...	...
20. Stair, . . .	14 . .	136	70 . .	65 7 6	4 12 6	...	...	...	...	...	...	...	...	...	...
21. Symington, . . .	14 . .	101	71 1 .	67 . .	4 1 .	...	...	...	...	...	...	...	...	...	...
22. Tarbolton, . . .	13 . .	105	68 7 11	65 13 4	2 14 7	...	...	...	...	...	...	...	...	...	...
23. Troon, . . .	10 9 .	150	80 13 .	81 1 2	...	...	...	...	...	...	...	...	...	...	...
	11 74 .	206	120 . .	96 . .	24 . .	...	...	...	...	...	...	...	...	...	...
		4564	2723 19 9	2249 . .	494 8 6	19 8 9												
Biggar and Peebles.																		
1. Broughton, . . .	12 83 .	144	91 7 6	78 10 9	12 16 9	...	...	...	...	...	...	...	...	...	...
2. Culter, . . .	13 27 .	230	152 1 8	117 17 .	34 4 8	...	...	...	...	...	...	...	...	...	...
3. Innerleithen, . . .	18 94 .	186	174 13 1	66 5 7	108 7 6	...	...	...	...	...	...	...	...	...	...
4. Kirkurd, . . .	13 114 .	154	107 7 7	90 10 1	16 17 6	...	...	...	...	...	...	...	...	...	...
5. Peebles, . . .	18 92 .	224	210 15 8	128 . 9	87 14 11	...	...	...	...	...	...	...	...	...	...
6. Skirling, . . .	16 81 .	120	100 1 .	74 11 6	25 9 6	...	...	...	...	...	...	...	...	...	...
7. Ellridgehill, . . .	11 2 .	1058	836 6 1	550 15 8	285 10 5	...	...	...	...	...	...	...	...	...	...
		68	87 19 .	24 1 2	13 17 10	...	...	...	...	...	...	...	...	...	...
		1126	874 5 1	574 16 10	299 8 8	...	...	...	...	...	...	...	...	...	...
Breadalbane.																		
1. Aberfeldy, . . .	11 34 .	+278	154 1 4	150 1 .	4 . 4	...	...	...	...	...	...	...	...	...	...
2. Ardenaig, . . .	9 86 .	+117	54 7 9	53 4 6	1 8 8	...	...	...	...	...	...	...	...	...	...
3. Glenlyon, . . .	17 71 .	+117	102 17 10	54 8 1	43 9 9	...	...	...	...	...	...	...	...	...	...

TABLE NO. II.

[illegible]

TABLE NO. II.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				NO. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.								Amount contributed from Seat-rents and other sources.	
			YEAR TO 15TH MAY				At and above £12.		At £6 and below £12.		At £1 and below £6.		Below £1.			
			1875.	1867.	Increase.	Decrease.	£	s.	d.	£	s.	d.	£	s.		d.	£	s.	d.
Brought forward,	£ s. d.	2289	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
7. Latheron, . . .	...	+...	600 8 8	466 19 2	133 4 6	...	...	...	...	...	...	...	...	...	68 17 .	...
8. Lybster, . . .	...	+...	92 18 6	70 . .	22 18 6	82 . .	...	...	...	...	...	...	...	...	...	...
9. Olrig, . . .	5 5 ³	+872	55 . .	187 . .	...	...	...	...	...	...	...	...	...	...	...	...
10. Pulteneytown, . .	9 2 ⁸	+845	101 . 6	90 . .	11 . 6	...	...	...	...	...	...	...	...	...	...	...
11. Reay, . . .	...	+...	158 16 6	151 . 1	7 16 5	...	...	...	...	...	...	...	...	...	...	...
12. Thurso—First, . .	7 11 ¹	+684	150 . .	102 11 10	47 8 2	...	...	...	...	...	...	...	...	...	...	...
13. West, . . .	1 10 7 ³	+294	270 18 10	204 8 11	66 14 11	...	...	...	...	...	...	...	...	...	...	...
14. Watten, . . .	5 6 ⁷	+360	156 . .	184 . .	22 . .	...	...	...	...	...	...	...	...	...	...	...
15. Westerdale, . . .	6 4 ³	+240	100 . .	86 10 .	13 10 .	...	...	...	...	...	...	...	...	...	...	...
16. Wick, . . .	5 5 ⁴	+747	76 6 9	56 6 9	20 . .	...	...	...	...	...	...	...	...	...	...	...
			208 11 .	161 . .	42 11 .	...	...	...	...	...	...	...	...	...	...	...
17. Keiss, . . .	3 10 ⁸	5331 +309	1964 15 8 60 . .	1659 11 9 50 7 .	387 8 6 9 18 .	82 . .	...	...	...	...	...	...	...	...	...	...
		5640	2024 15 8	1709 18 9	396 16 6	82 . .	...	...	...	...	...	...	...	...	...	...
Chanonry.																
1. Avoch, . . .	12 5 ³	+150	98 6 6	62 15 6	30 11 .	...	...	...	...	...	...	...	...	...	...	...
2. Cromarty, . . .	11 10 ⁸	+477	283 8 1	239 8 5	48 19 8	...	...	...	...	...	...	...	...	...	...	...
3. Fortrose, . . .	11 6 ⁸	+228	131 16 8	70 7 7	61 9 1	...	...	...	...	...	...	...	...	...	...	...
4. Killearnan, . . .	4 4	+386	72 14 9	57 10 2	15 4 7	...	...	...	...	...	...	...	...	...	...	...
5. Knockbain, . . .	4 10 ⁴	+420	102 4 8	108 10 5	...	6 5 9	...	...	...	...	...	...	...	...	...	...
6. Resolis, . . .	6 1 ⁴	+279	85 5 6	68 9 6	21 16 .	...	...	...	...	...	...	...	...	...	...	...
		1890	768 16 2	602 1 7	173 . 4	6 5 9	...	...	...	...	...	...	...	...	...	...
Cupar.																
1. Abdie, etc., . . .	16 5 ²	163	125 16 10	97 17 4	27 19 6	...	...	...	...	...	...	...	...	...	...	...
2. Auchtermuchty, . .	9 1 ¹	183	83 4 2	56 17 6	26 6 8	...	...	...	...	...	...	...	...	...	...	...

TABLE NO. II.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	52
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TABLE NO. II.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.						NO. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.										Amount contributed from Seat-rents and other sources.		
			YEAR TO 15TH MAY						At and above £12.				At £6 and below £12.		At £1 and below £6.		Below £1.				
			1875.	1867.		Increase.		Decrease.		£	s.	d.	£	s.	d.	£	s.	d.		£	s.	d.
Brought forward,																					
8. Pitligo,	£ s. d.	1870	980 8 10	774 4 7	181 8 7	3 12 7	25 9 4	1	12 10 .	...	...	12 16 4	80 5 .	18 18 10	...	...	...	...	...	...
9. Rathen,	1 10 5	149	77 12 8	74 . 7	28 15 8	...	...	...	...	...	...	23 48 9	159 6 9	1 9 8	...	...	...	...	...	...
10. Strichen,	1 14 11	149	111 4 8	87 8 7	15 8 2	...	...	...	...	...	...	22 35 4	184 9 11	12 .	...	...	...	...	...	...
11. St. Fergus,	1 10 10	165	89 18 .	74 4 10	18 2 4	...	...	...	...	...	...	10 19 .	166 61 .	10 14 2	...	...	...	...	...	...
	1 10 9	169	91 6 .	78 8 8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Peterhead, Territorial, ...	1 10 6	2502	1299 19 1	1088 1 8	287 6 9	25 9 4	...	...	...	...	...	36 71 17	17 6 16	13 6 8	...	...	...	...	...	...
		68	96 4 7	...	96 4 7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		2565	1896 8 8	1088 1 8	888 11 4	25 9 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dingwall.																					
1. Alness,	8 4 4	+880	187 10 .	100 . 8	87 10 .	...	...	...	20 .	1 10 .	22 38 8	884 69 7	...	...	...	...	...	...	...	...
2. Dingwall,	11 2 1	+519	290 . 4	280 11 8	59 8 4	...	...	...	48 .	5 89 18	60 121 17	368 82 3	...	...	...	...	...	...	...	...
3. Fodderty,	12 1 1	+869	224 1 4	28 17 .	200 4 4	...	...	...	20 .	...	16 21 5	462 78 7	...	...	...	...	...	...	...	...
4. Kilmoreack,	8 4 1	+868	151 8 .	188 . .	18 8 .	...	...	...	16 .	6 . .	28 48 4	847 84 4	...	...	...	...	...	...	...	...
5. Kiltearn,	4 11 1	+800	78 14 8	128 15 .	...	55 . 9	...	...	12 .	20 .	23 85 15	244 77 18	...	...	...	...	...	...	...	...
6. Maryburgh,	10 4 6	+225	116 16 .	47 18 8	68 17 9	...	...	...	...	...	20 57 6	241 59 9	...	...	...	...	...	...	...	...
7. Urquhart,	8 8 4	+860	149 2 7	184 15 8	14 6 11	...	...	...	20 .	...	20 46 8	353 82 14	...	...	...	...	...	...	...	...
8. Urray,	4 8 4	+540	127 . .	150 10 .	...	28 10 .	...	...	...	...	80 45 .	585 105 .	...	...	...	...	...	...	...	...
		8006	1269 12 2	954 7 7	898 15 4	78 10 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dornoch.																					
1. Assynt,	7 9 9	+221	85 18 6	47 7 6	88 6 .	...	...	...	...	...	5 8 .	426 71 18	...	...	...	...	...	...	...	...
2. Clyne,	6 8 6	+866	122 16 6	118 1 8	9 14 10	...	...	...	...	...	6 7 4	824 115 12	...	...	...	...	...	...	...	...
3. Crichton,	10 1 1	+270	187 . .	118 . .	24 . .	...	...	...	...	...	15 82 8	484 99 13	...	...	...	...	...	...	...	...
4. Dornoch, . . . . .	...	+...	170 . 3	168 . 7	2 . .	...	...	...	...	...	4 10 .	880 88 .	...	...	...	...	...	...	...	...
5. Golspie,	5 11 11	+264	78 2 3	95 17 7	...	17 15 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...

	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
6. Helmsdale,	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
7. Lairg,	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
8. Rogart,	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
9. Rosehall,	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
10. Steer,	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79</																					

TABLE NO. II.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. of Contributors and Amount of their Contributions.								Amount contributed from Seat-rents and other sources.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
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1. Abernyte, etc., . . .	1 1	8 8 ^a	120	142	8 8	9	81	17 11	60	10 10	...	2
2. Broughty Ferry—East, West, . . .	1 2	11 ...	268	671	8 8	8	346	12 .	824	11 8	...	6	54	...
3. Dundee—Albert Sq., . . .	1 .	18 4 ⁷	581	584	6 5	5	316	10 7	217	15 10	...	10	8 2	...
4. Chalmers, . . .	1 .	15 8 ^a	162	127	5 6	6	112	2 4	15	8 2	...	...	...	...
5. Chapelshade, . . .	2 .	8 6 ^a	246	105	...	...	77	14 .	27	6 .	...	...	...	...
6. Dudhope, . . .	1 .	10 7 ^a	610	323	10	9	252	2 6	71	8 8	...	4	24	...
7. Hilltown, . . .	2 .	7 11	452	180	7 7	7	100	1 2	80	6 5	...	1	6	...
8. St. Andrew's, . . .	2 .	8 8 ^a	932	406	...	9	258	19 9	147	1 .	...	...	...	...
9. St. David's, . . .	2 .	8 8 ¹	886	345	6 5	5	821	18 4	28	13 1	...	7	62	...
10. St. John's, . . .	1 .	11 8 ^a	341	192	8 8	8	165	3 1	27	5 7	...	3	30	...
11. St. Paul's, . . .	1 .	13 10 ^r	560	388	19 8	8	426	16 2	...	...	...	6	44	...
12. St. Peter's, . . .	1 1	18 6 ¹	525	1010	15 7	7	659	1 1	351	14 6	...	7	54	...
13. Wallacetown, . . .	2 .	9 8 ^a	771	373	13 5	5	318	10 9	55	2 8	...	...	...	...
14. Wellgate, . . .	2 .	8 4 ^a	300	125	7 1	1	103	1 .	22	6 1	...	8	21	...
15. Willison, . . .	2 .	7 6 ^a	295	111	7 9	9	67	16 6	48	11 3	...	...	...	...
16. Liff, . . .	1 .	12 10 ^a	576	370	6 4	4	208	8 11	162	2 5	...	...	...	...
17. Lochee, . . .	1 .	18 7 ^a	181	121	18 7	7	71	...	50	18 7	...	...	...	...
18. Longforgan, . . .	2 .	8 8 ^a	838	140	...	...	128	...	11	19 7	...	...	...	...
19. Mains, . . .	1 1	17 2 ^a	168	302	19 4	4	158	8 6	144	10 10	...	8	19	...
20. Monifieth, . . .	1 .	17 2 ^a	134	115	5 9	9	103	17 1	11	8 8	...	2	16	...
21. Monikie, . . .	1 .	14 4	120	86	...	...	80	9 10	5	10 2	...	...	...	...
22. Tealing, . . .	1 .	15 7 ^a	126	98	7 10	10	121	4 11	...	...	...	5	85	...
23. . .	1 .	15 8 ^a	164	129	...	8	117	8 2	11	17 6	...	8	20	...
24. Dundee—Bonnet Hill, . . .	...	9 . ¹	8746	6402	6	6	4596	10 .	1866	4 1	60 18 7	...	...	...
25. M'Cheyne, . . .	1 .	19 8 ^a	277	124	15 4	4	60	...	64	15 4	...	...	...	...
26. Monifieth—South, . . .	...	17 . ^a	811	306	1 10	10	40	...	266	1 10	...	2	15	...
			140	119	6 11	11	...	...	119	6 11	...	1	6	...
			9474	6952	4 7	7	4696	10 .	2816	8 2	60 18 7			
Dunfermline.														
1. Aberdour, . . .	1 .	11 4 ¹	165	98	12 .	...	80	16 1	12	15 11	...	2	12	...
2. Carnock, . . .	...	8 8 ^a	87	87	17 8	8	87	5 .	...	12 8	...	...	...	...
Carry forward, . . .			252	181	9 8	118 1 1	13 8 7							

TABLE NO. II.

[illegible]

TABLE NO. II.

3. Inverary,	2	8	11	+159	71	4	11	74	8	3	...	5	24	...	3	8	4</
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Congregations.		Rate per Member.	No. of Members.		YEAR TO 15TH MAY										No. of Contributors and Amount of their Contributions.										contributed from Seat-rents and other sources.			
			1875.		1867.		Increase.		Decrease.		At and above £12.		At £6 and below £12.		At £1 and below £6.		Below £1.											
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.										
Edinburgh.					281	228	10	70	153	8	158	7	153	8	2	44	8	24	59	28	272	92	2	4	£ s. d.			
1. Colinton, etc.,	1	17 1 ¹	159	17	7	154	2	7	5 15	7	153	7	153	8	...	...	...	...	...	...	...	...	...	...	£ s. d.			
2. Corstorphine,	1	17 6 ³	118	14	10	108	2	8	15 12	7	153	7	153	8	...	...	...	...	...	...	...	...	...	...	£ s. d.			
3. Cramond,	1	14 6 ³	1400	14	4	609	9	10	791	4	6	8	8	8	22	581	12	38	405	18	1	505	210	14	8	£ s. d.		
4. Edinburgh—Barelay,	1	4 4 ⁶	225	6	6	186	17	5	88	3	6	6	6	6	8	107	...	4	29	15	8	55	23	1	10	£ s. d.		
5. Buccleuch,	1	16 6 ³	225	11	2	218	18	5	6 12	9	6	12	9	9	4	...	...	...	...	...	...	...	...	...	...	£ s. d.		
6. Chalmers,	...	4 6 ³	159	5	11	103	18	1	55 12	10	55	12	10	10	...	...	...	...	...	...	...	...	...	...	...	£ s. d.		
7. Cowgate,	...	8 9	167	16	11	143	8	3	24 18	8	24	18	8	8	...	...	...	...	...	...	...	...	...	...	...	£ s. d.		
8. Dean,	1	11 10 ⁶	728	1	1	287	...	2	486	...	486	...	11	11	...	...	...	...	...	...	...	...	...	...	...	£ s. d.		
9. Grange,	1	4 11 ³	296	8	11	250	16	11	45 7	...	45	7	...	...	11	828	7	14	228	9	10	145	49	8	3	£ s. d.		
10. Greyfriars,	1	12 3 ⁶	1118	...	8	780	8	2	387	17	6	...	6	6	4	50	6	...	117	185	9	6	250	65	11	3	£ s. d.	
11. High Church,	1	15 3 ³	138	...	8	122	18	6	15 2	2	15	2	2	2	23	610	15	25	198	11	4	118	248	8	10	9	£ s. d.	
12. Holyrood,	...	7 1 ⁶	82	19	11	61	15	7	21 4	4	21	4	4	4	...	...	...	2	20	...	...	16	80	9	6	...	£ s. d.	
13. Knox's,	...	5 9 ⁷	452	5	...	278	11	1	178	13	11	...	11	11	...	...	...	2	12	...	...	6	9	10	...	...	£ s. d.	
14. Lady Glenorchy's,	1	16 2 ⁶	156	2	11	150	...	5	6 2	6	6	2	6	6	9	199	4	8	60	12	...	57	109	17	...	...	£ s. d.	
15. M'Crie,	2	9 8 ⁷	288	18	9	110	10	6	178	3	8	...	8	8	...	...	...	8	81	5	...	16	84	1	...	...	£ s. d.	
16. Morningside,	1	9 11 ¹	869	10	6	809	9	11	60	...	60	...	7	7	5	115	8	12	81	18	4	80	64	2	6	...	£ s. d.	
17. Newington,	2	9 11 ⁶	989	2	8	674	1	11	815	...	815	...	4	4	2	40	...	9	73	9	...	64	144	5	...	...	£ s. d.	
18. New North,	1	14 4 ³	422	5	11	378	16	8	43	9	8	...	8	8	29	575	8	18	152	16	6	92	198	1	...	...	£ s. d.	
19. Pilrig,	1	17 4 ¹	150	18	7	124	4	7	26	9	9	...	9	9	4	108	3	420	168	4	...	38	57	19	6	...	£ s. d.	
20. Pleasance,	...	8 9 ³	258	1	9	78	18	6	179	8	8	...	8	8	...	...	...	1	7	4	...	9	14	6	...	...	£ s. d.	
21. Roseburn,	1	8 1 ¹	117	10	11	128	11	1	59	1	5	...	5	5	6	127	10	...	25	16	...	24	60	11	7	...	£ s. d.	
22. Roxburgh,	...	7 4 ⁷	1299	18	...	1240	16	7	179	8	8	...	8	8	...	...	...	...	...	...	...	27	50	4	8	...	...	£ s. d.
23. St. Andrew's,	1	9 9 ⁷	296	12	7	297	6	3	59	...	...	...	...	...	30	882	...	21	171	11	6	110	252	...	6	...	...	£ s. d.
24. St. Bernard's,	1	11 4 ¹	210	4	1	181	...	...	29	4	1	...	1	1	...	25	...	10	88	14	...	8	14	10	...	...	...	£ s. d.
25. St. Columba's,	2	9 11 ³	271	14	9	228	11	2	48	3	7	...	7	7	...	69	...	5	85	14	...	29	62	12	...	...	...	£ s. d.
26. St. Cathbert's,	1	12 10 ⁶	224	4	9	250	3	1	...	...	...	...	...	...	4	36	...	4	29	10	...	25	49	8	6	...	...	£ s. d.
27. St. David's,	...	6 1	4400	...	...	8110	...	...	1290	...	...	...	...	...	94	2970	11	762	527	6	4	300	769	9	10	...	...	£ s. d.
28. St. George's,	1	7 2 ³	274	17	11	1040	11	6	...	...	...	...	...	...	5	147	...	5	48	...	...	62	150	19	6	...	...	£ s. d.
29. St. John's,	1	19 10	646	18	1	587	18	6	108	14	7	...	7	7	...	...	...	...	...	...	...	...	...	...	...	...	...	£ s. d.
30. St. Luke's,	1	6 10	620	10	8	555	9	9	65	...	...	...	...	...	11	250	10	...	15	121	2	...	170	15	...	...	...	£ s. d.
31. St. Mary's,	1	8 10 ⁴	274	18	2	274	13	8	...	...	...	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
32. St. Paul's,	1	10 11 ¹	274	18	2	274	13	8	...	...	...	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	...	...	...	3	42	2	...	7	52	...	...	...	...	...	...	...	£ s. d.
					501	274	18	2	274	13	8	3	42	2	...	7	52	£ s. d.
					501																							

TABLE NO. II.

33.	St. Peter's,	2	8	9 ⁴	1012	444	12	4	145	6	6	299	5	10	6	85	1</
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Congregations.	Rate per Member.	SUSTENTATION FUND.					NO. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.					Amount contributed from Seat-rents and other sources.
		YEAR TO 15TH MAY					At and above £12.	At £6 and below £12.	At £1 and below £6.	Below £1.		
		1875.		1867.		Increase.					Decrease.	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.							
Ellon.												
1. Cruden,	£ s. d. 7 8 ⁴	408	157 14 6	150 2 4	6 17 8	9 17 1	...	...	...	...	£ s. d. 81 4 1
2. Ellon,	8 1	180	72 14 6	82 11 7	...	9 17 1	...	...	...	...	17 8 10
3. Foveran,	18 10 ³	120	88 3	73 19 8	9 3 4	...	...	...	...	...	8 10
4. Methlic,	9 10 ¹	248	122 1	95 8 6	26 12 6	...	...	...	...	...	8
5. New Machar,	9 5 ⁷	351	166 6 1	153 8 1	13 3 1	...	...	...	...	...	18 18 9
6. Old Meldrum,	7 10 ³	459	180 8 2	193 8 1	...	12 19 11	...	...	...	...	20
7. Udny,	11 8	240	185	125	10	...	...	...	...	...	27 17 6
8. Slains,	1 7 4	2006	916 12 9	873 18 2	65 16 7	22 17	...	...	...	...	36 11 6
Fordoun.												
1. Benholm,	7 8 ⁴	208	80 4	48 1 10	32 2 2	...	...	...	...	...	...
2. Bervie,	6 2 ⁴	98	30 8	29 2 6	1 5 6	...	...	...	...	...	...
3. Fettercairn,	6 1 ³	164	50 8 1	52 8 10	...	1 15 9	...	...	...	...	...
4. Fordoun,	10 2 ³	188	93 4 6	63 10	30 8 8	...	...	...	...	...	...
5. Glenbervie,	15 1 ³	129	97 14	89 8 9	8 10 8	...	...	...	...	...	...
6. Kinneff,	10 4 ⁴	117	60 13 8	51 2 5	9 11 3	...	...	...	...	...	...
7. Laurencekirk,	10 10 ²	175	95 9	93 11 10	1 17 2	...	...	...	...	...	...
8. Marykirk,	10 1 ⁷	158	80 1 10	41 18 11	88 7 11	...	...	...	...	...	21 15 2
9. St. Cyrus,	10	201	101 5 2	89 13 11	11 11 3	...	...	...	...	...	16 18 3
10. Stonehaven,	9 6 ¹	287	186 9 6	122 4 8	14 4 10	...	...	...	...	...	85 16
Fordyce.												
1. Banff,	9 4 ⁴	688	298 18 8	249 8 11	49 4 9	...	...	...	...	...	...
2. Boyndie,	10 3 ⁴	147	75 12 10	44 4 8	81 8 2	9 3	
3. Beukie,	8 10 ³	422	81 8 2	53 1 8	28 6 6	

4. Cullen,	2	8	1	285	95	2	5	91	4	8</
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Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.				Amount contributed from Seat-rents and other sources.								
			YEAR TO 15TH MAY																
			1875.		1867.		Increase.		Decrease.			At and above £12.		At £6 and below £12.		At £1 and below £6.		Below £1.	
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,																			
3. Garioch, . . .	1 . 10 1	280	128 12 .	118 . 9	10 11 3	18 15 .	156	49 18 9	28 17 11	1 88 .	8 15 .	6 18 12	156	49 18 9	28 17 11	156	49 18 9	28 17 11	156
4. Insch, . . .	1 . 10 .	249	125 10 5	144 5 5	20 3 5	18 15 .	227	82 11 7	18 .	2 89 .	35 56 2	10 11 7	227	82 11 7	18 .	227	82 11 7	18 .	227
5. Inverurie, . .	2 . 9 1	451	205 7 10	184 15 4	20 12 6	20 12 6	190	89 19 .	20 16 .	10 11 7	10 11 7	10 11 7	190	89 19 .	20 16 .	190	89 19 .	20 16 .	190
6. Kintore, . . .	1 . 10 .	285	118 .	92 11 5	25 8 7	25 8 7	189	46 18 .	7 8 .	10 11 7	10 11 7	10 11 7	189	46 18 .	7 8 .	189	46 18 .	7 8 .	189
7. Lealie, . . .	1 . 10 .	180	90 13 5	54 7 5	36 6 .	17 .	164	46 7 .	20 .	10 11 7	10 11 7	10 11 7	164	46 7 .	20 .	164	46 7 .	20 .	164
8. Oyne, . . .	2 . 7 8	194	75 .	92 .	8 1 .	8 1 .	114	37 .	50 7 8	21 28 6	21 28 6	21 28 6	114	37 .	50 7 8	114	37 .	50 7 8	114
9. Rayne, . . .	... 6 10	210	72 .	80 1 .	8 1 .	8 1 .	2150	18 16 .	15 16 .	21 28 6	21 28 6	21 28 6	2150	18 16 .	15 16 .	2150	18 16 .	15 16 .	2150
10. Kemnay, . .	1 . 10	2089	985 7 1	866 1 4	118 1 9	48 16 .	186	17 7	185 12 11	1 18 .	1 18 .	1 18 .	186	17 7	185 12 11	1 18 .	186	17 7	185
		111	115 14 .	97 8 .	18 11 .	18 11 .	208	2 4	306 11 10	1 18 .	1 18 .	1 18 .	208	2 4	306 11 10	1 18 .	208	2 4	306
		2150	1051 1 1	968 4 4	181 12 9	48 16 .	186	17 7	185 12 11	1 18 .	1 18 .	1 18 .	186	17 7	185 12 11	1 18 .	186	17 7	185
Glasgow.																			
1. Bishopbriggs, .	1 . 17 7	186	120 .	120 .	20 .	20 .	178	10 6	679 11 10	1 18 .	1 18 .	1 18 .	178	10 6	679 11 10	1 18 .	178	10 6	679
2. Busby, . . .	1 . 12 11	185	120 .	100 .	99 18 5	99 18 5	679	11 10	202 8 10	1 18 .	1 18 .	1 18 .	679	11 10	202 8 10	1 18 .	679	11 10	202
3. Cathcart, . .	1 1 2 4	208	227 1 .	127 2 7	81 8 6	81 8 6	178	10 6	178 10 6	1 18 .	1 18 .	1 18 .	178	10 6	178 10 6	1 18 .	178	10 6	178
4. Chryston, . .	1 . 11 10	306	182 .	150 12 5	49 .	49 .	178	10 6	178 10 6	1 18 .	1 18 .	1 18 .	178	10 6	178 10 6	1 18 .	178	10 6	178
5. Cumbernauld, .	1 . 10 6	178	94 .	45 .	22 4 4	22 4 4	178	10 6	178 10 6	1 18 .	1 18 .	1 18 .	178	10 6	178 10 6	1 18 .	178	10 6	178
6. Glasgow—Anderston,	1 . 11 10	679	402 11 2	380 6 10	22 4 4	22 4 4	679	11 10	679 11 10	1 18 .	1 18 .	1 18 .	679	11 10	679 11 10	1 18 .	679	11 10	679
7. Argyle, . . .	2 . 8 10	202	89 4 .	116 19 8	81 8 8	81 8 8	202	8 10	202 8 10	1 18 .	1 18 .	1 18 .	202	8 10	202 8 10	1 18 .	202	8 10	202
8. Bridgegate, . .	... 5 10	588	172 10 6	141 1 10	78 2 7	78 2 7	588	5 10	588 5 10	1 18 .	1 18 .	1 18 .	588	5 10	588 5 10	1 18 .	588	5 10	588
9. Bridgeton, . .	2 . 7 6	482	181 9 .	108 6 5	29 10 2	29 10 2	482	7 6	482 7 6	1 18 .	1 18 .	1 18 .	482	7 6	482 7 6	1 18 .	482	7 6	482
10. Broomielaw, . .	2 . 7 6	229	86 .	56 10 8	5 .	5 .	229	7 6	229 7 6	1 18 .	1 18 .	1 18 .	229	7 6	229 7 6	1 18 .	229	7 6	229
11. Camlachie, . .	2 . 8 8	241	100 .	95 .	89 10 8	89 10 8	241	8 8	241 8 8	1 18 .	1 18 .	1 18 .	241	8 8	241 8 8	1 18 .	241	8 8	241
12. Campbell Street, .	... 4 1	481	89 10 .	93 4 .	89 11 7	89 11 7	481	4 1	481 4 1	1 18 .	1 18 .	1 18 .	481	4 1	481 4 1	1 18 .	481	4 1	481
13. Chalmers, . . .	2 . 7 6	800	118 .	78 8 9	612 14 10	612 14 10	800	7 6	800 7 6	1 18 .	1 18 .	1 18 .	800	7 6	800 7 6	1 18 .	800	7 6	800
14. College, . . .	1 4 18 0	347	1618 16 6	1001 1 8	75 11 3	75 11 3	347	18 0	347 18 0	1 18 .	1 18 .	1 18 .	347	18 0	347 18 0	1 18 .	347	18 0	347
15. Duke Street, . .	1 . 18 7	248	165 11 8	90 .	251 16 .	251 16 .	248	18 7	248 18 7	1 18 .	1 18 .	1 18 .	248	18 7	248 18 7	1 18 .	248	18 7	248
16. Finnieston, . .	1 . 12 4	898	551 .	299 4 .	67 16 10	67 16 10	898	12 4	898 12 4	1 18 .	1 18 .	1 18 .	898	12 4	898 12 4	1 18 .	898	12 4	898
17. Gorbals, . . .	1 . 11 2	815	176 17 8	109 .	91 18 8	91 18 8	815	11 2	815 11 2	1 18 .	1 18 .	1 18 .	815	11 2	815 11 2	1 18 .	815	11 2	815
18. Hope Street, . .	1 . 12 1	550	884 4 6	242 11 8	91 18 8	91 18 8	550	12 1	550 12 1	1 18 .	1 18 .	1 18 .	550	12 1	550 12 1	1 18 .	550	12 1	550

19.	Hutchesontown,	2	9	7 ^s	509	245	16	11	216	16	8	23	...	1	20	...	2	18	4	...	69	184	8	8	206	74	17	7	...			
20.	Knox's,	1	14	4 ^s	817	645	8	8	810	8	...	285	...	7	419	...	2	18	8	...	82	68	11	4	119	44	6	...				
21.	Kelvinside,	1	2	8 ^s	682	1850	5	...	417	10	...	982	15	...	664	...	36	287	...	...	117	280	16	10	248	79	10	4	...	
22.	Kinning Park,	2	7	11 ^s	607	240	8	5	162	8	6	77	19	11	...	25	...	2	17	...	...	52	110	7	6	262	87	18	10	...
23.	Kingston,	1	11	7 ^s	165	96	2	...	88	...	...	8	2	...	...	...	1	6	...	...	9	18	12	...	71	88	...	...	80	
24.	Lyon Street,	...	4	5 ^s	558	125	5	11	98	...	10	27	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25.	Maitland,	...	8	7 ^s	680	96	15	8	185	6	5	...	...	...	...	...	...	...	...	...	1	5	...	...	...	...	...	...	...
26.	Martyr's,	2	9	8 ^s	177	86	...	10	82	1	4	8	19	6	...	...	...	...	...	...	10	15	...	...	128	42	2	7	15	
27.	Maryhill,	...	5	7 ^s	372	104	18	7	150	...	...	20	...	...	20	...	5	84	4	...	29	44	16	...	182	62	8	6	20	
28.	Milton,	1	10	7 ^s	812	166	1	8	145	19	...	...	...	4	58	8	...	...	...	...	...	...	...	...	174	107	6	7	...	
29.	Queen's Park,	1	1	1 ^s	227	273	11	7	107	11	7	166	...	...	24	...	4	26	...	...	...	79	166	5	9	118	50	15	7	...
30.	Renfield,	1	16	11 ^s	554	1023	7	7	454	15	1	568	12	6	15	491	10	19	148	...	...	116	806	5	...	190	88	...	11	...
31.	St. Andrew's,	1	10	10 ^s	872	202	14	6	194	12	7	8	1	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
32.	St. David's,	1	18	5 ^s	851	285	17	1	218	6	8	17	10	10	2	65	...	5	85	10	...	87	82	1	2	188	68	5	6	...		
33.	St. Enoch's,	1	10	0 ^s	277	416	7	5	611	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
34.	St. George's,	1	14	4	384	659	8	...	790	15	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35.	St. James',	2	7	9 ^s	635	246	16	8	178	6	6	68	10	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
36.	St. John's,	1	2	5 ^s	646	1307	8	6	1058	1	9	249	6	9	24	794	18	18	159	17	...	102	250	15	...	163	69	...	...	...
37.	St. Luke's,	...	6	9 ^s	468	156	9	4	140	...	...	16	9	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
38.	St. Mark's,	...	5	4 ^s	895	239	12	11	179	17	8	59	15	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
39.	St. Matthew's,	1	2	1	666	1865	9	10	1258	10	11	111	18	11	25	744	12	8	29	270	12	...	...	...	...	...	...	...	...	...
40.	St. Paul's,	1	17	10 ^s	245	219	8	4	346	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
41.	St. Peter's,	1	5	9 ^s	655	845	9	4	722	...	10	123	8	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
42.	St. Stephen's,	1	12	0 ^s	888	535	19	...	201	5	6	384	18	6	29	498	...	...	...	...	...	...	...	...	...	...	...	...	...	...
43.	Stockwell,	...	6	9 ^s	887	301	11	8	201	...	10	100	10	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
44.	Trinity,	...	4	8 ^s	808	191	18	7	168	2	1	23	11	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45.	Tron,	1	12	2 ^s	995	607	18	6	426	5	6	181	18	...	4	185	...	...	...	...	...	...	...	...	...	...	...	...	...	...
46.	Union,	1	17	8 ^s	629	544	10	8	485	4	11	109	5	9	7	188	...	...	...	...	...	...	...	...	...	...	...	...	...	...
47.	Victoria,	...	5	7 ^s	666	186	7	8	199	10	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
48.	Wellpark,	1	11	1 ^s	622	344	19	2	195	19	1	149	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
49.	West,	1	17	9 ^s	289	257	4	11	241	19	8	15	5	8	3	51	12	...	...	...	...	...	...	...	...	...	...	...	...	...
50.	Wynd,	...	6	11 ^s	178	60	2	8	114	19	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
51.	Young Street,	...	8	7 ^s	670	121	11	6	99	10	5	22	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
52.	Govan,	1	10	0 ^s	485	218	10	...	200	15	...	17	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
53.	Hillhead,	1	11	8 ^s	154	87	...	...	65	...	...	22	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
54.	Kilsyth,	1	18	5 ^s	308	203	14	6	122	15	10	80	18	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Carry forward,					24,576	18728	10	10	14,088	8	9	5281	10	5	686	8	4															

TABLE NO. II.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.					No. of CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.					Amount contributed from Seat-rents and other sources.
			YEAR TO 15TH MAY					At and above £12.	At £6 and below £12.	At £1 and below £6.	Below £1.		
			1875.	1867.	Increase.	Decrease.							
Brought forward,	£ s. d.	24,576	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
55. Kirkintilloch—													
St. Andrew's,	1 18 7 ²	246	167 5	167 5	167 5	...	8 46 10	58 66 10 6	123	52 19 6	...	...
St. David's,	1 10 8 ⁴	424	226 18 2	76 18 2	76 18 2	...	4 41	70 181	191	53 1 8	...	...
56. Millerstone,	1 1 2 6 ⁶	94	106	14 4	14 4	...	1 10	6 12 18	38	18 18 8	48 8 9	...	
57. Partick,	2 8 8 ⁷	408	167 6 11	18 12 6	18 12 6	...	3	26	187	...	6	...	
58. High Church,	1 16 8 ⁷	806	255 17 7	91 19 2	91 19 2	...	9 68 10	25 58 8	125	87 19 7	8	...	
59. Rutherglen,	1 10 2 ⁷	508	259 14 2	89 18 4	89 18 4	...	4 38 15	53 86 10 6	251	85 3 9	...	...
1. Campsie,	1 2 6 ³	26,557	19,911 12 8	5740 7 7686 8 4	5740 7 7686 8 4	...	...	...	...	...	...	...
2. Glasgow—Augustine,	...	95	106 19 4	68 7 8	68 7 8	...	2 20	20 87	679	175 7 2	...	...
3. Barony,	...	706	242 16 6	242 16 6	242 16 6	...	8 22 9 6	22 38 13 11	480	150 5 1	...	...
4. Cowcaddens,	...	809	220 8	220 8	220 8	...	1 6	8 9 5	228	59 16 6	68 18 6	...	
5. Cunningham,	...	290	147	30 10	30 10	...	...	1 3	199	41 19 4	56	...
6. East Miller Street,	...	171	100 1 7	100 1 7	100 1 7	...	...	19 35 4 6	209	74 8	48	...
7. Candlish Meml. Ch.	1 10 6 ¹	328	172 7 6	72 7 6	72 7 6	...	...	26 9 15	181	84 17 9	20 9 4	...
8. London Road,	...	...	101 10 4	101 10 4	101 10 4	...	1 6	8 14 25 4	129	89 10 10	17 1 7	...
9. M'Donald Church,	1 12 8 ⁷	78	117 18 5	16 10 8	16 10 8	...	...	14 25 4	...	...	48 7 2	...
10. Paisley Road,	...	...	...	...	...	...	...	...	...	...	...	...
11. Sighthill,	...	268	112 7 7	112 7 7	112 7 7	...	...	17 174	...	...	86	...
12. Tollcross,	...	176	80 10	46 7 10	46 7 10	...	...	6 7 6	75	87 1 8	67 19 4	...
13. Govan—Gaelic,	...	+180	149 17 8	149 17 8	149 17 8	...	...	19 29 19 6	166	54 10 4	86 4 4	...
14. St. Mary's,	2 7 9 ⁶	580	226 4 8	226 4 8	226 4 8	...	...	...	...	...	...	...
15. Whiteinch,	1 5 4 ²	80	101 10	101 10	101 10	...	...	20	69	...	81 17 2	...
Greenock.		30,489	21,869 18 1	57308 1 686 8 4	57308 1 686 8 4								
1. Cumbræ,	1 14 8 ¹	237	178 18 2	51 14 5	51 14 5	...	1 6	80 56 7 6	180	76 17 4	80	...	
2. Erskine,	1 17 9 ⁴	110	97 18 5	25 16 5	25 16 5	...	...	18 34 9 7	102	57 12 8	...	...
3. Fairlie,	1 1 3 9 ¹	69	81 19 5	...	...	7 11 11	...	7 12 5	71	25 9 9	10 1 6	...

4. Gourock, . . .	1	16	10 ⁰	289	202	1	8	144	18	1	57	8	7	...	2	32	.	.	2	16	.	.	37	75	2	.	162	65	18	8	12	.
5. Greenock—	...	5	7 ³	603	170	7	8	68	12	9	101	14	6	...	1	20	.	.	1	6	.	.	22	88	12	.	354	112	8	.	...	...
6. Crawfordsburn, . .	1	11	10 ¹	485	257	10	8	208	14	2	58	16	6	...	4	28	8	.	4	28	8	.	36	64	4	.	425	175	6	.	...	...
7. Gaelic, . . .	11	2	4 ¹	681	704	16	10	478	5	10	228	11	.	...	11	80	9	.	11	80	9	.	100	217	18	.	272	105	17	.	...	...
8. Middle, . . .	2	7	8 ⁰	289	111	9	1	40	8	10	71	.	8	...	1	9	.	.	1	9	.	.	7	10	18	.	181	60	17	2	80	.
9. North, . . .	1	17	8 ⁴	513	443	8	4	284	16	5	178	11	11	...	2	14	8	.	2	14	8	.	68	120	.	.	184	88	4	10	...	...
10. St. Andrew's, . .	11	8	7 ⁴	327	386	2	.	279	8	8	106	18	9	...	8	54	.	.	8	54	.	.	39	81	11	.	129	54	8	7	...	...
11. St. Thomas', . .	2	8	7	412	176	18	1	150	8	.	26	10	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Wellpark, . . .	11	4	4 ¹	496	596	1	2	357	17	2	238	4	.	...	13	281	12	8	96	7	6	66	151	16	.	...	214	92	8	8	...	...
13. West, . . .	11	19	11	84	88	18	.	79	10	7	4	2	5	...	1	12	.	.	...	...	...	2	10	.	.	...	...	47	18	6	...	...
14. Inverkip, . . .	11	5	1	252	316	1	2	210	19	1	105	2	1	...	6	171	18	5	56	8	.	24	52	15	.	...	115	88	1	2	18	5
15. Larga, . . .	2	9	1 ⁰	688	292	2	2	298	7	2	...	...	...	...	2	72	.	.	4	80	.	.	49	88	6	.	801	110	2	9	...	...
16. Port-Glasgow, . .	...	...	...	5385	4094	7	5	2855	18	5	1247	5	11	8	16	11	...	...	2	12	6	.	41	70	1	.	123	62	6	10	2	1
17. Greenock, Mount Park, ...	...	...	...	...	152	10	10	...	...	...	152	10	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Haddington and Dunbar.	...	...	...	...	4246	18	8	2855	18	5	1399	16	9	8	16	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
19. 1. Dirleton, . . .	1	10	4 ⁴	116	60	2	.	50	.	.	10	2	.	...	...	...	...	...	...	...	...	12	17	5	.	67	82	17	.	...	...
20. 2. Dunbar, . . .	1	14	7 ³	326	288	.	4	183	13	4	54	7	.	...	4	56	.	.	15	.	.	36	95	.	.	217	85	8	8	...	...
21. 3. Garvald, . . .	1	11	11 ¹	160	95	15	6	85	8	2	10	12	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
22. 4. Haddington, St. John's, . .	1	14	7 ⁰	388	283	14	5	178	12	7	105	1	10	...	8	45	.	.	...	...	...	52	125	18	.	...	286	102	8	6	...	...
23. 5. Humble, . . .	...	9	8 ⁰	107	52	.	5	39	2	.	12	18	.	...	...	...	...	...	6	2	6	9	11	1	.	...	79	30	11	.	...	...
24. 6. Innerwick, . . .	...	5	5 ³	118	82	7	6	47	8	1	...	...	...	...	...	...	...	...	...	...	...	8	8	.	.	...	88	28	5	.	...	...
25. 7. North Berwick, . .	1	12	8 ⁴	134	85	2	1	87	8	3	...	...	...	...	...	...	...	...	...	...	...	11	21	8	.	...	109	84	19	4	...	...
26. 8. Pencaitland, . . .	...	7	2 ³	51	18	6	6	22	6	5	...	...	...	...	...	...	...	...	...	...	...	9	14	4	.	...	26	10	2	.	...	...
27. 9. Prestonkirk, . . .	1	17	1 ¹	270	231	9	2	172	14	2	58	15	.	...	...	...	...	...	...	...	...	16	30	12	.	...	165	58	11	8	...	...
28. 10. Prestonpans, . . .	11	1	1 ¹	134	141	5	10	106	8	5	84	17	5	...	2	35	15	.	...	...	...	24	41	18	.	...	88	36	11	6	...	...
29. 11. Salton, . . .	1	12	.	120	71	19	4	64	.	.	7	19	4	...	1	12	.	.	...	...	...	18	32	12	.	...	91	85	17	8	...	...
30. 12. Tranent, . . .	1	10	8 ⁰	175	94	.	.	88	8	6	5	16	6	...	1	12	.	.	...	...	...	9	18	.	.	...	148	61	10	1	...	...
31. 13. Yester, . . .	1	10	11 ¹	175	96	.	.	100	.	.	...	...	...	...	1	20	.	.	...	...	...	18	25	10	.	...	83	50	10	.	...	...
32. 14. Cockburnspath, . .	...	12	6 ⁰	2274	1500	2	7	1224	14	11	300	9	5	25	1	9	...	...	...	...	...	7	14	10	6	...	79	26	11	6	...	...
33. 80	50	4	.	80	50	4	.	65	7	.	...	...	...	15	8	.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
34. 2354	1550	6	7	2354	1550	6	7	1290	1	11	300	9	5	40	4	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

[illegible]

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				NO. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.						Amount contributed from Seat-rents and other sources.	
			YEAR TO 15TH MAY				At and above £12.		At £6 and below £12.		At £1 and below £6.			Below £1.
			1875.	1867.		Increase.	Decrease.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
Brought forward,	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.							£ s. d.	
22. Stevenston, . . .	1 . 18 8 ⁷	5353	8109 19 2	2375 7 4	792 12 10	58 1 .	...	18	28 11 6	88	31 7 10	37 2 9	
23. Stewarton, . . .	1 . 11 8 ⁴	154	102 9 1	84 10 .	67 19 1	...	...	22	44 10 .	205	68 16 5	17 10 9
24. West Kilbride, . .	1 1 8 10	269	157 9 5	148 1 .	14 8 5	...	2120 .	20	40 5 .	88	27 6 8	...		
		168	194 5 6	157 12 9	86 12 9	...	...	...	...	...	...	...
25. Saltcoats, . . .	... . 15 10	5939	8564 8 2	2710 11 1	911 18 1	58 1 .	...	8	6 14 .	108	41 9 2	48 16 10
		120	95 . .	6 . .	89 . .	...	...	...	...	...	...	...
		6059	8659 8 2	2716 11 1	1000 18 1	58 1 .	...	...	...	...	...	...
Islay.														
1. Kilchoman, . . .	... . 9 . .	+114	51 11 .	80 8 6	21 7 6	...	...	11	15 12 6	108	27 18 6	...
2. Kildalton, . . .	1 . 18 8 ³	+132	123 6 11	51 18 8	71 8 8	...	1 50 .	18	29 4 .	128	48 10 8	...		
3. Killarrow, . . .	1 . 16 9 ⁴	+105	88 2 4	51 1 6	37 . 10	...	1 12 .	18	36 16 6	49	18 18 10	...		
4. Bowmore, . . .	... .	851	268 . 8	188 8 8	129 16 7	...	...	19	31 17 .	25	12 1 6	...
		+...	57 18 11	51 5 10	6 13 1	...	...	...	...	...	...	...
		...	320 19 2	184 9 6	136 9 8	...	...	...	...	...	...	...
Jedburgh.														
1. Ancrum, . . .	1 . 11 10 ¹	104	61 11 7	86 2 9	...	24 11 2	1 15 .	5	9 . .	99	37 16 2	...		
2. Castleton, . . .	1 . 18 11 ³	116	80 16 8	87 1 .	...	6 4 4	...	8	15 8 .	98	81 18 7	19 18 9	
3. Crailing, . . .	1 . 18 9 ⁷	189	180 9 6	97 16 5	32 18 1	...	1 14 .	28	68 10 .	164	48 6 .	...	
4. Denholm, . . .	1 . 11 10 ¹	206	122 . 1	110 . 10	11 19 8	...	1 20 .	...	...	212	69 8 .	23 9 1
5. Hawick, . . .	1 . 18 1 ⁶	485	818 8 11	229 1 11	89 7 .	...	2 58 .	37	67 18 .	408	180 7 11	...	
6. St. Andrew's, . . .	1 . 11 9 ⁴	266	157 . .	...	157 . 6	...	1 80 .	15	23 4 .	178	62 6 11	85 10 4	
7. Jedburgh, . . .	1 . 10 2 ¹	328	166 18 6	152 10 .	14 8 6	...	...	...	...	...	...	...
8. Wolflee, . . .	1 . 15 2	109	82 18 .	77 9 10	5 8 2	...	1 20 8 .	...	24 . .	86	35 9 6	...	
9 Hawick—West Port,	... . 14 9 ²	1808	1119 18 8	840 2 9	810 11 .	80 15 6	...	2	5 15 .	156	54 7 7	48 7 5	
		149	110 . .	68 4 4	43 15 8	...	1 .	1	6 10 .	...	...	...
		1952	1229 18 8	906 7 1	854 6 8	30 15 0	...	...	...	...	...	...

[illegible]

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. of Contributors and Amount of their Contributions.						Amount contributed from Seat-rents and other sources.		
			YEAR TO 15TH MAY				At and above £12.		At £6 and below £12.		At £1 and below £6.			Below £1.	
			1875.	1867.	Increase.	Decrease.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Brought forward,	£ s. d.	586	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.			
4. Portmoak, . . .	1 10 3	187	808 9 11	265 1 2	48 8 9	...	...	2 14 1	4 6	127 42 6	3	...	
5. Strathmiglo, . . .	1 11 8	167	68 10 2	60 18 11	7 16 3	10 4 4	...	...	19 87 14	156 68 17	1	...	
6. Cowdenbeath, . . .	14 11 6	840	94 8 10	104 8 2	...	...	...	...	...	...	...	...
7. Lassodie, . . .	12 6	141	471 8 11	480 8 8	51 5	10 4 4	...	...	...	...	...	28 5 11
		1088	80 8	41	39 8	...	...	2 16 10	2	75	...	...	
Kintyre.			87 10	22 8 4	65 6 8	...	...	...	...	...	...	...
1. Campbellton, Lochend, Lorn St.,	1 14 11	878	638 14 2	498 6 7	155 11 11	10 4 4	...	...	...	...	...	...
2. Kilberry, . . .	7 8 1	584	278 2 8	181 17 7	96 5 1	...	...	4 80	64 180 13	157 61 17	9	...	
3. Kilbride, . . .	1 10 10 4	+111	212 . . .	150 . . .	62 . . .	...	...	1 10	28 41 17	411 114 19	10	7 10	
4. Killeen, . . .	1 10 4 7	+281	60 6 2	59 1 . . .	1 5 2	18	...	...	15 88 14	88 22 1	...	4 18 10	
5. Kilmory, . . .	1 17 8 4	+98	120 . . .	188 . . .	...	...	...	...	...	...	...	...
6. Lochranza, . . .	2 8 5 5	+204	80 7 . . .	59 7 8	20 19 9	...	...	...	18 86 18	38 15 . . .	8	...
7. Shiskan, . . .	1 11 8 3	+150	86 8 . . .	79 1 . . .	7 7 8	...	...	...	...	...	...	...
8. Tarbert, . . .	1 12 8 7	+278	84 10 8	74 1 . . .	10 9 8	...	...	...	4 8 15	154 68 6	2	12 9
9. Kilcalmonell, . . .	2 6 5	+255	168 . . .	142 . . .	26 . . .	...	...	...	...	...	...	...
			82 8 11	67 6 9	...	84 17 10	...	...	6 9 14	89 28 4	4	...	
	...	2274	1122 8 5	945 14 7	224 6 8	47 17 10	...	...	...	...	...	...
	...	+90	...	11 10 . . .	...	11 10	...	...	...	...	...	...
		2364	1122 8 5	957 4 7	224 6 8	59 7 10	...	...	...	...	...	...
Kirkcaldy.			...	...	...	...	...	...	...	...	...	...
1. Burntisland, . . .	8 6	405	162 17 1	151 6 4	11 10 9	...	...	1 8	26 65 17	298 87 19	4	16 15 6	
2. Dysart, . . .	1 10 1 3	280	116 2 . . .	101 . . .	15 2 . . .	...	...	...	12 25 . . .	182 74 6	7	...
3. East Wemyss, . . .	1 10 1 1	210	105 17 . . .	110 16 . . .	...	4 19 . . .	...	...	18 87 11	192 56 12	10	...
4. Kennoway, . . .	1 18 6 1	161	145 7 1 . . .	118 . . .	82 6 4 . . .	...	...	...	21 86 4 . . .	185 44 18	7	...
5. Kinghorn, . . .	1 15 6 1	118	90 19 8	81 . . .	9 19 8	...	...	42 . . .	...	...	...	...

6. Kinglassie, .	1	18	2 ^s	106	70	.	1	40	6	4	29	18	8	8	148	...	2	16	.	4	.	.	.	465	178	14	47	19	6																														
7. Kirkcaldy, .	1	19	3 ^s	628	606	.	1	399	9	5	206	10	8	...	...	...	6	20	...	12	89	...	...	.	.	295	78	7	...	.	18	12	6																						
8. Abbotsball, .	2	8	6	828	180	.	.	88	15	.	46	5	.	...	...	...	.	20	...	...	...	...	...	.	.	199	70	9	11	.	66	6	7																			
9. Dunnikier, .	1	18	4 ^s	262	175	7	4	148	2	5	82	5	.	...	...	...	11	20	...	...	14	17	...	...	.	277	105	8	9	.	...	...	.																											
10. Inverteil, .	2	9	4 ^s	816	148	1	5	148	1	7	4	19	11	...	...	...	8	...	...	4	84	.	...	.	.	485	151	2	8	.	5	...	.																													
11. Pathhead, .	2	8	9 ^s	497	219	4	3	182	14	8	86	9	8	...	...	...	8	...	...	...	...	...	...	.	.	212	71	15	6	.	...	...	.																											
12. Leslie, .	2	8	9 ^s	205	90	.	5	96	18	2	...	...	...	6	18	8	...	...	...	...	...	...	.	.	.	108	45	8	1	.	6	...	.																													
13. Leven, .	1	18	4 ^s	280	158	18	9	824	9	2	22	.	8	...	...	...	8	...	...	2	18	10	...	.	.	247	76	2	5	.	...	...	.																											
14. Lochgelly, .	1	10	2	281	117	9	5	95	8	9	16	19	8	...	...	...	8	...	...	...	...	...	.	.	.	232	85	10	7	.	...	...	.																											
15. Markinch, .	1	11	3 ^s	815	177	11	1	160	11	10	...	...	...	...	...	...	...	24	...	1	10	.	...	.	.	...	...	...	...	.	...	...	.																			
																																4287	2508	14	9	2227	.	8	464	2	2	182	7	8																				
																																220	185	1	2	93	17	7	41	8	7	1	20	1	10	.	6	12	.	86	87	10	6	8
1. Auchincarn, .	1	12	3 ^s	74	60	17	.	52	3	2	8	13	10	7	1	6	12	.	6	.	.	37	14	2	1	.	24	18	.																														
2. Balmaghie, .	1	16	5 ^s	102	67	18	4	62	4	9	5	18	7	7	4	85	48	14	19	6																														
3. Borgue, .	1	13	3 ^s	267	286	8	4	110	3	11	126	4	5	5	2	12	94	39	8	8																														
4. Castle-Douglas, .	1	17	8 ^s	142	112	19	9	81	2	4	31	17	5	10	2	16	48	20	12	10																														
5. Girthon, .	1	15	11	146	91	19	1	72	8	8	19	15	10	...	...	...	9	...	...	...	...	...	.	.	.	73	40	9	7	.	...	...	.																											
6. Glenkens, .	1	12	7 ^s	894	246	15	7	209	2	10	37	12	9	9	59	182	90	1	11																														
7. Kirkcudbright, .	1	12	6 ^s	84	68	3	6	28	14	7	39	8	11	...	...	...	11	...	...	9	...	...	.	.	.	46	20	2	5	.	...	...	.																											
8. Tongland, .	1	15	.	1429	1015	2	9	704	12	5	810	10	4	...	...	...	4	...	...	...	...	...	.	.	.	...	...	...	...	.	...	...	.															
																																847	195	10	8	142	10	.	58	.	8	227	101	8	11	.	62	9	10	
1. Carluke,	11	8 ^s	460	184	.	11	146	19	10	.	.	.	12	18	11	370	110	18	10																														
2. Carnwath, .	1	5	10 ^s	235	121	17	6	100	18	6	20	19	12	145	55	18	11	.	21	16	7																														
3. Douglas, .	1	10	4 ^s	301	178	.	.	138	.	.	45	1	10	120	44	7	8	.	78	10	8																														
4. Lanark, .	1	11	9 ^s	782	216	11	4	193	8	7	23	2	9	...	...	...	9	...	...	...	...	...	.	.	.	...	...	...	...	.	...	...	...															
5. Lesmahagow, .	...	5	11	2075	846	.	.	716	16	11	142	2	.	...	...	...	.	...	...	...	...	...	.	.	.	...	...	...	...	.	...	...	...										
6. Abington, etc.,	...	1	.	113	112	19	4	90	18	2	22	1	2	...	...	...	.	...	...	4	42	.	...	.	.	...	90	61	.	7	.	...	...																												
7. Crossford, .	...	15	9	152	119	14	8	...	...	...	119	14	8	...	...	...	8	...	...	1	9	12	.	.	.	...	83	39	8	1	.	...	...																												
8. Forth, etc..	...	8	2 ^s	300	122	15	6	122	15	6	6	1	6	246	68	17	1	.	85	12	11																														

TABLE NO. II.

Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.						Amount contributed from Seat-rents and other sources.			
			YEAR TO 15TH MAY				At and above £12.		At £6 and below £12.		At £1 and below £6.			Below £1.		
			1875.	1867.		Increase.		Decrease.		£	s.	d.		£	s.	d.
Lewis.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Back,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Barvas,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Carloway,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. Cross,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Knock,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Lochs,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Stornoway,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Uig,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Lochcarron.														
1. Applecross,	8 8 ³	58 7 .	40 1 .	13 6 .	101 11 .	...	...	...	...	...	...	...	...	...
2. Gareloch, . . . . .	...	...	101 11 .	...	...	...	...	...	...	...	...	...	...	...
3. Glenelg,	7 6 ⁷	38 5 .	29 . 4 8	4 5 . 5	...	...	...	...	...	...	...	...	...	...
4. Loshalsh,	5 6	63 11 1	61 4 8	2 6 5 6	...	...	...	...	...	...	...	...	...	...
5. Lochbroom,	5 11 ⁷	156 10 .	145 4 6	11 5 6 9	...	...	...	...	...	...	...	...	...	...
6. Lochcarron,	8 4 ¹	61 5 .	42 4 8	19 . 9	...	...	...	...	...	...	...	...	...	...
7. Plockton,	4 3	64 10 .	47 . .	17 10 .	...	...	...	...	...	...	...	...	...	...
8. Poolewe,	4 6	110 . .	110 . .	...	...	...	...	...	...	...	...	...	...	...
9. Shieldag, . . . . .	...	70 . .	23 1 .	46 19 .	...	...	...	...	...	...	...	...	...	...
10. Coigach,	7 1 ⁸	612 8 1	599 6 5	114 12 8	101 11 .	...	...	...	...	...	...	...	...	...
11. Glenshiel, . . . . .	...	105 10 .	...	105 10 .	...	...	...	...	...	...	...	...	...	...
	1 .	80 . .	72 2 6	7 17 6	...	...	...	...	...	...	...	...	...	...
		797 18 1	671 8 11	228 . 2	101 11 .	...	...	...	...	...	...	...	...	...
Lockerbie.														
1. Annan,	1 13 8 ³	175 5 .	141 18 8	38 6 4	...	...	...	...	...	...	...	...	...	...
2. Canonbie,	1 12 11 ³	121 . .	100 4 . 5	20 16 . 8	...	...	...	...	...	...	...	...	...	...
3. Ecclefechan,	1 12 6 ⁴	88 7 1	61 9 5	26 17 8	...	...	...	...	...	...	...	...	...	...
4. Halfmorton,	1 11 . 8	60 6 3	45 17 5	14 8 10	...	...	...	...	...	...	...	...	...	...
5. Johnstone, etc.,	1 10 4 ¹	107 10 8	80 . .	27 10 8	...	...	...	...	...	...	...	...	...	...
6. Kirkpatrick-Fleming, . . . . .	...	53 14 5	49 19 1	3 15 4	...	...	...	...	...	...	...	...	...	...
7. Langholm,	1 15 10 ¹	203 11 1	120 11 5	82 19 8	...	...	...	...	...	...	...	...	...	...
8. Lochmaben,	1 12 1 ³	183 19 10	161 2 1	22 17 9	...	...	...	...	...	...	...	...	...	...
9. Lockerbie,	1 11 2 ⁶	160 16 8	151 . .	9 16 8	...	...	...	...	...	...	...	...	...	...
10. Moffat,	2 . 9 8 ²	179 2 11	148 18 10	35 4 1	...	...	...	...	...	...	...	...	...	...
11. Kirkmichael, . . . . .	...	1333 18 6	1056 . 11	277 12 7	...	...	...	...	...	...	...	...	...	...
	1 7 3 ¹	109 . 6	41 6 9	67 13 9	...	...	...	...	...	...	...	...	...	...
		1442 14 .	1097 7 8	845 6 4	...	...	...	...	...	...	...	...	...	...
Lorn.														
1. Appin,	1 12 8 ⁵	157 . .	90 2 .	66 18 .	...	...	...	...	...	...	...	...	...	...
2. Ardchattan, . . . . .	...	48 6 8	47 19 .	7 8	...	...	...	...	...	...	...	...	...	...
3. Glenorchy,	1 17 . 7	84 8 9	73 12 6	10 16 3	...	...	...	...	...	...	...	...	...	...
Carry forward,		289 15 5	211 13 6	78 1 11	...	...	...	...	...	...	...	...	...	...
		278												

Congregations.	Rate per Member.	SUSTENTATION FUND.				No. of Contributors and Amount of their Contributions.				Amount contributed from Seat-rents and other sources.
		YEAR TO 15TH MAY								
		1875.		1867.		Increase.		Decrease.		
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward,		278	289 15 5	211 13 6	78 1 11	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
4. Kilbrandon,	6 5 ³	+255	82 . 5	47 1 6	34 18 11	...	...	...	...	...
5. Kilninver,	10 11 ⁶	+48	26 6 6	20 10 .	5 16 6	...	...	...	...	...
6. Muckairn,	1 13 7 ⁸	+144	98 6 .	55 2 6	43 3 6	1 24 .	...	...	...	...
7. Oban,	2 . 3	+210	21 5 3	115 17 10	...	94 12 7	...	...	...	...
		936	517 13 7	450 5 4	162 . 10	94 12 7	...	...	...	...
Meikle.										
1. Airrie,	1 10 10 ⁸	118	64 6 6	37 1 4	27 5 2	...	...	...	...	...
2. Alyth,	1 10 . 4	350	175 12 3	148 9 8	27 3 .	...	...	...	...	...
3. Blairgowrie, First Ch.,	2 7 6 ⁴	786	295 18 9	222 7 8	78 11 1	...	...	...	...	...
4. South Ch.,	1 1 11 ²	297	325 14 9	283 7 5	42 7 4	...	...	...	...	...
5. Coupar-Angus,	1 11 3 ⁹	306	173 8 11	143 8 1	29 15 10	...	...	...	...	...
6. Cray,	1 11 1 ³	109	60 12 10	52 2 4	8 10 6	...	...	...	...	...
7. Glenisla,	1 13 5 ⁷	218	143 9 8	121 3 5	22 6 3	...	...	...	...	...
8. Meikle,	... 6 3 ³	90	28 5 .	12 . .	16 5 .	...	...	...	...	...
9. Newtyle,	2 . 9 6 ⁴	149	71 . .	75 19 8	...	4 19 8	...	...	...	...
10. Rattray,	2 . 7 6 ⁸	295	111 10 11	94 . 1	17 10 10	...	...	...	...	...
		2718	1449 14 7	1189 18 10	264 15 .	4 19 3	...	...	...	...
Mull.										
1. Coll,	5 4 ³	+88	23 10 6	25 1 6	...	1 11 .	...	...	...	...
2. Iona,	8 1 ⁷	+94	14 15 .	12 5 .	2 10 .	...	...	...	...	...
3. Strontian,	1 10 7 ³	+117	62 . .	62 . .	...	...	...	...	...	...
4. Tobermory,	1 10 10 ⁸	+143	77 15 8	5 . .	72 15 8	...	...	...	...	...
5. Torosay, etc.,	1 1 2 1 ⁷	+55	60 17 6	88 16 6	22 1 .	...	...	...	...	...
		497	238 18 8	143 8 .	97 6 8	1 11 .	...	...	...	...
6. Ardow, etc.,	17 8 ⁸	+96	88 2 2	12 8 5	70 18 9	...	...	...	...	...
7. Ardnamurchan,	10 1 ⁴	+168	85 . .	...	85 . .	...	...	...	...	...
		761	407 . 5	155 6 5	258 6 .	1 11 .	...	...	...	...

Nairn.									
1. Ardcloch, . . .	2 . 8 8 ⁶	+174	72 2 .	78 1 8	...	14 . 3	5 19 8	...	19 1 6
2. Ardersier, . .	2 . 8 7 ¹	+249	107 . .	93 . .	...	15 13 8	...	...	23 1 10
3. Auldearn, . .	1 . 10 8 ⁶	+176	90 12 1	74 18 10	...	17 19 4	...	...	...
4. Cawdor, . .	1 . 10 5 ⁴	+225	117 13 7	99 14 3	...	6 14 .	...	...	...
5. Croy, . .	2 . 8 6 ⁹	+210	90 . .	83 6 .	...	75 18 7	...	...	...
6. Nairn, . .	1 . 10 .	+489	245 3 8	169 4 8	...	50 .	...	...	...
		1528	722 10 11	598 5 5	...	130 5 2	5 19 8		
Orkney.									
1 Birsay, . .	... 5 9 ⁵	865	105 12 11	93 5 9	...	12 7 2	...	...	22 19 6
2. Deerness, . .	... 5 11 ⁶	268	80 . .	61 . .	...	19 . .	...	...	...
3. Evie, etc., . .	... ..	...	52 19 .	60 . .	...	8 6 .	7 1 .	...	...
4. Firth, . .	2 . 7 10 ⁸	173	68 6 .	60 . .	...	16 2 .	...	...	12 8 9
5. Harray, . .	2 . 7 6	192	72 . 9 10	55 18 .	...	5 5 4	...	...	3 10 .
6. Kirkwall, . .	... 5 10 ⁴	345	101 9 10	117 19 6	...	16 9 8	...	...	40 . .
7. North Ronaldshay, . .	... 4 1 ⁷	166	84 6 7	29 1 8	...	5 5 4	...	...	...
8. Orphir, . .	2 . 7 10 ³	229	90 . .	55 . .	...	35 . 6	...	...	19 1 5
9. Papa Westray, . .	... 8 5 ³	121	51 1 6	46 4 .	...	4 17 6	...	...	...
10. Rousay, . .	... 4 8 ⁶	226	53 5 2	51 6 8	...	1 18 6	...	...	3 19 3
11. Sanday, . .	... 4 4 ⁹	216	47 11 5	50 . .	...	...	2 8 7	...	1 15 .
12. St. Andrews, . .	... 5 5	181	49 . .	45 . .	...	4 . 7	...	...	12 4 10
13. Stromness, . .	... ..	...	124 5 11	93 17 4	...	30 8 7	...	...	7 . .
		2482	929 18 4	818 12 6	...	137 5 1	25 19 3	...	...
14. Holm, . .	... 10 .	189	95 . .	...	...	95 . .	...	...	16 . .
		2671	1024 18 4	818 12 6	...	232 5 1	25 19 3		
Paisley.									
1. Barrhead, . .	2 . 7 6 ³	470	176 16 10	189 10 5	...	...	12 13 7	...	...
2. Bridge of Weir, . .	1 . 12 3 ⁹	153	94 5 7	82 3 .	...	12 2 7	...	...	18 . .
3. Houston, . .	2 . 9 5 ⁷	206	97 11 3	110 19 .	...	...	13 7 9	...	...
4. Inchinnan, . .	1 1 16 3 ²	79	143 5 2	116 . .	...	27 5 2	...	...	88 . .
5. Johnstone, . .	1 . 10 2 ¹	296	150 12 5	92 . .	...	58 12 5	...	...	23 17 .
		1204	662 11 3	550 12 5	...	98 . 2	26 1 4		
Carry forward,									

TABLE NO. II.

Congregations.	Rate per Member.	Members.	SUSTENTATION FUND.						No. of Contributors and Amount of their Contributions.						Amount contributed from Seat-rents and other sources.				
			YEAR TO 15TH MAY						At and above £12.		At £6 and below £12.		At £1 and below £6.			Below £1.			
			1875.		1867.		Increase.		Decrease.										
£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.		
Brought forward,			1204			662	11	3	590	12	5	26	1	4					
6. Lochwinnoch, . .	2	8 8 ^s	351			152	11	6	144	10	.	...	...	...	119	87	5	66 3 6	
7. Paisley—Gaelic, .	1	10 9 ^s	+153			82	14	4	82	.	.	...	...	...	97	88	1	82 18 1	
8. High Church, . .	1	11 .	642			352	19	6	215	19	5	...	...	...	368	128	9	10 . .	
9. Martyr's, . . .	2	7 8 ^s	288			110	12	3	80	1	.	...	...	...	153	67	2	29 . .	
10. Middle, . . .	2	8 11	773			344	18	4	234	1	9	...	...	...	295	92	1	...	
11. South, . . .	2	7 7 ^s	527			200	19	4	156	.	6	...	...	...	...	...	...	5 . .	
12. St. George's, . .	1	19 10 ^s	480			476	15	3	240	5	2	...	...	...	199	234	12	...	
13. Pollockshaws—East,	1	11 2 ^s	184			108	6	10	126	.	.	22	18	2	82	69	18	6	
14. Pollockshaws—West,	1	10 4 ^s	288			128	3	2	120	.	.	1	6 .	.	18	31	18	2	
15. Renfrew, . . .	1	11 4 ^s	337			191	7	8	151	8	5	...	...	...	9	19	11	42 . .	
												1	20 .	.	80	...	...	...
16. Neilston, . . .	...	16 3 ^s	5177			2801	14	5	2240	18	8	48	14	6	12	23	19	6	65 12 1
			151			122	19	.	...	...	...	1	6 .	.	...	22	.	.	...
Penpont.			5328			2924	18	5	2240	18	8	48	14	6					...
1. Closeburn, . . .	1	10 1 ^s	150			76	.	11	65	8	5	...	...	...	18	29	5	4	48 11 8
2. Glencairn, . . .	1	10 4 ^s	826			169	12	3	194	5	10	24	13	7	...	...	...	...	...
3. Penpont, . . .	2	8 0 ^s	530			212	2	7	179	5	7	...	...	...	51	96	18	.	...
4. Sanquhar, . . .	1	13 1 ^s	229			150	4	8	129	4	6	...	...	...	9	23	.	.	...
5. Wanlockhead, . .	...	5 4	276			73	11	1	46	14	1	1	6 .	.	1	1 .	.	.	11 1 6
												...	...	...	257	70	17	2	...
			1511			681	11	6	614	18	5	91	6	8	16	35	2	.	...
Perth.												24	13	7					...
1. Abernethy, . . .	1	16 8 ^s	106			85	11	2	77	13	7	...	...	...	16	35	2	.	18 12 8
2. Arngask, . . .	1	13 .	93			60	8	.	47	6	.	...	...	...	6	8	.	.	21 12 .
3. Collace, . . .	1	10 5 ^s	119			62	8	5	49	18	8	...	...	...	14	24	5	6	...
4. Dumbarny . . .	1	14 11 ^s	149			111	3	8	118	18	10	...	...	...	12	81	14	.	82 9 1
5. Errol, . . .	2	8 6 ^s	216			92	2	1	97	16	4	7	10	2	17	33	19
												6	14	3

6. Forgardenny,	1	14	3 ⁴	128	91	7	11	98	8	5	5	27	5	...	2	6	1	12</
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Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.						Amount contributed from Seat-rents and other sources.
			YEAR TO 15TH MAY				At and above £12.	At £6 and below £12.	At £1 and below £6.	Below £1.			
			1875.	1867.	Increase.	Decrease.							
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Skye and Uist.													
1. Bracadale,	8 7 ⁶	+220	40 . .	35 5 .	4 15 .	...	...	...	4 . .	236	36 .	...	...
2. Carinish,	8 4 ⁷	+312	52 18 10	33 16 6	19 2 4	...	...	...	6 . .	.	46 18 10	...	...
3. Duirinish,	4 7 ¹	+670	158 18 2	129 2 1	24 16 1	...	...	...	12 18 10	1087	135 8 2	...	...
4. Harris,	1 11 ³	+280	25 4 9	31 . 8	...	5 15 6	...	...	1 3 .	449	22 4 9	...	...
5. Kilmuir, etc.,	7 6 ¹	+298	111 17 9	89 7 6	22 10 8	...	...	...	...	...	...	...	...
6. North-Uist,	...	+...	28 10 7	34 8 9	...	5 13 2	...	...	...	...	...	...	...
7. Portree,	5 4 ⁸	+256	69 2 2	73 4 11	...	4 2 9	...	...	...	...	...	...	...
8. Raasay,	10 7 ⁵	+151	80 4 11	110 8 10	...	30 3 11	...	...	5 9 19	243	35 11 9	...	...
9. Sleat,	2 11 ³	+140	20 11 6	68 15 6	...	48 4 .	...	...	8 . .	267	52 9 6	...	...
10. Snizort,	4 8 ¹	+400	85 8 7	107 1 .	...	21 17 5	...	...	7 15 .	643	70 3 7	...	...
11. South Uist,	...	+...	89 18 4	45 . .	...	5 6 8	...	...	...	...	...	...	...
12. Strath, etc.,	8 2 ¹	+125	19 16 8	82 5 11	...	62 9 8	...	...	...	...	...	...	...
13. Tarbert,	2 4 ⁸	+622	74 . .	100 . .	...	25 19 6	...	...	...	...	...	...	...
			801 2 9	934 11 3	71 8 8	204 12 2							
St. Andrews.													
1. Anstruther,	8 5 ⁷	847	147 . .	4134 8 1	12 12 8	...	...	...	38	186	...	...	...
2. Carnbee,	16 2 ³	88	71 5 2	70 19 11	5 3 8	...	...	...	22 8 .	76	30 8 8	...	...
3. Crail,	10 11 ³	186	101 12 11	90 14 7	10 18 4	...	...	...	20 87 6	60	24 3 .	...	...
4. Elie,	11 10 2 ⁵	126	190 5 11	188 18 11	56 7 .	...	...	...	21 51 3	85	20 14 .	...	...
5. Ferry-Port-on-Craig,	8 2 ⁸	408	167 12 11	145 5 6	22 7 5	...	...	...	18 82 8	208	76 18 1	...	...
6. Forgan,	19 1 ¹	294	280 12 2	153 2 5	127 9 9	...	...	...	50 88 7	235	72 19 .	...	...
7. Largo,	11 11 6 ⁷	150	86 14 .	94 . 6	...	7 6 6	...	...	10 20 8	129	44 6 .	...	...
8. Leuchars,	12 0 ⁷	199	120 . .	98 10 2	26 9 10	...	...	...	14 44 7	130	65 6 7	...	...
9. St. Andrews,	13 0 ³	447	291 8 3	247 8 7	48 14 8	...	...	...	56 185 8	272	78 15 1	...	...
10. Strathkinnes,	10 1	166	83 13 1	71 2 10	12 10 8	...	...	...	12 22 11	139	48 14 10	...	...
			1589 19 9	1284 11 6	812 14 9	7 6 6							
Stirling.													
1. Alloa—East,	10 9 ³	164	88 5 2	116 10 9	...	28 5 7	...	...	14 31 10	147	48 9 1	...	...
2. Alloa—West,	11 11 10 ³	378	224 1 1	123 9 8	100 11 5	46 71 6	261	117 10 10

3. Alva,	1	12	8	199	121	17	2	100	10	21	7	2
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Congregations.	Rate per Member.	No. of Members.	SUSTENTATION FUND.				No. OF CONTRIBUTORS AND AMOUNT OF THEIR CONTRIBUTIONS.						Amount contributed from Seat-rents and other sources.							
			YEAR TO 15TH MAY																	
			1875.		1867.									Increase.		Decrease.				
			£ s. d.	£ s. d.	£ s. d.	£ s. d.								£ s. d.	£ s. d.	£ s. d.	£ s. d.			
Brought forward,	£ s. d.																			
6. Grange,	3 5 ^s	866	854 16 5	271 14 10	83 1 7	15 7 8														
7. Huntly,	10 3 ^s	207	35 19 10	51 7 6	...	...	89 10 11	...	...	...	...	...	...	...	...	...	...	...	...
8. Keith,	7 5 ^s	504	259 6 3	169 15 4	69 3 8	...	...	69 3 8	...	...	...	...	...	...	...	...	...	...	...
9. New Marnoch,	4 11 ^s	482	179 3 .	109 19 4	32 1 4	...	...	32 1 4	...	...	...	...	...	...	...	...	...	...	...
10. Rothiemay,	8 2 ^d	755	187 10 2	155 8 10	40 4 2	...	...	40 4 2	...	...	...	...	...	...	...	...	...	...	...
		318	130 15 1	90 10 11																
		3132	1147 10 9	848 16 9	314 1 8	15 7 8														
Tain.																				
1. Edderton,	7 6	+174	65 5 6	50 .	15 5 6	...	...	15 5 6	...	...	...	...	...	...	...	...	...	...	...
2. Fearn,	7 10 ^s	+510	201 . 4	138 18 .	62 2 4	...	...	62 2 4	...	...	...	...	...	...	...	...	...	...	...
3. Invergordon,	11 11 ^d	+279	167 1 3	150 1 3	17 . .	...	...	17 . .	...	...	...	...	...	...	...	...	...	...	...
4. Kilmuir-Easter,	7 7 ^d	+246	93 8 3	59 4 2	34 4 1	...	...	34 4 1	...	...	...	...	...	...	...	...	...	...	...
5. Kincardine,	7 2 ^s	+213	76 10 .	72 . .	4 10 .	...	...	4 10 .	...	...	...	...	...	...	...	...	...	...	...
6. Logie-Easter,	10 4 ^s	+168	87 . .	69 . .	18 . .	...	...	18 . .	...	...	...	...	...	...	...	...	...	...	...
7. Nigg,	12 .	+168	101 3 6	84 . .	17 3 6	...	...	17 3 6	...	...	...	...	...	...	...	...	...	...	...
8. Rosskeen,	7 8 ^d	+615	236 15 8	177 4 9	59 10 11	...	...	59 10 11	...	...	...	...	...	...	...	...	...	...	...
9. Tain, . . . . .	...	+ .	273 1 6	218 3 8	54 17 10	...	...	54 17 10	...	...	...	...	...	...	...	...	...	...	...
10. Tarbat,	5 9 ^d	+495	142 11 .	...	142 11 .	...	...	142 11 .	...	...	...	...	...	...	...	...	...	...	...
		2868	1443 17 .	1018 11 10	425 5 2	...	...	425 5 2	...	...	...	...	...	...	...	...	...	...	...
Tongue.																				
1. Dorness,	5 1 ^d	+175	45 . .	46 14 .	...	1 14 .	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Edrachillis, . . . . .	...	+ .	48 . .	32 1 .	15 19 .	...	...	15 19 .	...	...	...	...	...	...	...	...	...	...	...
3. Farr,	4 8 ^s	+250	54 . .	31 12 6	22 7 6	...	...	22 7 6	...	...	...	...	...	...	...	...	...	...	...
4. Kinlochbervie,	4 9 ^d	+143	84 . .	32 11 1	1 8 11	...	...	1 8 11	...	...	...	...	...	...	...	...	...	...	...
5. Melness,	4 8 ^s	+280	60 4 3	41 . 6	19 8 9	...	...	19 8 9	...	...	...	...	...	...	...	...	...	...	...

LIST OF CONGREGATIONS SANCTIONED AS MINISTERIAL CHARGES BY THE ASSEMBLIES OF 1867-1874, AND INTERVENING YEARS.

1867.

Congregation.	Presbytery.
<i>Corsock,</i> . . .	Dumfries.
<i>Cowcaddens,</i> . . .	Glasgow.
<i>Queenspark,</i> . . .	"
<i>Barony,</i> . . .	"
<i>Sandbank,</i> . . .	{ Dunoon and In- verary.
<i>Culross,</i> . . .	Dunfermline.
<i>Durris,</i> . . .	Aberdeen.
<i>Aberdeen, High,</i> . . .	"
<i>Hawick, St. Andrew's,</i>	Jedburgh.

1868.

<i>Stockbridge,</i> . . .	Edinburgh.
<i>West Calder,</i> . . .	Linlithgow.
<i>Dalton,</i> . . .	Dumfries.
<i>Saltcoats, Gaelic,</i>	Irvine.
<i>South Kingarth,</i> . . .	{ Dunoon and In- verary.
<i>East Miller Street,</i>	Glasgow.
<i>Rutherford,</i> . . .	Aberdeen.

1869.

<i>Tollcross,</i> . . .	Glasgow.
<i>Holm,</i> . . .	Orkney.
<i>Westport, Hawick,</i>	Jedburgh.
<i>Altnaharra,</i> . . .	Tongue.

1870.

<i>Longformacus,</i> . . .	{ Dunse and Chirn- side.
<i>Forth and Wilson- town,</i> . . .	{ Linlithgow.
<i>Crossford,</i> . . .	Lanark.
<i>Strathblane,</i> . . .	Dumbarton.
<i>Dyce,</i> . . .	Aberdeen.
<i>Auchterless,</i> . . .	Turriff.
<i>Kilcalmonell,</i> . . .	Kintyre.
<i>Crathie,</i> . . .	Kincardine O'Neil.

1871.

<i>Sighthill,</i> . . .	Glasgow.
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Congregation.	Presbytery.
<i>Monifieth, South,</i> . . .	Dundee.
<i>M'Cheyne,</i> . . .	"
<i>Rhynie,</i> . . .	Alford.
<i>Ruthrieston,</i> . . .	Aberdeen.

1872.

<i>Bonnethill,</i> . . .	Dundee.
<i>St. Mary's, Govan,</i>	Glasgow.
<i>Augustine,</i> . . .	"
<i>Greyfriars',</i> . . .	Aberdeen.
<i>Port William,</i> . . .	Wigtown.
<i>Cowdenbeath,</i> . . .	Kinross.
<i>Kirkmichael,</i> . . .	Lockerbie.
<i>Coigach,</i> . . .	Lochcarron.
<i>Ardow and Tor- loisk,</i> . . .	{ Mull.
<i>Marykirk,</i> . . .	Stirling.

1873.

<i>Ardnamurchan,</i> . . .	Mull.
<i>Garelochhead,</i> . . .	Dumbarton.
<i>Torry,</i> . . .	Aberdeen.
<i>Cunningham,</i> . . .	Glasgow.
<i>Wishaw,</i> . . .	Hamilton.
<i>Neilston,</i> . . .	Paisley.

1874.

<i>Strathconan,</i> . . .	Dingwall.
<i>Fountainbridge,</i> . . .	Edinburgh.
<i>Harthill,</i> . . .	Linlithgow.
<i>Mount Park,</i> . . .	Greenock.
<i>Greengares,</i> . . .	Hamilton.
<i>Bellshill,</i> . . .	"
<i>Dumbarton, North,</i>	Dumbarton.
<i>Candlish Memorial,</i>	Glasgow.
<i>Paisley Road,</i> . . .	"
<i>Whiteinch,</i> . . .	"
<i>London Road,</i> . . .	"
<i>Govan, Gaelic,</i> . . .	"
<i>Portnahaven,</i> . . .	Islay.
<i>Lassodie,</i> . . .	Kinross.
<i>Ferryhill,</i> . . .	Aberdeen.
<i>Slains,</i> . . .	Turriff.
<i>Peterhead, Territ.,</i>	Deer.

III.—LIST OF CONGREGATIONS

Showing—Number of Members in 1867, 1868, 1874, and 1875.

Amount contributed last year to Sustentation Fund.

Amount contributed last year to Congregational Funds.

NOTE.—The numbers in the first column (1867) are taken from the ordinary Schedule of Statistics returned by the Deacons' Court.

The numbers in the three following columns are taken from the Presbyterian Returns made yearly in April. Where blanks occur no Returns were made.

Congregations in the HIGHLANDS and ISLANDS, where the number of *Adherents* is employed in ascertaining the rate of Contribution, are distinguished in the first four Columns by a different form of type, and with regard to these it has further to be noted—

That the Column for 1867 shows two-thirds of the reported average Sabbath attendance.

That the Column for 1868 shows two-thirds of the number of Adherents above 14 years of age.

That the Column for 1875 shows three-fifths of Adherents above 14, except in those Congregations marked *, where the figures show *one-half* of Adherents above 18 years of age.

That the Column for 1874 is left blank, because the return for that year was superseded by that of 1875.

TABLE No. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
Aberdeen.					£ s. d.	£ s. d.			£ s. d.		
1. Aberdeen—Bonaccord	467	420	744	754	348 12 11	191 3 9			228 . 6		
2. East, . . .	870	806	803	802	575 1 11	254 . 7			233 1 6		
3. Gaelic, . . .	181	187	174	182	73 . .	52 10 7			47 . 6		
4. Gilcomston, . .	1065	900	870	...	157 16 10	...			...
5. High Church, . .	...	628	644	670	257 10 0	181 19 .			186 9 .		
6. Holburn, . . .	847	775	657	639	200 3 9	100 4 8			126 6 .		
7. Knox's, . . .	900	891	825	797	163 5 .	116 17 7			170 . .		
8. Mariners, . . .	258	239	281	242	65 8 10	37 5 2			40 5 6		
9. Melville, . . .	157	382	463	464	120 15 10	103 8 2			71 5 6		
10. North, . . .	727	672	550	526	206 10 .	114 9 4			128 5 .		
11. St. Clement's, . .	918	860	655	620	206 11 2	80 3 2			115 19 3		
12. South, . . .	1055	1044	1217	1247	801 9 8	334 1 1			382 17 .		
13. Trinity, . . .	891	866	839	862	923 9 7	238 2 3			214 11 3		
14. Union, . . .	661	584	405	390	96 15 6	79 3 10			69 16 6		
15. West, . . .	900	1047	884	966	1164 7 11	346 9 1			388 . .		
16. Banchory-Devenick, . .	220	219	172	185	86 4 10	27 . 7			...		
17. Belhelvie, . . .	181	179	138	132	89 . .	32 17 11			15 1 0		
18. Blackburn, . . .	200	193	185	183	102 14 2	32 9 10			12 19 .		
19. Cults, . . .	136	150	113	115	120 . .	60 15 7			27 13 9		
20. Kingswells, . . .	107	111	92	98	150 . .	36 5 6			30 1 .		
21. Maryculter, . . .	192	202	192	185	43 8 3	29 . 9			9 3 6		
22. Newhills, . . .	291	297	260	266	103 1 8	52 16 2			42 15 .		
23. Old Machar, . . .	265	256	248	214	100 9 11	47 4 3			33 7 .		
24. Peterculter, . . .	280	268	250	250	106 17 4	46 17 7			9 13 6		
25. Ruthrieston, . . .	...	...	107	109	172 17 1	79 5 4			29 5 6		
26. Skene, . . .	368	368	342	296	157 . .	57 2 4			31 6 6		
27. Woodside, . . .	689	667	759	787	163 8 0	133 8 5			136 12 .		
28. Aberdeen, Gallowgate	128	145	185	181	105 15 .	41 18 3			23 7 8		
29. Greyfriars, . . .	131	110	217	247	150 . .	64 18 6			63 1 6		
30. Rutherford, . . .	...	151	338	342	131 18 .	87 15 2			61 14 .		
31. Ferryhill, . . .	...	...	...	96	167 11 6	125 13 5			145 9 9		
32. Dyce, . . .	...	...	161	189	151 16 4	46 10 5			31 11 .		
33. Durris, . . .	105	97	81	86	80 . 10	19 12 6			3 2 .		
34. Torry, . . .	...	...	116	118	94 14 10	36 12 10			26 4 .		
Aberlour.											
1. Aberlour, . . .	114	111	127	128	70 18 .	15 10 3			11 11 .		
2. Boharm, . . .	114	115	102	103	70 . .	30 13 4			4 7 6		
3. Inveravon, . . .	121	125	122	118	68 1 8	14 17 6			9 . .		

TABLE NO. III.

PRESBYTERIES	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
4. Knockando, . . .	143	142	132	133	80 . 1	27 12 6	3 11 .				
5. Mortlach, . . .	190	198	181	188	72 8 10	33 11 1	15 7 .				
6. Rothes, . . .	336	315	273	269	104 12 2	50 10 8	...				
Abernethy.											
1. Abernethy, . . .	166	154	...	132	69 10 .	20 12 6	...				
2. Alvie, etc., . . .	134	...	...	180	97 5 2	23 8 10	...				
3. Cromdale, . . .	232	210	...	231	132 7 6	65 13 5	24 9 3				
4. Duthil, . . .	266	266	...	...	22 11 4	21 18 .	...			
5. Kingussie, . . .	240	...	...	240	100 . .	43 3 2	14 6 7				
6. Kirkmichael, . . .	66	118	...	99	68 14 9	9 9 7	...				
7. Laggan, . . .	120	114	...	153	107 4 2	35 15 8	...				
Abertarff.											
1. Ballachulish, . . .	...	120	...	120	79 . 4	26 14 3	...				
2. Fort Augustus, . . .	...	230	...	*125	75 10 5	33 4 10	...				
3. Fort William, . . .	200	200	...	141	92 13 6	39 12 7	...				
4. Glenurquhart, . . .	466	440	...	330	165 14 2	57 7 8	1 2 .				
5. Kilmalie, . . .	166	210	...	*181	100 11 4	51 11 10	...				
6. Kilmonivaig, . . .	...	100	...	102	62 . .	19 2 8	...				
Alford.											
1. Auchindoir, . . .	123	128	110	110	62 9 4	15 6 4	4 10 4				
2. Keig and Tough, . . .	191	189	144	147	74 . 9	27 5 11	9 14 .				
3. Kinnethmont, . . .	228	226	173	172	92 17 7	19 1 11	16 9 6				
4. Towie, etc., . . .	118	107	95	90	60 8 .	14 17 4	...				
5. Alford, . . .	92	115	104	102	91 4 2	30 9 .	16 3 6				
6. Rhynie, . . .	90	...	117	104	75 16 .	13 ...	...			
7. Strathdon, . . .	99	89	95	90	80 . .	13 3 3	2 . .				
Arbroath.											
1. Arbirlot, . . .	187	166	166	176	115 14 1	37 18 7	7 6 6				
2. Arbroath—East, . . .	510	488	322	388	160 2 8	147 7 7	24 . .				
3. High Street, . . .	246	224	254	278	160 . .	126 2 9	26 12 .				
4. Inverbrothock, . . .	568	541	488	483	215 9 10	147 19 6	40 2 6				
5. Knox's, . . .	...	293	329	358	204 . 11	156 . 2	40 12 .				
6. Ladyloan, . . .	883	905	938	970	409 3 11	234 9 11	114 15 2				
7. Barry, . . .	215	224	206	200	109 10 .	53 18 2	16 8 11				
8. Carmyllie, . . .	233	244	241	231	124 4 6	33 17 6	10 1 2				
9. Carnoustie, . . .	390	417	411	402	234 19 7	104 7 9	20 . .				
10. Colliston, . . .	200	198	190	191	65 7 1	25 16 2	...				
11. Friockheim, . . .	315	322	351	339	180 15 1	64 5 1	20 14 6				
12. Inverkeillor, . . .	170	174	132	134	69 11 3	26 17 3	...				
13. Panbride, . . .	206	205	215	218	143 7 .	62 1 5	15 . 3				
Auchterarder.											
1. Aberuthven, . . .	173	165	172	156	86 1 11	49 14 8	...				
2. Auchterarder, . . .	533	525	490	493	249 19 1	150 1 4	...				
3. Braco, . . .	282	278	233	228	150 10 6	45 . 9	...				
4. Blackford, . . .	215	203	207	212	110 10 6	52 14 5	50 14 6				
5. Comrie, . . .	413	407	330	332	168 15 9	125 6 2	...				
6. Crieff, . . .	591	576	543	542	252 14 5	146 7 .	74 10 .				
7. Dunning, . . .	256	241	241	239	91 1 5	45 12 .	...			

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.			CONGREGATIONAL FUNDS					
	1867.	1868.	1874.	1875.				Ordinary Collections.			Seat-rents.		
					£	s.	d.	£	s.	d.	£	s.	d.
8. Madderty, . . .	118	115	96	92	84	17	7	21	6	6	...		
9. Monzie, . . .	291	265	231	231	146	.	2	52	16	9	...		
10. Muthil, . . .	312	310	262	270	102	13	8	81	4	8	...		
Ayr.													
1. Ayr, . . .	463	437	475	461	426	14	7	207	16	11	141	13	.
2. Wallacetown, . . .	230	278	271	272	142	16	11	77	2	2	...		
3. Ballantrae, . . .	132	126	133	131	72	10	.	33	5	5	...		
4. Barr, . . .	113	108	106	101	80	.	4	19	11	1	...		
5. Barrhill, . . .	140	134	154	176	101	12	.	33	11	5	...		
6. Colmonell, . . .	96	96	87	92	74	.	.	23	11	8	...		
7. Crosshill, . . .	103	100	77	81	60	5	6	20	19	8	...		
8. Dailly, . . .	148	140	142	159	85	6	8	31	7	6	6	.	.
9. Dalmellington, . . .	170	183	125	180	104	2	.	37	18	7	...		
10. Dalrymple, . . .	75	75	87	87	60	4	6	18	8	2	1	19	.
11. Dundonald, . . .	154	136	136	142	94	19	4	54	3	1	...		
12. Girvan, . . .	152	138	160	155	96	.	.	52	1	5	28	7	6
13. Kirkoswald, . . .	77	74	82	83	70	15	.	31	19	.	4	.	.
14. Maybole, . . .	402	390	374	370	187	18	11	100	15	.	33	.	.
15. Monkton, . . .	242	206	192	190	104	15	5	110	12	1	49	10	6
16. Newton-on-Ayr, . . .	495	467	490	511	201	11	9	130	10	10	86	7	5
17. New Cumnock, . . .	451	...	472	442	179	.	.	74	17	5	...		
18. Old Cumnock, . . .	320	275	303	301	171	4	11	108	1	2	...		
19. Ochiltree, . . .	125	137	136	138	70	.	.	37	2	3	...		
20. Stair, . . .	115	110	101	100	71	1	.	21	8	.	...
21. Symington, . . .	136	132	105	111	68	7	11	39	19	11	...		
22. Tarbolton, . . .	142	135	150	151	80	13	.	42	9	6	...		
23. Troon, . . .	220	202	206	217	120	.	.	96	10	11	18	16	5
Biggar and Peebles.													
1. Broughton, . . .	138	149	144	136	91	7	6	21	15	7	...		
2. Culter, . . .	235	233	230	220	152	1	3	37	8	11	...		
3. Innerleithen, . . .	114	159	186	180	174	13	1	75	1	3	...		
4. Kirkurd, . . .	178	168	154	156	107	7	7	31	4	1	...		
5. Peebles, . . .	206	217	224	242	210	15	8	113	2	10	...		
6. Skirling, . . .	156	154	120	120	100	1	.	25	13	9	...		
7. Ellsridgehill, . . .	55	51	...	71	37	19	.	21	7	10	...		
Breadalbane.													
1. Aberfeldy, . . .	275	263	...	273	154	1	4	87	17	7	...		
2. Ardeonaig, . . .	166	134	...	117	54	7	9	13	5	10	...		
3. Glenlyon, . . .	108	97	...	117	102	17	10	13	11	11	...		
4. Kenmore, . . .	160	116	...	138	70	.	8	29	3	6	...		
5. Killin, . . .	228	203	...	207	109	.	.	48	15	10	...		
6. Lawers, . . .	126	114	...	...	53	1	7	17	14	11	...		
7. Logierait, . . .	179	159	...	133	77	4	10	23	7	5	9	16	8
8. Strathfillan, . . .	86	80	...	96	61	10	6	9	18	8	...		
9. Tummelbridge, . . .	80	100	...	108	60	11	6	15	19	3	...		
10. Fortingal, . . .	118	109	...	...	59	4	.	21	12	8	...		
Brechin.													
1. Brechin—East, . . .	477	445	417	423	253	4	10	136	9	11	56	19	9
2. West, . . .	660	664	684	680	364	14	2	196	.	5	73	1	9

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.			£ s. d.		
3. Craig,	320	313	333	353	114 10 1	74 9 4			...		
4. Edzell,	260	233	193	183	37 2 9	32 6 4			6 7 .		
5. Lochlee, . . . .	...	137	114	113	61 18 10	17 . 11			...		
6. Logiepert,	244	226	236	249	243 . .	88 19 8			...		
7. Maryton,	117	144	114	124	106 10 6	42 10 9			20 19 .		
8. Menmuir,	118	120	122	123	86 13 10	34 10 8			3 11 .		
9. Montrose, St. George's	700	650	578	557	161 12 4	119 . 3			67 19 9		
10. St. John's,	724	700	657	639	369 5 7	248 18 1			131 11 11		
11. St. Paul's,	255	268	302	301	133 14 10	91 4 10			33 17 11		
Caithness.											
1. Berriedale,	242	...	...	...	67 7 6	41 4 8			55 11 9		
2. Bower, . . . .	...	...	...	399	109 16 1	39 14 2			24 4 .		
3. Bruan,	266	...	...	360	96 10 7	18 10 10			45 . .		
4. Canisbay,	200	230	...	360	91 3 8	15 3 9			21 19 .		
5. Dunnet,	332	...	...	...	100 . .	15 . .			35 . .		
6. Halkirk,	376	...	...	468	135 5 10	59 12 .			36 8 11		
7. Latheron,	332	...	...	...	92 18 6	31 9 10			68 17 .		
8. Lybster,	500	...	...	...	55 . .	60 14 8			112 11 2		
9. Olrig,	400	...	...	372	101 . .	32 15 9			30 . 6		
10. Pulteneytown,	572	...	...	345	158 16 6	109 19 3			71 14 3		
11. Reay,	400	...	...	...	150 . .	41 . .			38 3 6		
12. Thurso—First,	666	...	...	684	270 18 10	161 1 6			189 19 6		
13. West,	234	224	...	294	156 . .	107 1 2			54 8 9		
14. Watten,	300	...	...	360	100 . .	37 1 .			51 18 6		
15. Westerdale,	146	...	...	240	76 6 9	21 12 1			33 13 3		
16. Wick,	666	...	...	747	203 11 .	152 . 7			162 9 6		
17. Keiss,	200	...	...	...	60 . .	17 4 1			17 13 1		
Chanonry.											
1. Avoch,	194	194	...	150	93 6 6	34 4 5			...		
2. Cromarty,	500	580	...	477	283 8 1	108 1 4			42 8 9		
3. Fortrose,	400	434	...	228	131 16 8	59 5 4			37 17 6		
4. Killearnan,	332	...	...	336	72 14 9	37 13 4			...		
5. Knockbain,	432	554	...	...	102 4 8	53 15 11			...		
6. Resolis, . . . .	...	...	...	279	85 5 6	33 6 9			...		
Cupar.											
1. Abdie, etc.,	187	185	163	161	125 16 10	33 3 8			...		
2. Auchtermuchty,	180	209	183	167	83 4 2	46 19 8			...		
3. Ceres,	193	200	140	161	95 . 9	40 . .			...
4. Collessie,	169	186	215	215	118 . 7	63 17 4			...		
5. Cupar,	728	722	672	692	444 18 11	168 1 3			99 . 6		
6. Dairsie,	185	202	174	180	112 18 6	54 1 11			...		
7. Falkland,	121	116	101	106	60 6 1	31 10 8			...		
8. Flisk and Crieck,	110	117	98	114	72 1 7	24 15 9			...		
9. Kettle and Cults,	186	186	156	169	94 3 2	43 10 4			...		
10. Logie and Gauldry,	164	157	154	133	78 3 2	20 5 3			2 8 .		
11. Monimail,	137	120	90	89	60 9 2	21 7 6			...		
Dalkeith.											
1. Carlops,	93	86	102	97	70 . .	28 10 11			...		
2. Cockenzie,	201	194	229	229	115 . .	75 17 10			16 15 6		
3. Cockpen,	278	270	267	273	203 3 .	108 14 5			121 5 0		

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1876.			CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.				Ordinary Collections.			Seat-rents.		
					£	s.	d.	£	s.	d.	£	s.	d.
4. Dalkeith, . . .	460	471	454	457	260	4	1	180	2	.	80	3	.
5. Loanhead, . . .	220	237	353	...	133	.	.	61	13	1	53	3	3
6. Musselburgh, . . .	340	330	267	270	205	9	3	125	1	11	74	11	7
7. Pennicuik, . . .	290	287	318	340	404	4	10	81	12	6	...	...	...
8. Roslin, . . .	152	148	150	149	86	14	10	29	10	.	39	7	6
9. Stobhill, . . .	98	125	111	161	87	1	1	39	8	.	3	14	6
10. Temple, . . .	111	103	90	93	75	15	1	24	11	4	15	12	.
Deer.													
1. Clola, . . .	130	129	141	145	170	.	.	63	.	.	23	10	3
2. Fraserburgh, . . .	362	369	402	368	195	12	3	108	19	11	57	9	6
3. Longside, . . .	154	158	148	142	71	10	.	31	10	10	9	17	.
4. New Deer, . . .	283	256	253	250	147	2	2	41	5	9	...	...	...
5. New Pitsligo, . . .	167	...	128	129	70	.	.	20	9	11	7	2	.
6. Old Deer, . . .	270	252	226	207	118	11	1	33	14	.	10	2	.
7. Peterhead, . . .	685	685	572	530	157	8	4	127	6	2	99	7	4
8. Pitsligo, . . .	153	153	149	148	77	12	.	38	9	4	9	.	6
9. Rathen, . . .	156	165	149	150	111	4	3	32	13	9	11	11	.
10. Strichen, . . .	148	139	165	174	89	13	.	53	14	6	13	1	9
11. St. Fergus, . . .	194	186	169	164	91	6	.	31	1	5	11	2	1
12. Peterhead, Territorial	...	...	...	124	96	4	7	70	6	3	17	17	6
Dingwall.													
1. Alness, . . .	332	300	...	330	137	10	.	57	17	6	176	...	6
2. Dingwall, . . .	666	534	...	519	290	.	.	259	15	11	...	14	6
3. Fodderty, . . .	332	416	...	369	224	1	4	81	6	.	...	...	...
4. Kilmorack, . . .	360	366	...	363	151	8	.	57	15	11	...	...	...
5. Kiltarn, . . .	...	334	...	300	73	14	3	48	18	10	...	...	...
6. Maryburgh, . . .	...	134	...	225	116	16	.	74	18	3	...	...	...
7. Urquhart, . . .	532	500	...	360	149	2	7	61	19	6	...	...	...
8. Urray, . . .	566	480	...	540	127	.	.	76	5	3	...	...	...
Dornoch.													
1. Assynt, . . .	100	...	...	*221	85	13	6	8	12	11	...	...	...
2. Clyne, . . .	400	...	...	...	122	16	6	45	5	.	...	...	...
3. Crieich, . . .	320	314	...	270	137	.	.	57	14	.	...	...	...
4. Dornoch, . . .	580	534	...	...	170	.	.	85	11	2	117	8	.
5. Golspie, . . .	332	316	...	264	78	2	3	48	7	10	22	10	4
6. Helmsdale, . . .	600	400	...	246	114	10	9	68	2	1	...	...	...
7. Lairg, . . .	...	236	...	* ...	65	.	.	39	7	8	...	...	...
8. Rogart, . . .	300	...	...	...	95	10	6	41	7	.	...	...	...
9. Rosehall, . . .	200	200	...	342	70	.	.	31	10	3	...	...	...
10. Stoer, . . .	134	334	...	* ...	49	10	6	15	4	4	...	...	...
Dumbarton.													
1. Alexandria, . . .	273	290	283	284	409	8	9	156	2	7	...	...	...
2. Arrochar, . . .	73	72	73	72	93	1	3	73	12	11	...	...	...
3. Baldernock, . . .	92	111	98	102	97	2	.	49	16	10	10	12	.
4. Bonhill, . . .	166	165	190	213	159	.	5	54	1	11	12	15	.
5. Cardross, . . .	83	100	84	91	167	9	.	53	15	6	23	3	6
6. Dumbarton, . . .	477	516	383	416	445	14	2	201	13	3	142	15	9
7. Duntocher, . . .	180	149	160	164	83	5	7	60	6	2	...	...	...
8. Helensburgh—Park,	333	361	455	465	562	15	2	227	15	3	258	15	6
9. West,	470	452	428	425	637	14	11	223	.	8	243	1	.

PRESBYTERIES	MEMBERSHIP.				Sustentation Fund, 1875.			CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.				Ordinary Collections.			Seat-rents.		
					£	s.	d.	£	s.	d.	£	s.	d.
10. Killearn, . . .	120	130	116	114	82	9	5	33	18	2		...	
11. Luss, . . .	70	72	60	51	62	2	6	18	15	10	1		
12. Old Kilpatrick, . .	276	307	265	294	152	17	8	103	12	2	71	11	
13. Renton, . . .	125	120	100	100	60	12		43	6	5		...	
14. Gaelic, . . .	166	170	150	126	143	14		59	18	5	31	19	6
15. Roseneath, . . .	121	115	144	157	157	12	5	68	15	10	33	9	3
16. Shandon, . . .	140	94	100	78	124	12	6	85	1	5	56	4	
17. Dumbarton, St. James'	...	...	...	168	142	6	6	115	17	3	71		1
18. Garelochhead, . .	...	...	75	93	151	5		101	5	11	65	14	
19. Strathblane, . . .	43	40	73	68	77	1	4	29		8	4		
Dumfries.													
1. Dalbeattie, . . .	217	197	221	216	111	6	4	52	2	2		...	
2. Dumfries, . . .	550	568	530	518	265	12	7	174	3	2	45	18	3
3. Dunscore, . . .	365	331	242	230	127	4	3	40	15	8		...	
4. Irongray, . . .	152	136	125	122	93	12	4	19	9	3		...	
5. Kirkbean, . . .	150	153	141	150	79	11	10	25		6		...	
6. Kirkmahoe, . . .	195	184	169	173	106	13	6	28	9	1		...	
7. Kirkpatrick-Durham,	178	166	134	127	65		6	19	1	6		...	
8. Maxwelltown, . . .	520	485	498	503	220	16		118	19	6	33		
9. Ruthwell, . . .	163	168	151	150	88	4	8	28	6	2		...	
10. Glencaple, . . .	101	...	83	83	80	2	6	21	14	6	12	6	8
11. Corsock, . . .	106	...	109	114	146	11	3	19	7	2		...	
12. Dalton, . . .	87	...	67	65	80			24	15	8		...	
13. Dumfries, Territorial,	147	210	335	395	157	14	5	76	2	6	11	17	1
14. Lochend, etc., . .	...	...	106	114	127	19	6	47	7	8		...	
Dunblane.													
1. Balquhiddie, . . .	120	126	100	110	71	19	1	39	4	1		...	
2. Bridge of Allan, . .	250	301	294	307	182	4	11	212	7	8	76	10	6
3. Bucklyvie, . . .	...	72	59	57	57			6	9	2		...	
4. Callander, . . .	378	357	366	345	236	19		156		2		...	
5. Dunblane, . . .	324	335	314	284	124	19	9	102	18	11	18	9	3
6. Gartmore, . . .	100	98	87	92	67	10		29	19			...	
7. Kilmadock, . . .	421	411	428	418	200	19	8	112	9	8	71	1	9
8. Kippen, . . .	134	141	128	121	66	17	10	32	8			...	
9. Norrieston, . . .	170	156	145	139	78	5		34	3	1		...	
10. Tillicoultry, . . .	225	217	218	256	140	17	10	75	13	3		...	
Dundee.													
1. Abernethy, etc., . .	128	133	120	135	142	8	9	30	14			...	
2. Broughty Ferry, East	218	245	263	279	671	3	8	225	16	8	144		
3. West, . . .	560	529	581	600	534	6	5	346	3	3	181	5	4
4. Dundee—Albert Sq.,	180	181	162	164	127	5	6	107	11	3	67	2	
5. Chalmers, . . .	275	373	246	273	105			72	15	10	53	17	6
6. Chapelshade, . . .	635	645	610	640	323	10	9	192	13		151	8	10
7. Dudhope, . . .	400	419	452	435	180	7	7	117	13		93		3
8. Hilltown, . . .	930	965	932	1005	406		9	272	14	9	214	10	10
9. St. Andrew's, . . .	860	859	836	850	345	6	5	192	9	2	176	6	
10. St. David's, . . .	...	338	341	336	192	8	8	123	17	7	72	3	9
11. St. John's, . . .	533	563	560	584	388	19	8	176	12	11	165		
12. St. Paul's, . . .	540	532	525	525	1010	15	7	250	11	4	209	3	6
13. St. Peter's, . . .	750	822	771	843	373	13	5	252	12	11	251	14	9

TABLE NO. III.

PRESBYTERIES.		MEMBERSHIP.				Sustentation Fund, 1875.			CONGREGATIONAL FUNDS.					
		1867.	1868.	1874.	1875.				Ordinary Collections.			Seat-rents.		
						£	s.	d.	£	s.	d.	£	s.	d.
14.	Wallacetown,	240	305	300	270	125	7	1	72	.	10	65	2	6
15.	Wellgate, .	264	...	295	318	111	7	9	95	11	6	48	10	3
16.	Willison, .	580	570	576	570	370	6	4	170	10	8	149	3	.
17.	Liff, . . .	133	130	131	138	121	18	7	34	3	2	10	.	.
18.	Lochee, . . .	370	354	338	342	140	.	.	86	2	6	57	.	11
19.	Longforgan, . . .	183	177	163	155	302	19	4	41	13	9	25	14	.
20.	Mains, . . .	167	167	134	133	115	5	9	44	3	4	21	8	3
21.	Monifieth, . . .	175	149	120	121	86	.	.	31	18	4	11	13	4
22.	Monikie, . . .	149	148	126	129	98	7	10	44	7	1	11	8	6
23.	Tealing, . . .	193	193	164	160	129	.	8	29	8	9	12	8	4
24.	Dundee, Bonnet Hill,	...	...	277	306	124	15	4	81	15	6	48	10	.
25.	M'Cheyne,	...	...	311	379	306	1	10	196	6	3	127	17	3
26.	Monifieth—South, .	...	...	140	...	119	6	11	57	1	8	34	14	6
Dunfermline.														
1.	Aberdour, . . .	215	200	165	167	93	12	.	83	6	10	...	...	...
2.	Carnock, . . .	122	114	87	89	37	17	8	19	12	6	...	...	...
3.	Dunfermline, Abbey,	506	478	522	529	285	.	1	141	11	2	123	8	6
4.	North Church,	230	288	333	354	130	.	.	135	6	10	86	5	3
5.	St. Andrew's,	309	294	297	297	148	10	6	106	6	3	92	9	6
6.	Saline, . . .	168	170	169	188	124	1	5	41	16	11	...	...	...
7.	Torryburn, . . .	189	186	126	124	65	3	5	31	3	10	...	...	...
8.	Tulliallan, . . .	242	224	170	168	132	15	3	50	4	1	...	...	...
9.	Culross, . . .	90	92	119	121	121	4	.	65	1	4	12	12	6
Dunkeld.														
1.	Auchtergaven, . . .	141	139	110	116	61	18	3	20	15	10	16	2	.
2.	Blair-Athole, . . .	...	162	...	...	41	16	.	29	1	7	...	...	...
3.	Burrelton, . . .	141	142	123	123	69	19	5	37	13	3	18	1	.
4.	Cargill, . . .	265	252	224	213	120	.	.	36	14	2	18	9	6
5.	Clunie, . . .	220	215	194	185	106	6	.	30	14	.	24	.	.
6.	Dalguise, etc., . . .	156	155	118	116	63	3	6	14	17	10	...	...	...
7.	Dunkeld, . . .	265	230	225	222	109	14	4	50	3	4	20	11	6
8.	Kirkmichael, . . .	128	125	151	150	75	13	7	48	12	11	9	17	11
9.	Lethendy, . . .	107	83	95	98	73	14	7	22	1	4	5	..	9
10.	Moulin, . . .	240	208	202	208	136	7	3	110	4	8	25	.	.
Dunoon and Inverary.														
1.	Dunoon, . . .	238	275	...	365	264	7	5	250	7	7	153	15	6
2.	Innellan, . . .	...	58	...	79	157	3	6	156	10	10	65	1	.
3.	Inverary, . . .	155	180	...	159	71	4	11	39	16	6	8	11	6
4.	Kilfinnan, . . .	148	176	...	195	93	11	.	22	19	8	...	...	...
5.	Kilmartin, . . .	86	150	...	150	114	3	4	26	1	9	...	...	...
6.	Kilmodan, . . .	66	88	...	69	38	.	.	12	13	6	...	...	...
7.	Kilmun, . . .	134	144	...	132	131	6	7	71	19	1	11	14	6
8.	Kingarth, . . .	...	86	...	114	182	11	5	85	16	10	62	12	.
9.	Lochgilphead, . . .	332	334	...	276	114	16	2	83	9	5	42	15	.
10.	North Bute, . . .	...	123	...	92	78	12	6	56	8	10	15	2	6
11.	North Knapdale, . . .	232	200	...	177	73	5	6	15	9	11	...	...	...
12.	Rothsay—Free, . . .	492	487	...	470	463	6	5	232	13	2	89	14	.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.			£ s. d.		
13. Gaelic, .	200	146	...	174	90 18 4	77 6 9			34 6 .		
14. West, .	530	539	...	450	350 18 5	213 17 2			102 16 .		
15. Strachur, .	166	144	...	150	85 9 .	22 12 8			...		
16. Minard, .	...	76	...	...	61 12 .	12 15 9			...		
17. Ardrishaig, .	...	...	...	...	57 . .	33 8 4			12 11 9		
18. South Kingarth, .	...	...	...	...	100 . .	33 1 10			...		
19. Sandbank, .	...	43	...	...	114 . .	94 11 4			37 15 .		
Dunse and Chirnside.											
1. Allanton, .	240	222	177	201	159 9 .	56 11 3			...		
2. Dunse, .	336	278	323	312	185 10 4	86 3 3			...		
3. Eyemouth, .	195	163	170	170	138 2 3	60 14 6			..		
4. Greenlaw, .	265	271	263	253	131 19 9	41 . 6			...		
5. Houndwood, .	270	301	260	266	157 9 2	34 5 9			...		
6. Langton, .	127	134	129	129	122 . 6	20 19 .			...
7. Mordington, .	133	93	108	103	60 2 .	17 14 9			...		
8. Swinton, .	270	268	208	202	109 12 6	42 11 9			...		
9. Longformacus, .	102	100	100	99	87 19 3	24 1 5			...		
Edinburgh.											
1. Colinton, etc., .	145	154	261	266	223 . 10	103 3 6			7 14 1		
2. Corstorphine, .	160	163	182	200	159 17 7	81 10 4			80 6 .		
3. Cramond, .	175	160	163	160	118 14 10	36 9 7			...		
4. Edinburgh—Barclay, .	978	1102	1149	1172	1400 14 4	527 17 2			556 6 6		
5. Buccleuch, .	275	294	272	274	225 . 6	148 16 6			119 10 .		
6. Chalmers, .	906	1040	988	1098	225 11 2	178 16 5			205 10 6		
7. Cowgate, .	630	743	...	1004	159 5 11	129 13 7			139 12 .		
8. Dean, .	270	269	282	282	167 16 11	76 2 6			90 11 .		
9. Grange, .	220	352	580	611	723 1 1	352 7 2			433 7 .		
10. Greyfriars', .	320	304	481	468	296 3 11	215 4 6			197 3 .		
11. High, .	694	747	633	617	1118 . 8	315 16 3			471 16 6		
12. Holyrood, .	410	403	...	364	138 . 8	76 11 7			79 6 6		
13. Knox's, .	300	280	...	305	82 19 11	66 19 8			65 11 6		
14. Lady Glenorchy's, .	521	542	558	585	452 5 .	199 2 6			205 13 .		
15. M'Crie, .	355	331	321	342	156 2 11	104 6 .			141 10 6		
16. Morningside, .	160	172	193	224	288 13 9	153 2 3			126 10 6		
17. Newington, .	730	720	740	701	369 10 6	254 16 6			274 9 6		
18. New North, .	544	576	575	601	989 2 3	361 8 .			392 1 6		
19. Pilrig, .	450	446	487	509	422 5 11	224 4 5			197 12 .		
20. Pleasance, .	677	767	801	857	150 13 7	115 2 11			28 3 .		
21. Roseburn, .	51	140	220	230	253 1 9	110 19 10			105 1 6		
22. Roxburgh, .	410	403	...	290	117 10 11	124 9 1			97 17 .		
23. St. Andrew's, .	552	504	522	427	1299 18 .	333 14 4			293 12 9		
24. St. Bernard's, .	546	601	523	546	296 12 7	156 14 8			253 9 .		
25. St. Columba's, .	488	497	423	474	210 4 1	208 15 4			254 14 6		
26. St. Cuthbert's, .	363	352	421	463	271 14 9	166 15 3			115 19 .		
27. St. David's, .	495	593	737	808	224 4 9	216 6 8			235 14 .		
28. St. George's, .	910	825	821	855	4400 . .	879 3 .			869 2 6		
29. St. John's, .	758	536	378	380	374 17 11	194 3 11			210 19 .		
30. St. Luke's, .	600	637	482	483	646 13 1	202 12 9			168 10 .		
31. St. Mary's, .	555	553	520	517	620 10 8	222 15 11			259 13 6		
32. St. Paul's, .	661	584	501	530	274 18 2	237 3 2			219 19 .		
33. St. Peter's, .	656	991	1012	1042	444 12 4	360 17 1			381 4 .		

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.			£ s. d.		
34. St. Stephen's, .	555	533	460	481	696 9 1	227 12 1			208 5 .		
35. Stockbridge, .	...	...	689	717	386 8 10	221 7 2			235 16 9		
36. Tolbooth, .	654	615	494	484	775 19 4	208 4 6			311 2 .		
37. Tron, .	303	310	313	318	160 . .	81 19 2			81 19 6		
38. Leith—North, .	869	860	956	1030	582 4 6	247 18 .			514 17 .		
39. South, ..	314	307	271	284	159 2 9	119 5 3			81 11 .		
40. St. John's, ..	349	406	479	506	190 . 7	167 11 9			221 8 6		
41. St. Ninian's, .	300	327	360	391	77 . .	65 . 8			45 13 6		
42. Liberton, .	203	211	249	252	208 5 4	85 13 7			81 2 .		
43. Newhaven, .	500	500	699	579	219 5 7	143 13 5			218 13 6		
44. Portobello, .	410	409	452	472	342 12 5	166 8 .			252 14 6		
45. Ratho, .	206	212	208	202	151 14 .	47 6 6			...		
46. Edin.—Cowgatehead, .	90	...	...	...	62 12 5	43 4 3			...		
47. Fountainbridge, .	...	...	...	288	108 17 5	47 16 10			33 17 .		
48. Moray, .	190	262	268	338	104 5 2	78 19 5			49 18 7		
Elgin.											
1. Alves, .	101	154	...	180	125 . .	34 6 11			...		
2. Burghead, .	279	334	...	369	122 . .	84 5 .			68 13 6		
3. Elgin—High, .	739	730	...	829	312 1 3	218 2 10			209 12 3		
4. South, .	254	283	...	290	116 1 .	140 17 1			99 . 6		
5. Garmouth, .	225	233	...	216	150 . .	49 2 .			44 17 6		
6. Hopeman, .	221	400	...	342	128 15 .	96 . 11			75 17 .		
7. Lossiemouth, .	234	286	...	234	111 18 6	60 7 4			30 . .		
8. Pluscarden, .	137	164	...	135	78 . .	21 1 4			28 12 6		
9. Urquhart, .	295	268	...	240	120 12 7	42 18 5			...		
Ellon.											
1. Cruden, .	475	414	408	407	157 . .	63 12 1			27 15 6		
2. Ellon, .	232	227	180	182	72 14 6	34 18 11			22 2 6		
3. Foveran, .	115	123	120	123	83 3 .	41 10 2			8 12 6		
4. Methlic, .	263	251	248	240	122 . .	28 12 10			18 14 .		
5. New Machar, .	440	412	351	311	166 6 1	48 19 3			18 13 9		
6. Old Meldrum, .	450	430	459	447	180 8 2	85 1 2			32 3 .		
7. Udny, .	278	260	240	241	135 . .	50 4 10			36 12 .		
8. Slains, .	51	55	...	...	86 2 1	23 17 11			6 17 .		
Fordoun.											
1. Benholm, .	214	219	208	191	80 4 .	52 8 7			6 8 9		
2. Bervie, .	96	100	98	90	30 8 .	20 17 .			...
3. Fettercairn, .	180	192	164	154	50 8 1	44 6 4			1 1 8		
4. Fordoun, .	180	190	183	169	93 4 6	47 19 11			...		
5. Glenbervie, .	139	138	129	144	97 14 .	41 10 2			...		
6. Kinneff, .	135	122	117	103	60 13 8	20 14 7			...		
7. Laurencekirk, .	200	172	175	172	95 9 .	39 5 6			16 15 .		
8. Marykirk, .	178	188	158	147	80 1 10	31 7 10			4 14 .		
9. St. Cyrus, .	254	231	201	190	101 5 2	44 15 .			16 13 3		
10. Stonehaven, .	295	300	287	284	136 9 6	78 13 4			51 17 6		
Fordyce.											
1. Banff, .	628	640	638	582	298 13 8	168 9 8			81 19 3		
2. Boyndie, .	148	151	147	143	75 12 10	41 17 11			9 3 .		
3. Buckie, .	270	...	422	510	81 8 2	72 13 3			37 10 6		

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.			£ s. d.		
4. Cullen, . . .	244	208	235	240	95 . .	78 15 4			32 3 .		
5. Deskford, . . .	119	116	109	109	60 2 5	18 3 3			...		
6. Enzie, . . .	204	215	218	223	93 17 4	36 . 8			43 12 .		
7. Ordiquhill, . . .	205	194	227	244	93 9 .	49 11 .			22 16 9		
8. Portsoy, . . .	270	278	303	273	123 1 10	67 15 8			53 12 3		
9. Portnockie, . . .	56	58	...	101	40 . .	24 6 1			7 12 6		
Forfar.											
1. Aberlemno, . . .	145	145	146	143	97 3 6	19 8 .			6 17 .		
2. Dunnichen, . . .	252	225	207	208	103 17 1	58 11 5			16 15 6		
3. Forfar—First Church	870	785	732	715	278 3 5	182 15 10			79 . .		
4. East Church,	254	308	274	282	109 8 11	71 17 5			35 15 9		
5. Kennettles, . . .	...	94	83	71	60 10 4	28 15 10			5 2 6		
6. Kirriemuir—North,	280	280	237	249	98 15 .	59 . 8			21 10 9		
7. South,	530	480	340	327	128 10 .	87 16 4			28 9 9		
8. Memus, . . .	137	123	121	128	141 4 .	35 3 8			9 . 6		
Forres.											
1. Dallas, . . .	121	164	...	144	73 18 .	37 17 3			11 12 .		
2. Dyke, . . .	115	202	...	159	81 3 4	29 19 11			24 8 9		
3. Edinkillie, . . .	107	180	...	141	76 . .	22 19 7			21 8 9		
4. Forres, . . .	318	504	...	426	213 12 2	143 11 1			70 13 .		
5. Kinloss, . . .	187	242	...	141	75 7 1	47 7 3			46 18 11		
6. Rafford, . . .	172	266	...	237	93 10 .	44 1 10			...		
Garioch.											
1. Blairdaff, . . .	130	153	100	104	60 4 10	15 11 4			...		
2. Culsalmond, . . .	220	200	180	192	68 7 2	29 17 6			26 7 .		
3. Garioch, . . .	286	282	249	242	125 10 5	37 8 9			17 15 6		
4. Inch, . . .	254	284	240	222	120 3 5	40 13 5			29 1 9		
5. Inverurie, . . .	440	469	451	458	205 7 10	119 19 10			41 10 3		
6. Kintore, . . .	307	290	235	219	118 . .	58 2 .			...
7. Leslie, . . .	160	155	180	176	90 13 5	35 9 7			19 4 .		
8. Oyne, . . .	197	198	194	174	75 . .	29 10 8			18 5 9		
9. Rayne, . . .	253	221	210	190	72 . .	10 1 .			22 16 .		
10. Kemnay, . . .	123	141	111	122	115 14 .	42 4 7			19 7 5		
Glasgow.											
1. Bishopbriggs, . . .	90	93	136	121	120 . .	63 10 5			53 4 6		
2. Bushy, . . .	155	167	185	223	120 . .	112 2 6			60 10 6		
3. Cathcart, . . .	150	159	203	198	227 1 .	142 16 2			91 11 .		
4. Chryston, . . .	297	300	306	331	182 . 11	109 14 8			67 16 4		
5. Cumbernauld, . . .	212	204	178	181	94 . .	46 14 7			18 11 .		
6. Glasgow—Anderston,	786	746	679	675	402 11 2	194 10 10			286 17 6		
7. Argyll, . . .	400	334	202	201	89 4 .	92 7 8			99 6 .		
8. Bridgegate, . . .	830	734	588	540	172 10 6	148 12 4			165 18 6		
9. Bridgeton, . . .	440	...	482	459	181 9 .	154 10 9			153 7 6		
10. Broomielaw, . . .	298	327	229	217	86 . 10	44 13 8			59 18 6		
11. Camlachie, . . .	290	260	241	238	100 . .	61 18 4			106 15 6		
12. Campbell Street,	420	437	431	413	89 10 .	93 7 8			131 8 3		
13. Chalmers, . . .	430	415	300	279	113 . 4	90 19 11			130 12 .		
14. College, . . .	408	415	347	367	1613 16 6	782 12 4			321 9 6		
15. Duke Street, . . .	...	139	243	249	165 11 3	217 9 .			231 . 6		

TABLE NO. III.

PRESBYTERIES.		MEMBERSHIP.				Sustentation Fund, 1875.			CONGREGATIONAL FUNDS.					
		1867.	1868.	1874.	1875.				Ordinary Collections.			Rent-rents.		
						£	s.	d.	£	s.	d.	£	s.	d.
16.	Finnieston, .	770	832	893	949	551	.	.	304	14	6	434	18	6
17.	Gorbals, .	306	306	315	334	176	17	8	114	19	5	104	12	.
18.	Hope Street, .	530	635	550	548	334	4	6	232	4	.	366	18	8
19.	Hutchesontown, .	550	546	509	508	245	16	11	229	8	1	240	17	3
20.	Knox's, .	306	308	317	314	545	3	8	130	10	4	98	3	.
21.	Kelvinside, .	356	488	632	687	1350	5	.	552	7	5	675	16	.
22.	Kinning Park, .	616	616	607	610	240	8	5	244	1	7	306	18	6
23.	Kingston, .	200	161	165	170	96	2	.	53	18	5	48	8	.
24.	Lyon Street, .	530	564	...	591	125	5	11	134	2	11	165	2	.
25.	Maitland, .	507	...	530	503	96	15	8	112	5	10	95	11	.
26.	Martyrs', .	202	199	177	178	86	.	10	86	12	8	36	15	6
27.	Maryhill, .	340	342	372	348	104	13	7	133	4	6	132	15	.
28.	Milton, .	423	420	312	323	166	1	8	92	19	7	89	1	9
29.	Queen's Park, .	...	135	227	301	273	11	7	200	14	9	171	2	.
30.	Renfield, .	477	542	554	568	1023	7	7	302	7	8	333	19	6
31.	St. Andrew's, .	450	440	372	380	202	14	6	172	.	8	105	13	.
32.	St. David's, .	330	250	351	385	235	17	1	159	2	7	161	15	.
33.	St. Enoch's, .	354	340	277	327	416	7	5	206	15	.	168	7	6
34.	St. George's, .	530	515	384	379	659	3	.	248	18	9	363	3	6
35.	St. James', .	643	634	635	641	246	16	8	179	13	7	242	12	6
36.	St. John's, .	720	707	646	628	1307	8	6	647	12	5	369	2	.
37.	St. Luke's, .	223	375	463	407	156	9	4	137	.	4	178	17	.
38.	St. Mark's, .	1026	...	895	898	239	12	11	251	13	9	449	19	8
39.	St. Matthew's, .	640	650	666	596	1365	9	10	286	1	4	455	13	6
40.	St. Paul's, .	310	273	245	245	219	8	4	107	14	10	91	10	6
41.	St. Peter's, .	655	688	655	687	845	9	4	304	1	8	370	10	1
42.	St. Stephen's, .	403	553	888	865	535	19	.	353	9	9	461	11	6
43.	Stockwell, .	850	791	887	762	301	11	8	190	5	9	373	18	6
44.	Trinity, .	1020	1083	808	835	191	13	7	250	17	8	243	5	1
45.	Tron, .	990	998	995	985	607	18	6	299	14	7	503	11	9
46.	Union, .	800	706	629	650	544	10	8	253	8	2	314	19	6
47.	Victoria, .	861	818	666	638	186	7	8	212	6	3	274	18	.
48.	Wellpark, .	817	717	622	580	344	19	2	256	12	9	285	3	9
49.	West, .	380	362	289	335	257	4	11	209	5	6	184	5	.
50.	Wynd, .	545	162	173	154	60	2	3	56	13	9	35	.	6
51.	Young Street, .	590	562	670	683	121	11	6	126	14	4	136	2	9
52.	Govan, .	500	503	435	425	218	10	.	247	4	11	317	17	6
53.	Hillhead, .	146	144	154	174	87	.	.	68	15	8	45	5	9
54.	Kilsyth, .	360	302	303	327	203	14	6	104	3	5	...	.	.
55.	Kirkintilloch—													
	St. Andrew's, .	240	213	246	280	167	5	.	78	3	.	46	.	.
56.	St. David's, .	295	284	424	448	226	18	2	128	6	2	37	17	1
57.	Millerstone, .	98	93	94	96	106	.	.	55	18	.	47	.	.
58.	Partick, .	401	397	403	398	167	6	11	120	8	5	127	11	6
59.	High Church, .	188	188	306	330	255	17	7	194	17	.	197	9	11
60.	Rutherglen, .	430	437	508	517	259	14	2	233	4	10	257	18	3
61.	Campsie, .	108	100	...	120	106	19	4	75	14	4	20	14	6
62.	Glasgow—Augustine, .	...	...	706	719	242	16	6	259	9	2	248	7	9
63.	Barony, .	...	582	809	836	220	8	.	231	7	10	266	15	.
64.	Cowcaddens, .	180	240	290	310	147	.	.	120	19	10	66	7	9
65.	Cunningham, .	...	...	171	248	100	1	7	107	1	5	47	6	5
66.	East Miller Street, .	174	...	328	392	172	7	6	162	18	2	158	19	6
67.	Candlish Memorial, .	...	...	...	194	101	10	4	86	8	8	39	2	.
68.	London Road, .	...	...	...	165	78	14	8	52	.	7	27	6	.
69.	M'Donald, .	146	...	73	58	117	18	5	92	10	.	26	.	6

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.							
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.				
						£	s.	d.	£	s.	d.		
70. Paisley Road, .	...	...	...	...	£	s.	d.	£	s.	d.	£	s.	d.
71. Sighthill, .	...	...	268	353	112	7	7	117	12	4	99	8	6
72. Tollcross, .	80	82	...	178	80	10	.	52	7	6	44	11	6
73. Govan—Gaelic, .	...	...	...	133	149	17	3	86	8	6	72	1	6
74. St. Mary's, .	...	...	580	691	226	4	3	229	9	8	258	9	9
75. Whiteinch, .	...	...	...	176	101	10	.	67	12	9	29	16	.
Greenock.													
1. Cumbræ, .	213	214	237	227	173	18	2	161	8	.	68	8	.
2. Erskine, .	121	102	110	116	97	18	5	39	.	8	22	19	.
3. Fairlie, .	74	68	69	73	81	19	5	37	3	6	18	6	6
4. Gourcock, .	216	222	239	218	202	1	8	130	6	4	111	19	3
Greenock—													
5. Crawfordsburn, .	300	387	603	640	170	7	3	124	3	7	165	6	9
6. Gaelic, .	520	491	435	460	257	10	8	214	12	6	250	8	8
7. Middle, .	772	714	631	634	704	16	10	314	14	2	457	2	.
8. North, .	109	217	289	282	111	9	1	66	9	2	79	19	6
9. St. Andrew's, .	390	465	513	494	443	8	4	212	12	.	162	15	6
10. St. Thomas', .	340	348	327	322	386	2	.	130	1	10	141	17	6
11. Wellpark, .	603	552	412	407	176	18	1	132	15	5	164	3	6
12. West, .	560	529	496	494	596	1	2	173	18	6	273	5	6
13. Inverkip, .	123	116	84	110	83	13	.	65	14	.	29	.	.
14. Largs, .	228	255	252	248	316	1	2	218	11	10	66	17	4
15. Port-Glasgow, .	633	578	638	593	292	2	2	202	14	9	152	12	9
16. Greenock, Mount Park	...	...	...	272	152	10	10	161	12	10	129	16	.
Haddington and Dunbar.													
1. Dirleton, .	110	111	116	114	60	2	.	25	.	6	...	...	...
2. Dunbar, .	350	330	326	305	238	.	4	106	6	.	3	.	.
3. Garvald, .	181	175	160	161	95	15	6	25	16	3	...	...	...
4. Haddington, St. John's	394	370	388	421	283	14	5	138	4	9	56	14	3
5. Humble, .	100	101	107	100	52	.	.	15	14	10	...	...	...
6. Innerwick, .	121	125	118	108	32	7	5	13	8	4	...	...	...
7. North Berwick, .	124	120	134	140	85	2	1	64	15	1	...	...	...
8. Pencaitland, .	68	70	51	51	18	6	6	7	10	.	...	...	...
9. Prestonkirk, .	306	304	270	258	231	9	2	67	.	7	...	...	...
10. Prestonpans, .	148	144	134	134	141	5	10	77	10	7	21	2	.
11. Salton, .	140	138	120	122	71	19	4	43	7	10	...	...	...
12. Tranent, .	240	220	175	172	94	.	.	39	19	7	...	...	...
13. Yester, .	215	181	175	175	96	.	.	56	17	7	...	...	...
14. Cockburnspath, .	119	107	...	92	50	4	.	34	14	11	...	...	...
Hamilton.													
1. Airdrie, Broomknoll,	230	258	403	410	177	15	2	147	8	11	...	...	...
2. High Church,	254	327	324	342	201	10	8	136	1	6	142	14	.
3. West Church,	220	285	317	336	220	.	.	143	14	1	...	...	...
4. Blantyre, .	183	153	140	162	74	2	9	55	4	10	16	12	6
5. Bothwell, .	343	352	387	386	350	11	10	250	10	8	174	9	.
6. Cambuslang, .	128	128	173	203	195	6	6	100	9	4	51	.	6
7. Cambusnethan, .	260	280	273	282	152	5	3	50	12	4	8	5	.
8. Chapelhall, .	180	185	182	185	104	2	3	56	19	8	...	...	...
9. Chapelton, .	167	141	135	135	71	5	4	44	16	11	...	...	...
10. Coatbridge, .	373	390	478	469	184	10	7	103	5	3	34	3	6

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.			CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.				Ordinary Collections.			Seat-rents.		
					£	s.	d.	£	s.	d.	£	s.	d.
11. Dalziel,	254	267	337	358	180	11	6	114	14	5	...		
12. East Kilbride, . .	250	233	220	220	125	5	.	56	13	10	...		
13. Hamilton,	317	367	533	532	372	10	3	300	12	7	221	2	.
14. Holytown,	133	130	143	181	109	9	4	69	2	11	...		
15. Larkhall,	153	164	164	181	100	2	1	90	10	6	28	16	6
16. Shotts,	170	183	180	208	155	17	10	45	8	3	...		
17. Stonehouse, . . .	340	345	325	300	151	4	5	101	2	8	...		
18. Strathaven, . . .	253	250	251	203	96	7	5	57	16	.	...
19. Bellshill, . . . .	...	...	...	143	90	12	6	59	17	11	...		
20. Greengares, . . .	...	...	...	94	100	3	.	18	2	6	9	10	.
21. Wishaw, . . . .	...	...	...	232	131	1	7	75	6	10	...		
Inverness.													
1. Daviot,	200	268	...	233	116	19	4	27	.	.	...
2. Dores,	232	234	...	168	76	7	7	32	10	.	...
3. Inverness, East, . .	...	634	...	...	155	.	6	144	.	5	99	4	2
4. High Ch.,	420	680	...	726	509	13	10	359	5	6	473	14	.
5. North Ch.,	666	766	...	...	186	5	.	337	18	.	173	4	8
6. Kiltarlity,	440	538	...	...	84	12	1	32	5	6	...		
7. Kirkhill,	400	480	...	321	150	16	6	46	19	.	...
8. Moy,	200	234	...	228	115	1	.	27	2	11	...		
9. Petty, . . . .	...	224	...	120	61	4	6	17	18	9	18	12	2
10. Stratherrick, . . .	250	254	...	264	101	18	5	30	12	5	3	10	.
11. Inverness—West Ch.,	...	...	...	...	97	9	6	116	2	11	44	11	9
Irvine.													
1. Ardrossan,	150	161	152	160	116	6	.	71	18	10	35	19	6
2. Beith,	225	189	234	231	143	4	5	76	15	6	...		
3. Catrine,	340	307	304	285	96	10	.	60	6	5	47	3	3
4. Dalry,	470	425	295	293	151	10	.	69	16	6	...		
5. Dunlop,	91	108	113	123	100	.	10	46	19	2	...		
6. Fenwick,	77	85	85	88	65	9	11	24	1	2	...		
7. Fullerton,	211	203	214	218	133	.	.	64	13	3	55	13	.
8. Galston,	240	217	180	155	86	7	2	29	10	6	...		
9. Hurlford,	201	181	230	234	138	3	6	69	9	7	104	.	1
10. Irvine,	227	211	207	256	186	16	.	88	16	10	45	2	10
11. Kilbirnie,	252	231	230	231	125	15	.	86	11	6	...		
12. Kilmarnock— Henderson,	248	236	280	289	157	2	2	113	3	4	49	15	.
13. High Church, . . .	755	742	760	736	478	5	2	254	19	3	299	8	3
14. St. Andrew's, . . .	500	470	570	573	227	12	2	193	5	2	170	5	2
15. Kilmaurs,	170	162	178	190	110	5	6	45	6	11	...		
16. Kilwinning,	250	252	254	267	150	.	.	73	16	9	33	10	.
17. Loudoun,	303	298	280	268	129	9	9	59	16	3	21	8	.
18. Mauchline,	235	222	189	178	98	.	8	42	9	5	...		
19. Muirkirk,	193	165	159	171	126	7	11	49	9	.	...
20. Perceton,	159	150	163	167	139	10	8	68	12	8	...		
21. Saltcoats,	365	362	276	296	150	2	4	96	15	1	50	12	.
22. Stevenston,	123	125	154	140	102	9	1	65	19	9	15	.	.
23. Stewarton,	285	278	269	270	157	9	5	74	18	6	44	13	9
24. West Kilbride, . .	159	163	163	174	194	5	6	82	10	1	...		
25. Saltcoats—Gaelic, .	98	98	120	120	95	.	.	63	15	6	38	12	.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
Islay.					£ s. d.	£ s. d.			£ s. d.		
1. Kilchoman, . . .	66	120	...	114	51 11 .	17 13 10			...		
2. Kildalton, . . .	134	126	...	132	123 6 11	32 5 11			...		
3. Killarrow, . . .	91	106	...	105	88 2 4	31 18 11			...		
4. Bowmore, . . .	...	82	...	...	57 18 11	15 5 7			...		
Jedburgh.											
1. Ancrum, . . .	150	143	104	100	61 11 7	11 10 .			...
2. Castleton, . . .	93	109	116	...	80 16 8	37 3 3			...		
3. Crailing, . . .	190	172	189	182	130 9 6	28 8 9			...		
4. Denholm, . . .	204	185	206	205	122 . 1	50 11 1			...		
5. Hawick, . . .	440	430	485	488	318 8 11	220 3 6			68 18 6		
6. St. Andrew's, . . .	...	196	266	288	157 . .	102 14 8			50 18 6		
7. Jedburgh, . . .	320	348	328	316	166 18 6	99 18 5			...		
8. Wolflee, . . .	111	129	109	107	82 13 .	30 17 3			...		
9. Hawick—West Port,	145	82	149	158	110 . .	54 4 3			14 5 6		
Kelso and Lauder.											
1. Coldstream, . . .	332	335	315	303	159 17 11	66 4 4			...		
2. Eccles, . . .	117	115	108	98	65 8 .	16 1 2			...		
3. Gordon, . . .	93	109	143	129	42 . .	29 10 9			...		
4. Kelso, . . .	366	379	430	416	215 2 9	110 3 10			141 11 .		
5. Lauder, . . .	207	200	195	196	99 16 8	52 8 10			...		
6. Makerstoun, . . .	67	59	53	56	76 18 6	4 . .			...
7. Morebattle, . . .	320	305	250	248	126 14 6	38 5 7			...		
8. Nenthorn, . . .	161	162	148	145	110 1 7	26 . 9			...		
9. Sprouston, . . .	290	304	251	261	186 3 1	93 17 .			...
10. Westruther, . . .	155	131	128	135	66 12 6	18 10 . 1			...		
11. Yetholm, . . .	146	133	146	136	100 . .	45 15 4			66 3 6		
Kincardine O'Neil.											
1. Aboyne, . . .	82	96	115	116	72 11 10	24 9 6			2 . .		
2. Ballater, . . .	104	101	130	122	60 . .	39 4 8			11 10 .		
3. Banchory-Ternan, . . .	516	484	437	419	230 7 3	84 12 4			49 7 .		
4. Braemar, . . .	86	95	78	79	86 13 .	108 10 3			...		
5. Cluny, . . .	119	101	111	116	72 3 5	25 7 11			9 11 3		
6. Crathie, . . .	56	54	44	42	45 8 .	10 3 4			...		
7. Cromar, . . .	106	106	95	98	49 1 9	10 9 10			...		
8. Echt, . . .	134	138	140	136	72 . 9	24 13 2			9 7 3		
9. Kincardine O'Neil, . . .	151	131	120	123	63 5 6	24 2 9			11 19 5		
10. Lumphanan, . . .	140	153	152	158	54 10 .	16 8 6			1 1 .		
11. Midmar, . . .	135	131	131	123	67 3 .	21 5 .			2 2 6		
12. Strachan, . . .	220	225	201	200	53 . .	25 12 8			...		
13. Tarland, . . .	130	111	100	99	65 . .	29 1 9			7 10 .		
Kinross.											
1. Fossoway, . . .	152	153	136	124	79 10 4	31 2 2			...		
2. Kinross, . . .	181	171	168	173	111 7 .	60 11 9			...		
3. Orwell, . . .	266	265	232	223	117 12 7	47 4 9			...		
4. Portmoak, . . .	177	173	137	131	68 10 2	26 9 10			...		
5. Strathmiglo, . . .	193	187	167	156	94 3 10	46 2 .			...
6. Cowdenbeath, . . .	73	...	107	103	80 . 3	...			...
7. Lassodie, . . .	...	...	...	155	87 10 .	29 7 .			31 18 5		

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.								
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.					
Kintyre.														
1. Campbelton, Lochend	900	322	...	373	£ 278	s. 2	d. 8	£ 235	s. 12	d. 2	£ 95	s. .	d. .	
2. Lorn Street,		579	...	584	212	.	.	200	14	4	...	...	...
3. Kilberry, . . .		50	114	...	111	60	6	2	12	15	6
4. Kilbride, . . .		308	408	...	231	120	.	.	108	13	11	117	11	10
5. Killean, . . .		94	110	...	93	80	7	.	17	10	9
6. Kilmory, . . .		160	306	...	204	86	8	.	29	5	5
7. Lochranza, . . .		106	152	...	150	84	10	8	47	9	2
8. Shiskan, . . .		300	338	...	273	168	.	.	46	4	10
9. Tarbert, . . .		300	134	32	8	11	51	13	7	37	15	6
10. Kilcalmonell, . . .	...	...	...	...	...			34	2	2	...	...	...
Kirkcaldy.														
1. Burntisland, . . .	389	383	405	414	162	17	1	94	6	10	41	.	.	
2. Dysart, . . .	190	200	230	236	116	2	.	81	14	3	33	1	.	
3. East Wemyss, . . .	285	240	210	210	105	17	.	74	19	6	10	7	6	
4. Kennoway, . . .	201	183	161	152	145	7	1	53	18	4	...	...	...
5. Kinghorn, . . .	123	116	118	109	90	19	3	34	10	.	...	...	...
6. Kinglassie, . . .	118	110	106	98	70	.	.	63	17	2	...	...	...
7. Kirkcaldy, . . .	580	653	628	621	606	.	1	287	7	2	108	4	6	
8. Abbotshall, . . .	286	270	323	301	130	.	.	87	2	3	18	12	6	
9. Dunnikier, . . .	248	248	262	283	175	7	.	122	12	1	...	...	...
10. Inverteil, . . .	325	313	316	319	148	1	4	92	5	10	...	...	...
11. Pathhead, . . .	442	446	497	429	219	4	3	195	.	4	...	...	...
12. Leslie, . . .	254	238	205	202	90	.	5	51	19	10	...	...	...
13. Leven, . . .	258	255	230	247	153	18	9	102	16	.	33	18	.	
14. Lochgelly, . . .	219	186	231	209	117	9	5	48	12	1	...	...	...
15. Markinch, . . .	361	362	315	319	177	11	1	120	9	.	...	...	...
Kirkcudbright.														
1. Aachincairn, . . .	260	240	220	220	135	1	2	46	6	7	...	...	...
2. Balmaghie, . . .	94	81	74	72	60	17	.	13	8	8	...	...	...
3. Borgue, . . .	105	112	102	90	67	18	4	23	6	2	...	...	...
4. Castle-Douglas, . . .	300	261	267	264	236	8	4	57	17	.	29	.	.	
5. Girthon, . . .	155	154	142	138	112	19	9	29	7	10	...	...	...
6. Glenkens, . . .	170	154	146	143	91	19	1	22	16	10	...	...	...
7. Kirkcudbright, . . .	429	423	394	400	246	15	7	120	5	4	...	...	...
8. Tongland, . . .	79	78	84	73	63	3	6	22	15	10	...	...	...
Lanark.														
1. Carluke, . . .	350	356	347	349	195	10	3	95	15	6	...	...	...
2. Carnwath, . . .	500	480	...	437	134	.	11	54	17	6	...	...	...
3. Douglas, . . .	280	262	235	241	121	17	6	50	11	8	3	2	.	
4. Lanark, . . .	270	274	301	311	178	.	.	88	15	10	78	18	.	
5. Lesmahagow, . . .	...	720	732	706	216	11	4	123	11	4	10	.	.
6. Abington, etc., . . .	86	111	...	117	112	19	4	47	5	11	...	...	...
7. Crossford, . . .	...	...	152	176	119	14	8	60	4	4	...	...	...
8. Forth, etc., . . .	...	...	300	303	122	15	6	29	7	9	...	...	...
Lewis.														
1. Back, . . .	466	400	...	...	75	.	.	17	18	4	...	...	...
2. Barvas, . . .	266	366	...	...	68	2	10	16	7	10	...	...	...
3. Carloway, . . .	466	400	...	...	43	3	.	...	...	...	...	...	...
4. Cross, . . .	426	466	...	...	51	8	9	24	11	.	...	...	...

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL UNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
						£	s.	d.	£	s.	d.
5. Knock,	500	466	...	...	119 10 .	30	11	6	...		
6. Lochs,	600	534	...	...	75 17 .	32	13	.	...
7. Stornoway, . . .	600	534	...	...	192 5 10	176	4	2	...		
8. Uig,	400	400	...	...	80 6 6	13	14	9	...		
Linlithgow.											
1. Abercorn, . . .	85	88	80	76	27 19 6	8	7	11	...		
2. Armadale, . . .	170	170	183	175	121 . .	131	.	9	...		
3. Bathgate, . . .	231	221	233	230	153 17 .	70	7	2	...		
4. Boness,	186	170	193	197	149 12 6	70	3	.	7 12 .		
5. Falkirk,	416	461	477	514	371 7 9	116	5	9	...		
6. Grangemouth, . .	240	264	356	373	262 19 2	117	5	.	...
7. Kirkliston, . . .	244	235	219	223	225 15 .	76	1	10	...		
8. Linlithgow, . . .	189	201	200	203	192 13 10	98	18	2	18 6 6		
9. Polmont,	91	120	131	168	119 3 5	81	10	4	...		
10. Slamannan, . . .	200	195	224	275	133 13 9	75	15	3	...		
11. Torphichen, . . .	149	148	141	133	59 15 6	32	4	3	...		
12. Uphall,	110	101	101	97	81 6 3	42	6	11	...		
13. Whitburn, . . .	135	176	115	115	76 14 .	23	11	.	...
14. Crofthead, . . .	...	60	127	133	85 . .	41	19	9	8 16 .		
15. Harthill, . . . .	...	...	111	170	126 1 8	53	3	4	...		
16. West Calder, . .	118	158	237	179	81 . .	41	14	2	...		
17. Livingstone, . .	76	70	64	73	48 14 .	28	16	.	...
Lochcarron.											
1. Applecross, . . .	...	...	...	*287	53 7 .	10	8	2	...		
2. Gairloch,	432	...	...	* ...	...	250	10	.	...
3. Glenelg,	134	...	...	* 88	33 5 .	12	.	.	...
4. Lochalsh,	300	...	...	*231	63 11 1	17	6	2	...		
5. Lochbroom, . . .	800	...	...	* ...	156 10 .	61	.	2	...		
6. Lochcarron, . . .	234	...	...	* ...	61 5 .	27	17	6	...		
7. Plockton,	400	...	...	*304	64 10 .	25	12	11	...		
8. Poolewe,	532	...	...	*543	110 . .	29	15	3	...		
9. Shieldag,	266	...	...	* ...	70 . .	14	3	10	...		
10. Coigach, . . . .	...	...	...	...	105 10 .	16	1	3	...		
11. Glenshiel, . . .	...	...	...	...	80 . .	10	.	.	...
Lockerbie.											
1. Annan,	285	244	256	264	175 5 .	68	6	2	...		
2. Canonbie,	225	200	187	205	121 . .	49	12	11	...		
3. Ecclefechan, . . .	152	136	141	142	88 7 1	33	16	7	...		
4. Halfmorton, . . .	114	120	109	109	60 6 3	21	10	.	7 1 8		
5. Johnstone,	220	193	208	220	107 10 3	36	3	5	...		
6. Kirkpatrick-Fleming,	120	109	100	128	53 14 5	25	6	2	...		
7. Langholm,	172	182	257	273	203 11 1	130	.	5	...		
8. Lochmaben, . . .	380	351	304	287	183 19 10	61	15	2	...		
9. Lockerbie,	345	324	287	281	160 16 8	87	8	10	...		
10. Moffat,	360	380	370	361	179 2 11	157	18	10	...		
11. Kirkmichael, . .	92	90	...	77	109 . 6	23	19	4	...		

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.							
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.				
Lorn.													
1. Appin,	100	88	...	96	£ 157	s. .	d. .	£ 42	s. 3	d. 3	£ ...	s. .	d. .
2. Ardchattan,	80	76	...	*83	48	6	8	6	19	5	...	...	...
3. Glenorchy,	100	144	...	99	84	8	9	12	3	.	...	...	...
4. Kilbrandon,	200	200	...	255	82	.	5	17	3	8	...	...	...
5. Kilniver, . . . .	...	80	...	48	26	6	6	7	12	4	...	...	...
6. Muckairn,	94	124	...	144	98	6	.	28	9	9	...	...	...
7. Oban,	200	260	...	210	21	5	3	106	1	8	...	...	...
Meigle.													
1. Airlie,	120	120	118	122	64	6	6	22	16	4	...	...	...
2. Alyth,	333	336	350	345	175	12	3	85	7	11	20	16	3
3. Blairgowrie, First Ch.	835	841	786	795	295	18	9	180	16	7	84	8	6
4. South,	336	335	297	343	325	14	9	212	13	7	97	4	3
5. Coupar-Angus,	380	365	306	305	173	3	11	79	3	7	27	7	10
6. Cray,	120	110	109	109	60	12	10	20	4	11	...	...	...
7. Glenisla,	230	227	213	207	143	9	8	27	14	5	...	...	...
8. Meigle,	43	52	90	102	28	5	.	36	10	3	29	3	3
9. Newtyle,	163	160	149	132	71	.	.	39	19	.	8	18	9
10. Rattray,	364	313	295	284	111	10	11	61	8	9	18	4	.
Mull.													
1. Coll,	66	...	...	* 88	23	10	6	5	19	.	...	...	...
2. Iona, . . . .	...	130	...	* 94	14	15	.	6	4	3	...	...	...
3. Strontian,	198	200	...	*117	62	.	.	10	.	.	6	.	.
4. Tobermory, . . . .	...	...	...	*143	77	15	3	46	3	3	...	...	...
5. Torosay, etc., . . . .	...	...	...	* 55	60	17	6	13	4	6	...	...	...
6. Ardow, etc., . . . .	...	...	...	...	83	2	2	15	1	7	...	...	...
7. Ardnamurchan, . . . .	...	...	...	...	85	.	.	14	9	10	...	...	...
Nairn.													
1. Ardclach,	206	184	...	174	72	2	.	33	7	6	19	1	6
2. Ardersier,	266	220	...	249	107	.	.	69	3	10	43	4	.
3. Auldearn,	266	214	...	176	90	12	1	38	10	9	...	...	...
4. Cawdor,	290	234	...	225	117	13	7	55	11	6	26	14	9
5. Croy,	332	234	...	210	90	.	.	28	16	4	33	10	11
6. Nairn,	532	466	...	489	245	3	3	195	19	10	99	8	11
Orkney.													
1. Birsay,	374	379	...	384	105	12	11	48	9	10	...	...	...
2. Deerness,	286	303	...	275	80	.	.	24	18	11	18	1	2
3. Evie, etc., . . . .	...	281	...	239	52	19	.	20	8	7	...	...	...
4. Firth,	181	186	173	169	68	6	.	30	15	6	...	...	...
5. Harray,	244	215	192	220	72	.	.	25	13	10	...	...	...
6. Kirkwall,	360	346	...	325	101	9	10	59	19	6	58	15	6
7. North Ronaldshay,	144	146	...	170	34	6	7	5	9	6	...	...	...
8. Orphir,	236	227	229	240	90	.	.	41	16	3	...	...	...
9. Papa Westray,	111	110	...	116	51	1	6	13	17	6	...	...	...
10. Rousay,	226	224	...	218	53	5	2	19	2	11	...	...	...
11. Sanday,	267	250	...	226	47	11	5	14	15	9	...	...	...
12. St. Andrews,	143	148	...	174	49	.	.	22	17	3	14	6	9
13. Stromness,	516	505	...	445	124	5	11	63	13	11	...	...	...
14. Holm,	166	166	189	193	95	.	.	43	2	9	53	5	6

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.			£ s. d.		
Paisley.											
1. Barrhead, . . .	500	470	470	475	176 16 10	138 15 4			155 11 5		
2. Bridge of Weir, . . .	186	154	153	181	94 5 7	64 13 8			50 17 .		
3. Houston, . . .	250	241	206	236	97 11 3	67 18 10			29 18 .		
4. Inchinnan, . . .	92	83	79	77	143 5 2	28 18 11			...		
5. Johnstone, . . .	248	265	296	373	150 12 5	134 7 1			68 7 3		
6. Lochwinnoch, . . .	325	374	351	340	152 11 6	103 4 3			33 3 10		
7. Paisley—Gaelic, . . .	130	158	153	157	82 14 4	48 . 8			30 19 .		
8. High, . . .	566	516	642	663	352 19 6	206 4 1			208 1 .		
9. Martyrs', . . .	260	225	288	278	110 12 3	83 8 3			74 9 3		
10. Middle, . . .	767	760	773	791	344 13 4	239 4 8			247 . .		
11. South, . . .	491	503	527	548	200 19 4	168 17 4			119 6 .		
12. St. George's, . . .	550	457	480	513	476 15 3	209 1 1			153 2 .		
13. Pollockshaws—East, . . .	210	197	184	206	103 6 10	104 15 10			113 16 .		
14. West, . . .	276	262	238	240	123 3 2	106 14 6			80 19 11		
15. Renfrew, . . .	350	350	337	349	191 7 8	111 3 11			84 12 .		
16. Neilston, . . .	...	...	151	174	122 19 .	80 1 11			60 5 8		
Penpont.											
1. Closeburn, . . .	193	160	150	144	76 . 11	25 12 .			...
2. Glencairn, . . .	410	359	326	308	169 12 3	59 15 .			...
3. Penpont, . . .	480	553	530	530	212 2 7	90 13 3			...		
4. Sanquhar, . . .	265	246	229	239	150 4 8	35 16 6			...		
5. Wanlockhead, . . .	250	309	276	...	73 11 1	29 6 4			14 5 9		
Perth.											
1. Abernethy, . . .	102	107	105	107	85 11 2	48 14 8			...		
2. Arngask, . . .	88	88	93	97	60 8 .	33 14 .			...
3. Collace, . . .	137	135	119	115	62 3 5	26 4 1			...		
4. Dumbarney, . . .	202	208	149	154	111 3 8	51 9 9			32 9 1		
5. Errol, . . .	272	222	215	211	92 2 1	53 11 8			..		
6. Forgandenny, . . .	142	147	128	119	91 7 11	29 16 10			28 14 9		
7. Kinfauns, . . .	163	158	151	152	118 10 7	28 16 6			...		
8. Logiealmond, . . .	158	158	125	116	65 19 4	45 9 3			...		
9. Methven, . . .	116	112	103	119	61 . 2	29 1 7			...		
10. Perth—Knox's, . . .	320	346	280	273	104 8 1	90 3 2			52 11 3		
11. Middle, . . .	600	575	562	534	330 18 7	158 3 11			150 9 .		
12. St. Leonard's, . . .	680	702	660	650	447 7 .	215 7 1			174 12 .		
13. St. Stephen's, . . .	400	400	465	479	236 13 5	114 12 .			136 9 .		
14. West, . . .	673	704	707	701	445 17 10	228 . 10			328 3 .		
15. Pitcairngreen, . . .	440	420	385	386	251 15 9	89 14 11			...		
16. Scone, . . .	179	169	179	208	131 11 .	83 11 9			39 12 .		
17. Stanley, . . .	230	216	212	214	98 3 .	66 . 4			16 17 6		
Selkirk.											
1. Ashkirk, . . .	70	77	75	80	61 1 2	12 2 9			...		
2. Bowden, . . .	84	84	102	103	66 3 3	26 3 10			...		
3. Galashiels, . . .	209	248	334	366	305 8 3	176 1 6			...		
4. Ladhope, . . .	369	380	372	363	192 2 7	106 9 4			...		
5. Melrose, . . .	255	247	240	225	186 16 5	82 19 4			3 . .		
6. Selkirk, . . .	284	286	296	331	148 7 10	54 3 .			21 5 7		
7. St. Boswells, . . .	208	173	196	202	104 10 9	40 1 9			...		
8. Stow, . . .	90	91	89	81	69 11 11	25 9 11			...		
9. Yarrow, . . .	75	75	81	82	81 . .	26 9 2			...		

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
Shetland.]											
1. Delting, . . .	154	...	...	165	£ 21 . .	£ 10 18 1	...	£ ...	...	...	...
2. Lerwick, . . .	166	...	211	222	70 2 8	47 13 10	...	16 3 .	...	...	...
3. Unst, . . .	885	...	...	787	40 8 9	29 14 10	...	10 12 9	...	...	...
4. Conningsburgh, . . .	335	...	...	290	23 14 .	8 . 4	...	...	...	...	...
5. Dunrossness, . . .	110	...	...	79	28 2 6	1 17 3	...	...	...	...	...
6. Fetlar, . . .	130	...	...	123	30 6 5	4 . 6	...	...	...	...	...
7. Walls, . . .	123	...	...	175	30 . .	6 12 .	...	...	...	...	...
8. Weisdale, . . .	142	...	...	163	32 6 .	18 14 10	...	...	...	...	...
9. Yell, . . .	224	...	...	...	30 . .	18 8 3	...	4 . .	...	...	...
Skye and Uist.											
1. Bracadale, . . .	...	...	...	* ...	40 . .	21 14 6	...	...	...	...	...
2. Carinish, . . .	...	...	...	*312	52 18 10	6 9 3	...	...	...	...	...
3. Duirinish, . . .	466	...	...	* ...	153 18 2	35 7 4	...	...	...	...	...
4. Harris, . . .	200	...	...	*260	25 4 9	5 5 1	...	...	...	...	...
5. Kilmuir, . . .	332	...	...	*298	111 17 9	27 4 6	...	...	...	...	...
6. North-Uist, . . .	...	...	...	* ...	28 10 7	16 16 8	...	...	...	...	...
7. Portree, . . .	200	346	...	*256	69 2 2	41 3 3	...	3 10 .	...	...	...
8. Raasay, . . .	146	230	...	*151	80 4 11	20 4 8	...	...	...	...	...
9. Sleat, . . .	200	304	...	*140	20 11 6	27 7 1	...	...	...	...	...
10. Snizort, . . .	466	...	...	*400	85 3 7	29 . .	...	...	...	...	...
11. South Uist, . . .	134	...	...	* ...	39 13 4	12 18 5	...	...	...	...	...
12. Strath, etc., . . .	166	...	...	* ...	19 16 8	8 15 .	...	...	...	...	...
13. Tarbert, . . .	...	...	...	*622	74 . 6	14 15 6	...	...	...	...	...
St. Andrews.											
1. Anstruther, . . .	351	336	347	383	147 . 4	90 11 9	...	36 7 3	...	...	...
2. Carnbee, . . .	80	91	88	89	71 5 2	23 7 5	...	4 12 6	...	...	...
3. Crail, . . .	179	185	186	163	101 12 11	48 7 11	...	15 9 3	...	...	...
4. Elie, . . .	147	147	126	138	190 5 11	68 7 1	...	...	...	...	...
5. Ferry-Port-on-Craig, . . .	380	424	408	422	167 12 11	109 12 4	...	86 . 9	...	...	...
6. Forgan, . . .	240	265	294	296	280 12 2	164 18 .	...	93 10 .	...	...	...
7. Largo, . . .	196	182	150	160	86 14 .	48 14 4	...	9 18 .	...	...	...
8. Leuchars, . . .	193	207	199	203	120 . .	41 19 5	...	14 9 3	...	...	...
9. St. Andrews, . . .	480	464	447	448	291 3 3	236 17 3	...	...	...	...	...
10. Strathkinnes, . . .	196	185	166	154	83 13 1	35 11 7	...	12 5 3	...	...	...
Stirling.											
1. Alloa—East, . . .	190	204	164	162	88 5 2	49 2 10	...	...	...	...	...
2. West, . . .	345	302	378	380	224 1 1	150 15 4	...	45 . .	...	...	...
3. Alva, . . .	190	198	199	211	121 17 2	90 . .	...	20 12 .	...	...	...
4. Bannockburn, . . .	370	369	356	364	191 15 1	120 1 1	...	14 16 7	...	...	...
5. Clackmannan, . . .	101	153	129	128	121 11 2	44 12 6	...	11 14 .	...	...	...
6. Denny, . . .	132	140	144	154	112 10 .	69 18 11	...	22 4 .	...	...	...
7. Dollar, . . .	300	267	286	288	190 15 1	162 4 10	...	...	...	...	...
8. Dunipace, . . .	116	103	111	110	75 16 2	38 15 6	...	...	...	...	...
9. Larbert, . . .	328	351	311	295	171 18 3	76 17 5	...	...	...	...	...
10. St. Ninians, . . .	185	177	141	142	76 1 .	36 3 2	...	...	...	...	...

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.			£ s. d.		
11. Stirling—North, .	700	683	630	630	581 13 6	434 8 9			172 4 9		
12. South, .	295	370	398	409	259 12 6	154 5 .			105 5 6		
13. Tullibody, .	180	193	231	241	132 5 11	66 17 11			...		
14. Stirling—Marykirk,	...	...	136	190	100 . .	70 18 3			...		
Stranraer.											
1. Cairnryan, . .	67	57	41	42	61 3 .	11 19 5			...		
2. Glenluce, . .	132	125	119	117	79 3 1	27 15 5			...		
3. Inch,	255	240	210	180	120 14 3	26 15 1			14 10 6		
4. Kirkcolm, . .	169	150	145	136	68 3 5	16 1 7			...		
5. Kirkmaiden, .	210	221	212	214	115 5 11	32 7 7			13 3 6		
6. Leswalt, . . .	203	217	203	195	135 11 9	35 19 5			7 6 10		
7. Portpatrick, .	229	255	226	223	72 3 10	28 3 9			6 13 .		
8. Sheuchan, . .	230	256	254	263	176 7 2	56 4 8			20 2 3		
9. Stoneykirk, . .	260	236	214	203	120 9 4	23 16 11			6 19 3		
10. Stranraer, . .	308	304	292	286	184 11 4	72 12 11			28 . 6		
Strathbogie.											
1. Bellie,	283	280	281	276	87 2 8	42 15 5			12 14 .		
2. Botriphnie, . .	138	131	130	137	61 19 10	19 3 3			8 18 11		
3. Cairnie, . . .	120	117	115	112	47 17 5	11 12 10			6 16 .		
4. Gartly,	140	140	196	204	100 . .	30 8 8			12 . 5		
5. Glass,	149	151	144	138	57 16 6	15 19 1			10 19 .		
6. Grange,	233	208	207	199	35 19 10	13 7 9			2 4 .		
7. Huntly,	489	466	504	499	259 6 3	135 4 5			94 12 4		
8. Keith,	400	402	482	466	179 3 .	88 19 8			48 11 6		
9. New Marnoch, .	863	817	755	707	187 10 2	91 2 7			42 12 4		
10. Rothiemay, . .	353	346	318	311	130 15 1	57 6 3			34 7 6		
Tain.											
1. Edderton, . . .	240	...	...	174	65 5 6	27 6 6			...		
2. Fearn,	500	...	...	510	201 . 4	92 2 8			...		
3. Invergordon, .	324	300	...	279	167 1 3	137 16 8			...		
4. Kilmuir-Easter, .	332	...	...	246	93 8 3	48 6 4			...		
5. Kincardine, . .	266	...	...	213	76 10 .	44 6 2			...		
6. Logie-Easter, . .	266	200	...	168	87 . .	47 19 7			...		
7. Nigg,	200	200	...	168	101 3 6	49 8 9			...		
8. Rosskeen, . . .	800	...	...	615	236 15 8	153 14 2			...		
9. Tain, . . . .	...	...	...	...	273 1 6	185 16 10			52 17 6		
10. Tarbat,	600	...	...	495	142 11 .	85 12 6			16 . .		
Tongue.											
1. Durness,	200	...	...	*175	45 . .	17 . .			...
2. Edrachillis, . .	120	...	...	* ...	48 . .	9 4 5			...		
3. Farr,	200	...	...	* ...	54 . .	19 8 9			...		
4. Kinlochbervie, .	134	...	...	* ...	34 . .	12 4 10			...		

TABLE NO. III.

PRESBYTERIES.	MEMBERSHIP.				Sustentation Fund, 1875.	CONGREGATIONAL FUNDS.					
	1867.	1868.	1874.	1875.		Ordinary Collections.			Seat-rents.		
					£ s. d.	£ s. d.			£ s. d.		
5. Melness, . . .	134	...	...	* ...	60 4 3	9 12 7			...		
6. Strathy, . . .	366	...	...	*397	89 16 .	31 19 5			...		
7. Tongue, . . .	...	266	...	*355	69 13 6	18 13 8			...		
8. Altnaharra, . .	...	...	...	...	80 . .	13 7 11			...		
Turriff.											
1. Drumblade, . .	186	173	155	184	92 . .	32 9 4			10 19 9		
2. Forglen, . . .	115	118	107	114	60 . .	22 11 11			9 3 9		
3. Forgue, . . .	500	471	453	418	157 10 .	67 17 9			30 13 .		
4. Fyvie, . . .	334	324	290	283	110 10 1	26 9 .			14 12 .		
5. Gamrie, . . .	125	129	147	147	80 . 6	30 15 8			8 16 6		
6. Macduff, . . .	385	375	390	394	161 5 .	105 7 1			57 16 6		
7. Montquhitter, .	209	218	184	156	70 15 11	25 18 7			9 3 .		
8. Turriff, . . .	320	341	356	321	123 11 10	78 2 2			36 16 .		
9. Auchterless, . .	110	...	138	147	92 14 2	30 18 6			5 19 6		
Wigton.											
1. Newton-Stewart, .	340	322	296	286	213 6 6	87 . 2			19 19 .		
2. Sorbie, . . .	186	174	160	164	75 7 .	26 . 11			...		
3. Whithorn, . . .	126	120	248	249	88 3 10	21 4 1			12 2 .		
4. Whithorn, Isle of, .	143	142			93 6 .	28 10 7			...		
5. Wigton, . . .	180	170	160	136	91 19 10	41 14 2			...		
6. Port-William, . .	...	...	...	105	54 . .	25 9 3			..		

IV.—CONGREGATIONAL LIST

Showing the Income from all sources attached to the Ministerial
Charges of the FREE CHURCH, for the year 1874-75.

NOTE.—This List shows the whole Income of Ministers for the last year. Where only partial payments were made, owing to the death of Ministers, or filling up of Vacancies, the Income is stated for a whole year at the rate of these partial payments.

The column headed "Congregational Supplements," includes Donations to Ministers at communion seasons, but does not include expenses of communion elements.

The fourth column includes the following Funds, namely, 1. Ante-Disruption Ministers' Fund; 2. Aged and Infirm Ministers' Fund 3. Mackay Fund (Sutherland and Ross); 4. Spark Fund (Aberdeen and Forfar); 5. Duncan Fund (Arbroath).

The last column "M" shows where there are Mansees.

This Table, which has been compiled from the Public Accounts of the Church, may, it is feared, be found to contain inaccuracies, especially in the cases of Colleagues, from defective information.

TABLE No. IV.

I.—Congregations on Platform of Equal Dividend.

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.
Aberdeen.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Aberdeen, Bonaccord	157 . .	18 . .	265 17 10	...	440 17 10
2. East, . .	157 . .	36 . .	281 13 4	...	474 13 4
3. Gaelic, . .	157 . .	18 . .	36 . .	...	211 . .
4. Gilcomston, .	157 . .	...	210 . .	...	367 . .
5. High Church,	157 . .	18 . .	247 2 .	...	422 2 .
6. Holburn, }	7 . .	...	33 . .	60 . .	100 . .
	150 . .	..	57 . .	...	207 . .
7. Knox's, . .	157 . .	...	100 . .	...	257 . .
8. Mariners', .	157 . .	...	30 . .	...	187 . .
9. Melville, . .	157 . .	...	102 . .	...	259 . .
10. North, . .	157 . .	18 . .	150 . .	...	325 . .
11. St. Clement's,	157 . .	...	130 . .	...	287 . .
12. South, . .	157 . .	36 . .	350 . .	...	543 . .
13. Trinity, . .	157 . .	36 . .	260 . .	...	453 . .
14. Union, . .	157 . .	...	50 . .	...	207 . .
15. West, . .	157 . .	36 . .	410 . .	...	603 . .
16. Banchory-Devenick,	157 . .	36 . .	6 . .	15 18 9	214 18 9
17. Belhelvie, . .	157 . .	36 . .	...	...	193 . .
18. Blackburn, . .	157 . .	36 . .	...	...	193 . .
19. Cults, . .	157 . .	36 . .	...	...	193 . .
20. Kingswells, . .	157 . .	36 . .	5 1 2	...	198 1 2
21. Maryculter, . .	157 . .	...	4 10 .	...	161 10 .
22. Newhills, . .	157 . .	18 . .	8 . .	...	183 . .
23. Old Machar, . .	157 . .	18 . .	30 . .	...	205 . .
24. Peterculter, . .	157 . .	18 . .	8 . .	...	183 . .
25. Ruthrieston, . .	157 . .	36 . .	...	...	193 . .
26. Skene, . .	157 . .	18 . .	18 19 4	...	193 19 4
27. Woodside, . .	157 . .	...	120 . .	...	277 . .
	4239 . .	504 . .	2913 3 8	75 18 9	7732 2 5

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
Aberlour.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1. Aberlour, . . .	157 . .	36 . .	...	...	193 . .	M
2. Boharm, . . .	157 . .	36 . .	...	...	193 . .	M
3. Inveravon, . . .	157 . .	36 . .	...	...	193 . .	M
4. Knockando, . . .	157 . .	36 . .	...	...	193 . .	M
5. Mortlach, . . .	157 . .	18 . .	...	...	175 . .	M
6. Rothes, . . .	157 . .	18 . .	3 15 1	42 19 7	221 14 8	M
	942 . .	180 . .	3 15 1	42 19 7	1168 14 8	
Abernethy.						
1. Abernethy, . . .	157 . .	36 . .	...	...	193 . .	M
2. Alvie, etc., . . .	157 . .	36 . .	3 19 4	...	196 19 4	M
3. Cromdale, . . .	157 . .	36 . .	52 7 .	...	245 7 .	M
4. Duthil, . . .	157 . .	...	5 16 7	...	162 16 7	M
5. Kingussie, . . .	157 . .	18 . .	19 15 6	...	194 15 6	M
6. Kirkmichael, . . .	157 . .	36 . .	...	...	193 . .	M
7. Laggan, . . .	157 . .	36 . .	...	...	193 . .	M
	1099 . .	198 . .	81 18 5	...	1378 18 5	
Abertarff.						
1. Ballachulish, . . .	157 . .	36 . .	...	...	193 . .	M
2. Fort Augustus, . . .	157 . .	36 . .	...	...	193 . .	M
3. Fort William, . . .	157 . .	36 . .	16 8 1	2 2 11	211 11 .	M
4. Glenurquhart, . . .	157 . .	36 . .	20 19 11	...	213 19 11	M
5. Kilmalie, . . .	157 . .	36 . .	16 . 10	...	209 . 10	M
6. Kilmonivaig, . . .	157 . .	36 . .	5 16 6	...	198 16 6	M
	942 . .	216 . .	59 5 4	2 2 11	1219 8 3	
Alford.						
1. Auchindoir, . . .	157 . .	36 . .	...	...	193 . .	M
2. Keig and Tough, . . .	157 . .	36 . .	21 . .	...	214 . .	M
3. Kinnethmont, . . .	157 . .	36 . .	...	...	193 . .	M
4. Towie, etc., . . .	157 . .	36 . .	...	...	193 . .	M
	628 . .	144 . .	21 . .	...	793 . .	
Arbroath.						
1. Arbirlot, . . .	157 . .	36 . .	16 4 5	28 11 6	237 15 11	M
2. Arbroath—East, . . .	157 . .	18 . .	90 . .	28 11 6	293 11 6	M
3. High Street, . . .	157 . .	36 . .	60 . .	28 11 6	281 11 6	
4. Inverbrothock, . . .	157 . .	18 . .	120 . .	28 11 6	323 11 6	M
5. Knox's, . . .	157 . .	36 . .	100 . .	28 11 6	321 11 6	
6. Ladyloan, . . .	157 . .	18 . .	200 . .	28 11 6	403 11 6	M
7. Barry, . . .	157 . .	36 . .	30 8 10	28 11 6	252 . 4	M
8. Carmyllie, . . .	157 . .	36 . .	32 . .	28 11 6	253 11 6	M
9. Carnoustie, . . .	157 . .	36 . .	120 . .	28 11 6	341 11 6	M
10. Colliston, . . .	157 . .	...	...	28 11 6	185 11 6	M
11. Friockheim, . . .	157 . .	36 . .	38 . .	28 11 6	259 11 6	M
12. Inverkeillor, . . .	157 . .	36 . .	5 10 6	28 11 6	227 2 .	M
13. Panbride, . . .	157 . .	36 . .	38 . .	28 11 6	259 11 6	M
	2041 . .	378 . .	850 3 9	371 9 6	3640 13 3	

PRESBYTERIES.	Equal Dividends, 1875.			Surplus Fund.			Congrega- tional Sup- plements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.			TOTAL.		
Auchterarder.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1. Aberuthven, . . .	157	.	.	36	.	.	12	13	10	...	.	.	205	13	10
2. Auchterarder, . . .	157	.	.	36	.	.	100	.	.	...	.	.	293	.	.
3. Braco, . . .	157	.	.	36	.	.	10	.	.	...	.	.	203	.	.
4. Blackford, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
5. Comrie, . . .	157	.	.	36	.	.	72	.	.	...	.	.	265	.	.
6. Crieff, . . .	157	.	.	18	.	.	100	.	.	...	.	.	275	.	.
7. Dunning, . . .	157	.	.	18	.	.	17	2	.	...	.	.	192	2	.
8. Madderty, . . .	60	.	.	...	.	.	20	.	.	74	9	5	154	9	5
9. Monzie, . . .	97	.	.	36	.	.	16	7	10	...	.	.	149	7	10
10. Muthil, . . .	157	.	.	36	.	.	10	.	.	40	.	.	243	.	.
	157	.	.	18	.	.	13	.	.	...	.	.	188	.	.
	1570	.	.	306	.	.	371	3	8	114	9	5	2361	13	1
Ayr.															
1. Ayr, . . .	157	.	.	36	.	.	200	.	.	...	.	.	393	.	.
2. Wallacetown, . . .	157	.	.	36	.	.	27	.	.	...	.	.	220	.	.
3. Ballantrae, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
4. Barr, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
5. Barrhill, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
6. Colmonell, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
7. Crosshill, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
8. Dailly, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
9. Dalmellington, . . .	157	.	.	36	.	.	3	.	.	...	.	.	196	.	.
10. Dalrymple, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
11. Dundonald, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
12. Girvan, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
13. Kirkoswald, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
14. Maybole, . . .	157	.	.	36	.	.	60	.	.	...	.	.	253	.	.
15. Monkton, . . .	157	.	.	36	.	.	25	.	.	...	.	.	218	.	.
16. Newton-on-Ayr, . . .	157	.	.	18	.	.	112	9	8	...	.	.	287	9	8
17. New Cumnock, . . .	157	.	.	18	.	.	46	.	7	...	.	.	221	.	7
18. Old Cumnock, . . .	157	.	.	36	.	.	20	.	.	...	.	.	213	.	.
19. Ochiltree, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
20. Stair, . . .	157	.	.	36	.	.	10	.	.	...	.	.	203	.	.
21. Symington, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
22. Tarbolton, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
23. Troon, . . .	157	.	.	36	.	.	10	.	.	...	.	.	203	.	.
	3611	.	.	792	.	.	513	10	3	...	.	.	4916	10	3
Biggar and Peebles.															
1. Broughton, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
2. Culter, . . .	157	.	.	36	.	.	...	.	.	50	.	.	243	.	.
3. Innerleithen, . . .	157	.	.	36	.	.	30	.	.	...	.	.	223	.	.
4. Kirkurd, . . .	157	.	.	36	.	.	7	6	4	...	.	.	200	6	4
5. Peebles, . . .	157	.	.	36	.	.	60	.	.	...	.	.	253	.	.
6. Skirling, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
	942	.	.	216	.	.	97	6	4	50	.	.	1305	6	4
Breadalbane.															
1. Aberfeldy, . . .	157	.	.	36	.	.	34	.	.	...	.	.	227	.	.
2. Ardeonaig, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.
Carry forward,	814	.	.	36	.	.	34	.	.	...	.	.	384	.	.

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	314 . .	36 . .	34 . .	...	384 . .	
3. Glenlyon, . . .	157 . .	36 . .	...	...	193 . .	M
4. Kenmore, . . .	157 . .	36 . .	...	...	193 . .	M
5. Killin, . . .	157 . .	36 . .	...	60 . .	253 . .	M
6. Lawers, . . .	157 . .	...	...	50 . .	207 . .	M
7. Logierait, . . .	157 . .	36 . .	...	...	193 . .	M
8. Strathfillan, . . .	157 . .	36 . .	...	30 . .	223 . .	M
9. Tummelbridge, . . .	157 . .	36 . .	...	...	193 . .	M
	1413 . .	252 . .	34 . .	140 . .	1839 . .	
Brechin.						
1. Brechin—East, . . .	157 . .	36 . .	130 . .	...	323 . .	
2. West, }	78 10 . .	18 . .	100 . .	...	196 10 . .	
	78 10 . .	18 . .	147 10 . .	...	244 . .	M
3. Craig, . . .	157 . .	...	30 . .	...	187 . .	M
4. Edzell, . . .	50 . .	...	...	100 . .	150 . .	M
	107 . .	...	20 6 . .	...	127 6 . .	
5. Lochlee, . . .	157 . .	36 . .	...	...	193 . .	M
6. Logiepert, . . .	157 . .	36 . .	31 10 . .	...	224 10 . .	M
7. Maryton, . . .	157 . .	36 . .	10 . .	...	203 . .	M
8. Menmuir, . . .	157 . .	36 . .	...	...	193 . .	M
9. Montrose, St. George's	157 . .	...	125 . .	...	282 . .	M
10. St. John's,	157 . .	36 . .	219 . .	...	412 . .	M
11. St. Paul's,	157 . .	18 . .	75 . .	...	250 . .	M
	1727 . .	270 . .	888 6 . .	100 . .	2985 6 . .	
Caithness.						
1. Berriedale, . . .	157 . .	...	...	...	157 . .	M
2. Bower, . . .	157 . .	...	25 . .	...	182 . .	M
3. Bruan, . . .	157 . .	...	...	...	157 . .	M
4. Canisbay, . . .	157 . .	...	...	...	157 . .	M
5. Dunnet, . . .	157 . .	...	...	...	157 . .	M
6. Halkirk, . . .	157 . .	...	26 . .	...	183 . .	M
7. Latheron, . . .	157 . .	...	7 . .	...	164 . .	M
8. Lybster, . . .	157 . .	...	6 . .	...	163 . .	M
9. Olrig, . . .	157 . .	...	24 . .	...	181 . .	M
10. Pulteneytown, . . .	157 . .	18 . .	64 . .	...	239 . .	M
11. Reay, . . .	157 . .	...	9 . .	...	166 . .	M
12. Thurso—First Ch.,	157 . .	18 . .	125 5 8	...	300 5 8	M
13. West,	157 . .	36 . .	16 18 10	...	209 18 10	M
14. Watten, . . .	157 . .	...	...	50 . .	207 . .	M
15. Westerdale, . . .	157 . .	...	...	...	157 . .	M
16. Wick, . . .	157 . .	...	120 . .	...	277 . .	M
	2512 . .	72 . .	423 4 6	50 . .	3057 4 6	
Chanonry.						
1. Avoch, . . .	132 . .	36 . .	20 . .	...	188 . .	M
2. Cromarty, . . .	157 . .	36 . .	100 . .	...	293 . .	M
3. Fortrose, . . .	40 . .	...	...	40 . .	80 . .	
	107 . .	36 . .	50 . .	...	193 . .	M
Carry forward,	436 . .	108 . .	170 . .	40 . .	754 . .	

TABLE NO. IV.

PRESBYTERIES	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	436 . .	108 . .	170 . .	40 . .	754 . .	
4. Killearnan, . .	157 . .	... .	7 . .	... .	164 . .	M
5. Knockbain, . .	157 . .	... .	21 15 1	30 . .	208 15 1	M
6. Resolis, . .	157 . .	... .	... .	... .	157 . .	M
	907 . .	108 . .	198 15 1	70 . .	1283 15 1	
Cupar.						
1. Abdie, etc., . .	157 . .	36 . .	4 . .	46 . .	243 . .	M
2. Auchtermuchty, . .	45 . .	... .	... .	50 . .	95 . .	
	112 . .	18 . .	26 . .	... .	156 . .	M
3. Ceres, . .	48 10 . .	... .	... .	50 . .	98 10 . .	
	108 10 . .	36 . .	... .	25 . .	169 10 . .	M
4. Collessie, . .	157 . .	36 . .	27 . .	... .	220 . .	M
5. Cupar, . .	157 . .	36 . .	200 . .	... .	393 . .	M
6. Dairsie, . .	157 . .	36 . .	22 . .	... .	215 . .	M
7. Falkland, . .	157 . .	36 . .	... .	... .	193 . .	
8. Flisk and Criech, . .	157 . .	36 . .	... .	50 . .	243 . .	M
9. Kettle and Cults, . .	157 . .	36 . .	1 12 . .	... .	194 12 . .	M
10. Logie and Gaudry, . .	157 . .	36 . .	11 2 1	... .	204 2 1	M
11. Monimail, . .	157 . .	36 . .	... .	50 . .	243 . .	M
	1727 . .	378 . .	291 14 1	271 . .	2667 14 1	
Dalkeith.						
1. Carlops, . .	157 . .	36 . .	... .	... .	193 . .	M
2. Cockenzie, . .	157 . .	36 . .	32 . .	... .	225 . .	M
3. Cockpen, . .	157 . .	36 . .	42 4 4	... .	235 4 4	M
4. Dalkeith, . .	50 . .	... .	... .	120 . .	170 . .	M
	107 . .	36 . .	150 . .	... .	293 . .	M
5. Loanhead, . .	157 . .	18 . .	38 . .	... .	213 . .	
6. Musselburgh, . .	157 . .	36 . .	165 . .	... .	358 . .	M
7. Pennicuik, . .	157 . .	36 . .	109 4 11	... .	302 4 11	M
8. Roslin, . .	157 . .	36 . .	... .	... .	193 . .	M
9. Stobhill, . .	157 . .	36 . .	15 . .	... .	208 . .	
10. Temple, . .	157 . .	36 . .	... .	20 . .	213 . .	
	1570 . .	342 . .	551 9 3	140 . .	2603 9 3	
Deer.						
1. Clola, . .	157 . .	36 . .	21 10 . .	... .	214 10 . .	M
2. Fraserburgh, . .	157 . .	18 . .	50 . .	... .	225 . .	M
3. Longside, . .	157 . .	18 . .	... .	... .	175 . .	M
4. New Deer, . .	157 . .	36 . .	... .	... .	193 . .	M
5. New Pitsligo, . .	157 . .	36 . .	... .	... .	193 . .	M
6. Old Deer, . .	157 . .	36 . .	18 . .	... .	211 . .	M
7. Peterhead, . .	157 . .	... .	50 . .	... .	207 . .	M
8. Pitsligo, . .	157 . .	36 . .	... .	... .	193 . .	M
9. Rathen, . .	157 . .	36 . .	20 . .	... .	213 . .	M
10. Strichen, . .	50 . .	... .	... .	50 . .	100 . .	M
	107 . .	36 . .	48 10 . .	... .	191 10 . .	M
11. St. Fergus, . .	157 . .	36 . .	... .	... .	193 . .	M
	1727 . .	324 . .	208 . .	50 . .	2309 . .	

PRESBYTERIES	Equal Dividends, 1875.			Surplus Fund.			Congregational Supplements.			Pre-Disruption and Aged and Infirm Funds, etc.			TOTAL.		
Dingwall.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1. Alness, . . .	157	.	.	18	.	.	33	2	6	...	.	.	208	2	6
2. Dingwall, . . .	157	.	.	36	.	.	170	.	.	...	.	.	363	.	.
3. Fodderty, . . .	157	.	.	36	.	.	52	10	.	...	.	.	245	10	.
4. Kilmorach, . . .	157	.	.	18	.	.	23	8	2	...	.	.	198	8	2
5. Kiltearn, . . .	157	.	.	...	.	.	14	19	6	...	.	.	171	19	6
6. Maryburgh, . . .	157	.	.	36	.	.	58	18	5	...	.	.	251	18	5
7. Urquhart, . . .	157	.	.	18	.	.	33	3	6	...	.	.	208	3	6
8. Urray, . . .	157	.	.	...	.	.	20	7	3	40	.	.	217	7	3
	1256	.	.	162	.	.	406	9	4	40	.	.	1864	9	4
Dornoch.															
1. Assyat, . . .	157	.	.	18	.	.	7	14	11	15	.	.	197	14	11
2. Clyne, . . .	157	.	.	...	.	.	17	.	.	15	.	.	189	.	.
3. Crieck, . . .	157	.	.	36	.	.	...	.	.	35	.	.	228	.	.
4. Dornoch, . . .	157	.	.	...	.	.	...	.	.	15	.	.	172	.	.
5. Golspie, . . .	157	.	.	...	.	.	30	.	.	20	.	.	207	.	.
6. Helmsdale, . . .	157	.	.	18	.	.	...	.	.	15	.	.	190	.	.
7. Lairg, . . .	157	.	.	...	.	.	...	.	.	15	.	.	172	.	.
8. Rogart, . . .	157	.	.	...	.	.	...	.	.	15	.	.	172	.	.
9. Rosehall, . . .	157	.	.	...	.	.	...	.	.	15	.	.	172	.	.
10. Stoer, . . .	157	.	.	...	.	.	...	.	.	15	.	.	172	.	.
	1570	.	.	72	.	.	54	14	11	175	.	.	1871	14	11
Dumbarton.															
1. Alexandria, . . .	157	.	.	36	.	.	75	.	.	...	.	.	268	.	.
2. Arrochar, . . .	150	.	.	36	.	.	29	19	1	...	.	.	215	19	1
3. Baldernock, . . .	157	.	.	36	.	.	22	11	7	...	.	.	215	11	7
4. Bonhill, . . .	157	.	.	36	.	.	45	.	.	...	.	.	238	.	.
5. Cardross, . . .	157	.	.	36	.	.	88	.	.	...	.	.	281	.	.
6. Dumbarton, . . .	157	.	.	36	.	.	224	7	1	...	.	.	417	7	1
7. Duntocher, . . .	157	.	.	36	.	.	33	13	11	2	15	8	229	9	7
8. Helensburgh—Park, . . .	157	.	.	36	.	.	280	.	.	...	.	.	473	.	.
9. West, . . .	157	.	.	36	.	.	240	.	.	...	.	.	433	.	.
10. Killearn, . . .	157	.	.	36	.	.	5	.	.	...	.	.	198	.	.
11. Luss, . . .	157	.	.	36	.	.	5	.	.	...	.	.	198	.	.
12. Old Kilpatrick, . . .	157	.	.	36	.	.	55	.	.	...	.	.	248	.	.
13. Renton, . . .	157	.	.	36	.	.	5	.	.	...	.	.	198	.	.
14. Gaelic, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
15. Roseneath, . . .	157	.	.	36	.	.	60	.	.	...	.	.	253	.	.
16. Shandon, . . .	157	.	.	36	.	.	61	16	8	...	.	.	254	16	8
	2505	.	.	576	.	.	1230	8	4	2	15	8	4314	4	.
Dumfries.															
1. Dalbeattie, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
2. Dumfries, . . .	157	.	.	36	.	.	110	.	.	...	.	.	303	.	.
3. Dunscore, . . .	157	.	.	36	.	.	20	.	.	...	.	.	213	.	.
4. Irongray, . . .	157	.	.	36	.	.	11	.	6	...	.	.	204	.	6
5. Kirkbean, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
6. Kirkmahoe, . . .	157	.	.	36	.	.	6	.	.	...	.	.	199	.	.
Carry forward,	942	.	.	216	.	.	147	.	6	...	.	.	1305	.	6

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	942 . .	216 . .	147 . 6	...	1305 . 6	
7. Kirkpatrick-Durham,	157 . .	18 . .	5 . .	...	180 . .	M
8. Maxwellton, . .	157 . .	18 . .	100 . .	...	275 . .	M
9. Ruthwell, . .	157 . .	36 . .	4 . .	...	197 . .	M
	1413 . .	288 . .	256 . 6	...	1957 . 6	
Dunblane.						
1. Balquhiddar, . .	157 . .	36 . .	...	...	193 . .	M
2. Bridge of Allan, }	78 10 .	18 . .	74 5 5	40 . .	210 15 5	
	78 10 .	18 . .	225 . .	...	321 10 .	M
3. Bucklyvie, . .	157 . .	...	...	...	157 . .	M
4. Callendar, . .	157 . .	36 . .	155 . .	...	348 . .	M
5. Dunblane, . .	110 . .	18 . .	...	...	128 . .	M
6. Gartmore, . .	157 . .	36 . .	5 . .	...	198 . .	M
7. Kilmadock, . .	157 . .	18 . .	97 . .	...	272 . .	M
8. Kippen, . .	157 . .	36 . .	...	...	193 . .	M
9. Norrieston, . .	157 . .	36 . .	...	20 . .	213 . .	M
10. Tillicoultry, . .	157 . .	36 . .	25 . .	...	218 . .	M
	1523 . .	288 . .	581 5 5	60 . .	2452 5 5	
Dundee.						
1. Abernyste, etc., . .	157 . .	36 . .	...	...	193 . .	M
2. Broughty-Ferry, East,	157 . .	36 . .	250 . .	...	443 . .	
3. West,	157 . .	36 . .	219 19 6	...	412 19 6	M
4. Dundee—Albert Sq.,	157 . .	36 . .	61 12 7	...	254 12 7	M
5. Chalmers, . .	157 . .	18 . .	45 . .	...	220 . .	M
6. Chapelshade, . .	157 . .	36 . .	210 . .	...	403 . .	
7. Dudhope, . .	157 . .	18 . .	100 . .	...	275 . .	
8. Hilltown, . .	157 . .	18 . .	325 . .	...	500 . .	
9. M'Cheyne, . .	157 . .	36 . .	130 . .	...	323 . .	
10. St. Andrew's, . .	157 . .	18 . .	220 . .	...	395 . .	
11. St. David's, . .	157 . .	36 . .	120 . .	...	318 . .	M
12. St. John's, }	78 10 .	18 . .	250 . .	...	346 10 .	
	78 10 .	18 . .	257 10 .	...	354 . .	M
13. St. Paul's, . .	157 . .	36 . .	325 . .	...	518 . .	M
14. St. Peter's, . .	157 . .	18 . .	272 . .	...	447 . .	
15. Wallacetown, . .	157 . .	18 . .	62 10 .	...	237 10 .	M
16. Wellgate, . .	157 . .	18 . .	60 . .	...	235 . .	M
17. Willison, . .	157 . .	36 . .	200 . .	...	393 . .	
18. Liff, . .	157 . .	36 . .	7 10 .	12 10 .	213 . .	M
19. Lochee, . .	157 . .	18 . .	70 . .	...	245 . .	M
20. Longforgan, . .	157 . .	36 . .	100 . .	...	293 . .	M
21. Mains, . .	157 . .	36 . .	30 . .	...	223 . .	M
22. Monifieth, . .	157 . .	36 . .	20 . .	...	213 . .	M
23. Monikie, . .	157 . .	36 . .	28 17 2	...	221 17 2	M
24. Tealing, . .	157 . .	36 . .	19 15 4	...	212 15 4	M
	3768 . .	720 . .	3384 14 7	12 10 .	7885 4 7	
Dunfermline.						
1. Aberdour, . .	157 . .	36 . .	42 5 .	...	235 5 .	M
2. Carnock, . .	157 . .	...	...	50 . .	207 . .	M
Carry forward,	314 . .	36 . .	42 5 .	50 . .	442 5 .	

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congregational Supplements.	Pre-Disruption and Aged and Infirm Funds, etc.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	314 . .	36 . .	42 5 .	50 . .	442 5 .	
3. Dunfermline—Abbey	157 . .	36 . .	182 . .	...	375 . .	M
4. North, }	50 . .	...	...	60 . .	110 . .	
5. St. Andrew's,	107 . .	18 . .	90 . 8	...	215 . 8	M
6. Saline, . .	157 . .	36 . .	55 . .	...	248 . .	M
7. Torryburn, . .	157 . .	36 . .	16 12 .	...	209 12 .	M
8. Tulliallan, . .	157 . .	36 . .	15 5 2	...	193 . .	M
	157 . .	36 . .	...	...	208 5 2	M
	1256 . .	234 . .	401 2 10	110 . .	2001 2 10	
Dunkeld.						
1. Auchtergaven, . .	157 . .	...	...	...	157 . .	M
2. Blair-Athole, . .	157 . .	...	...	...	157 . .	
3. Burrelton, . .	157 . .	36 . .	...	...	193 . .	M
4. Cargill, . .	157 . .	36 . .	2 . .	...	195 . .	M
5. Clunie, . .	157 . .	36 . .	16 17 .	...	209 17 .	M
6. Dalguise, etc., . .	157 . .	36 . .	...	...	193 . .	M
7. Dunkeld, . .	157 . .	18 . .	...	...	175 . .	M
8. Kirkmichael, . .	157 . .	36 . .	8 . .	...	201 . .	M
9. Lethendy, . .	157 . .	36 . .	8 . .	...	201 . .	M
10. Moulin, . .	157 . .	36 . .	60 . .	...	253 . .	M
	1570 . .	270 . .	94 17 .	...	1934 17 .	
Dunoon, etc.						
1. Dunoon, . .	157 . .	36 . .	210 . .	...	403 . .	M
2. Innellan, . .	157 . .	36 . .	51 6 2	...	244 6 2	M
3. Inverary, . .	157 . .	18 . .	3 14 9	...	178 14 9	M
4. Kilfinnan, . .	17 17 6	...	...	110 . .	127 17 6	
5. Kilartin, . .	139 2 6	18 . .	4 . .	...	161 2 6	M
6. Kilmodan, . .	157 . .	36 . .	...	...	193 . .	M
7. Kilmun, . .	157 . .	...	...	...	157 . .	M
8. Kingarth, . .	157 . .	36 . .	68 2 10	...	261 2 10	M
9. Lochgilphead, . .	157 . .	36 . .	127 . .	...	320 . .	M
10. North Bute, . .	157 . .	18 . .	47 . .	...	222 . .	M
11. North Knapdale, . .	157 . .	36 . .	20 . .	...	213 . .	M
12. Rothesay—Free, . .	157 . .	18 . .	4 9 10	...	179 9 10	M
13. Gaelic, . .	157 . .	36 . .	160 . .	...	353 . .	M
14. West, . .	157 . .	36 . .	40 . .	...	233 . .	M
15. Strachur, . .	157 . .	36 . .	150 . .	20 . .	343 . .	M
	157 . .	36 . .	...	...	213 . .	M
	2355 . .	432 . .	885 13 7	130 . .	3802 13 7	
Dunse, etc.						
1. Allanton, . .	157 . .	36 . .	26 6 10	...	219 6 10	M
2. Dunse, . .	157 . .	36 . .	50 . .	...	243 . .	M
3. Eyemouth, . .	157 . .	36 . .	15 . .	...	208 . .	M
4. Greenlaw, . .	157 . .	36 . .	...	20 . .	213 . .	M
5. Houndwood, . .	157 . .	36 . .	16 . .	...	209 . .	M
6. Langton, . .	157 . .	36 . .	...	...	193 . .	M
7. Mordington, . .	157 . .	36 . .	...	...	193 . .	M
8. Swinton, . .	157 . .	36 . .	6 . .	...	199 . .	M
	1256 . .	288 . .	113 6 10	20 . .	1677 6 10	

TABLE NO. IV.

PRESBYTERIES.		Equal Dividends, 1875.			Surplus Fund.			Congrega- tional Sup- plements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.			TOTAL.		
Edinburgh.		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1.	Colinton, etc.,	157	.	.	36	.	.	123	7	5	...	.	.	316	7	5
2.	Corstorphine, .	60	.	.	...	.	.	...	.	.	120	.	.	180	.	.
3.	Cramond, .	97	.	.	36	.	.	40	.	.	...	.	.	173	.	.
4.	Edinburgh—Barclay,	157	.	.	36	.	.	12	3	9	...	.	.	205	3	9
5.	Buccleuch, .	157	.	.	36	.	.	500	.	.	...	.	.	693	.	.
6.	Chalmers, .	157	.	.	36	.	.	147	.	.	...	.	.	340	.	.
7.	Cowgate, .	60	.	.	...	.	.	90	.	.	40	.	.	190	.	.
8.	Dean, .	97	.	.	...	.	.	210	.	.	...	.	.	307	.	.
9.	Grange, .	157	.	.	...	.	.	150	.	.	...	.	.	307	.	.
10.	Greyfriars',	157	.	.	36	.	.	60	.	.	...	.	.	253	.	.
11.	High Church, .	157	.	.	36	.	.	437	5	.	...	.	.	630	5	.
12.	Holyrood, .	45	.	.	...	.	.	30	.	.	50	.	.	125	.	.
13.	Knox's, .	112	.	.	36	.	.	260	.	.	...	.	.	408	.	.
14.	Lady Glen-orchy's	157	.	.	36	.	.	441	5	.	...	.	.	634	5	.
15.	M'Crie, .	157	.	.	...	.	.	90	.	.	...	.	.	247	.	.
16.	Morningside, .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.
17.	Newington, .	40	.	.	...	.	.	...	.	.	80	.	.	120	.	.
18.	New North, .	117	.	.	36	.	.	210	.	.	...	.	.	363	.	.
19.	Pilrig, .	157	.	.	18	.	.	135	.	.	...	.	.	310	.	.
20.	Pleasance, .	157	.	.	36	.	.	153	2	3	...	.	.	346	2	3
21.	Roseburn, .	157	.	.	36	.	.	300	.	.	...	.	.	475	.	.
22.	Roxburgh, .	157	.	.	18	.	.	155	.	.	70	.	.	321	10	.
23.	St. Andrew's, .	78	10	.	18	.	.	425	.	.	...	.	.	521	10	.
24.	St. Bernard's, .	78	10	.	36	.	.	260	.	.	...	.	.	453	.	.
25.	St. Columba's, .	157	.	.	...	.	.	127	.	.	...	.	.	284	.	.
26.	St. Cuthbert's, .	157	.	.	36	.	.	70	.	.	...	.	.	263	.	.
27.	St. David's, .	157	.	.	...	.	.	100	.	.	...	.	.	257	.	.
28.	St. George's, .	157	.	.	36	.	.	400	.	.	...	.	.	593	.	.
29.	St. John's, .	157	.	.	36	.	.	270	16	8	...	.	.	463	16	8
30.	St. Luke's, .	157	.	.	18	.	.	282	5	.	...	.	.	457	5	.
31.	St. Mary's, .	78	10	.	...	.	.	41	10	.	...	.	.	120	.	.
32.	St. Paul's, .	78	10	.	36	.	.	139	.	.	...	.	.	253	10	.
33.	St. Peter's, .	157	.	.	...	.	.	300	.	.	...	.	.	457	.	.
34.	St. Stephen's, .	157	.	.	36	.	.	536	6	.	...	.	.	729	6	.
35.	Stockbridge, .	157	.	.	36	.	.	300	.	.	...	.	.	493	.	.
36.	Tolbooth, .	157	.	.	36	.	.	300	.	.	...	.	.	493	.	.
37.	Tron, .	157	.	.	36	.	.	400	.	.	...	.	.	593	.	.
38.	Leith, North, .	157	.	.	36	.	.	172	10	.	...	.	.	365	10	.
39.	Leith, South, .	157	.	.	18	.	.	427	15	7	...	.	.	602	15	7
40.	St. John's, .	157	.	.	36	.	.	310	.	.	...	.	.	503	.	.
41.	St. Ninian's, .	157	.	.	36	.	.	200	.	.	...	.	.	393	.	.
42.	Liberton, .	157	.	.	36	.	.	404	11	8	...	.	.	597	11	8
43.	Newhaven, .	157	.	.	36	.	.	140	.	.	...	.	.	333	.	.
44.	Portobello, .	38	10	.	...	.	.	27	10	.	120	.	.	186	.	.
45.	Ratho, .	118	10	.	36	.	.	360	.	.	...	.	.	514	10	.
		157	.	.	36	.	.	100	.	.	...	.	.	293	.	.
		157	.	.	18	.	.	175	.	.	...	.	.	350	.	.
		157	.	.	...	.	.	57	.	.	...	.	.	214	.	.
		157	.	.	36	.	.	110	.	.	...	.	.	303	.	.
		157	.	.	...	.	.	100	.	.	...	.	.	257	.	.
		157	.	.	36	.	.	257	7	.	...	.	.	450	7	.
		157	.	.	36	.	.	29	10	10	...	.	.	222	10	10
		7065	.	.	1206	.	.	10367	6	2	480	.	.	19118	6	2

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congregational Supplements.	Pre-Disruption and Aged and Infirm Funds, etc.	TOTAL.	
Elgin.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1. Alves, . . .	157 . .	36 . .	7 17 6	...	200 17 6	M
2. Burghead, . . .	157 . .	...	20 . .	...	177 . .	M
3. Elgin—High, . . .	157 . .	18 . .	173 . .	...	348 . .	M
4. South, . . .	157 . .	18 . .	111 2 7	...	286 2 7	M
5. Garmouth, . . .	157 . .	36 . .	23 3 2	...	216 3 2	M
6. Hopeman, . . .	117 . .	18 . .	90 . .	...	225 . .	M
7. Lossiemouth, . . .	157 . .	18 . .	28 10 8	...	203 10 8	M
8. Pluscarden, . . .	157 . .	36 . .	8 7 6	...	201 7 6	M
9. Urquhart, . . .	157 . .	36 . .	24 2 10	...	217 2 10	M
	1373 . .	216 . .	486 4 3	...	2075 4 3	
Ellon.						
1. Cruden, . . .	157 . .	18 . .	35 13 4	...	210 13 4	M
2. Ellon, . . .	157 . .	18 . .	11 . .	...	186 . .	M
3. Foveran, . . .	157 . .	36 . .	25 . .	...	218 . .	M
4. Methlic, . . .	157 . .	18 . .	21 . .	...	196 . .	M
5. New Machar, . . .	157 . .	18 . .	28 . .	...	203 . .	M
6. Old Meldrum, . . .	157 . .	18 . .	46 16 7	...	221 16 7	M
7. Udney, . . .	157 . .	36 . .	36 . .	...	229 . .	M
	1099 . .	162 . .	203 9 11	...	1464 9 11	
Fordoun.						
1. Benholm, . . .	157 . .	18 . .	29 4 .	...	204 4 .	M
2. Bervie, . . .	157 . .	...	...	...	157 . .	M
3. Fettercairn, . . .	157 . .	...	10 . .	10 . .	177 . .	M
4. Fordoun, . . .	157 . .	36 . .	24 . .	...	217 . .	M
5. Glenbervie, . . .	157 . .	36 . .	23 . .	...	216 . .	M
6. Kinneff, . . .	157 . .	36 . .	5 . .	...	198 . .	M
7. Laurencekirk, . . .	157 . .	36 . .	26 . .	...	219 . .	M
8. Marykirk, . . .	157 . .	36 . .	...	...	193 . .	M
9. St. Cyrus, . . .	53 10 .	...	...	90 . .	143 10 .	
10. Stonehaven, . . .	103 10 .	36 . .	6 3 7	...	145 13 7	M
	157 . .	18 . .	40 . .	...	215 . .	M
	1570 . .	252 . .	163 7 7	100 . .	2085 7 7	
Fordyce.						
1. Banff, . . .	157 . .	18 . .	150 . .	...	325 . .	M
2. Boyndie, . . .	25 . .	...	...	40 . .	65 . .	
	132 . .	36 . .	21 4 8	...	189 4 8	M
3. Buckie, . . .	60 . .	...	...	60 . .	120 . .	
	97 . .	...	20 . .	...	117 . .	M
4. Cullen, . . .	157 . .	18 . .	30 . .	...	205 . .	M
5. Deskford, . . .	157 . .	36 . .	...	...	193 . .	M
6. Enzie, . . .	157 . .	18 . .	19 15 5	...	194 15 5	M
7. Ordiquhill, . . .	157 . .	18 . .	25 . .	...	200 . .	M
8. Portsoy, . . .	157 . .	18 . .	16 . .	...	191 . .	M
	1256 . .	162 . .	282 . 1	100 . .	1800 . 1	

TABLE NO. IV.

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
Forfar.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1. Aberlemno, . . .	157 . .	36 . .	4 . .	...	197 . .	M
2. Dunnichen, . . .	157 . .	36 . .	26 5 9	...	219 5 9	M
3. Forfar—First Church	157 . .	18 . .	150 . .	...	325 . .	M
4. East, . . .	157 . .	18 . .	26 10 .	...	201 10 .	M
5. Kinnettles, . . .	157 . .	36 . .	30 18 4	15 18 9	239 17 1	
6. Kirriemuir—North,	157 . .	18 . .	29 . 8	...	204 . 8	M
7. South, . . .	157 . .	18 . .	50 . .	...	225 . .	M
8. Memus, . . .	157 . .	36 . .	24 4 8	...	217 4 8	M
	1256 . .	216 . .	340 19 5	15 18 9	1828 18 2	
Forres.						
1. Dallas, . . .	157 . .	36 . .	15 6 9	...	208 6 9	M
2. Dyke, . . .	157 . .	36 . .	18 . .	...	211 . .	M
3. Edinkillie, . . .	157 . .	36 . .	10 2 5	...	203 2 5	M
4. Forres, . . .	157 . .	36 . .	106 . .	...	299 . .	M
5. Kinloss, . . .	157 . .	36 . .	20 4 5	...	213 4 5	M
6. Rafford, . . .	157 . .	18 . .	38 17 11	...	213 17 11	M
	942 . .	198 . .	208 11 6	...	1348 11 6	
Garioch.						
1. Blairdaff, . . .	157 . .	36 . .	...	...	193 . .	
2. Culsalmond, . . .	157 . .	18 . .	16 . .	...	191 . .	M
3. Garioch, . . .	157 . .	36 . .	...	...	193 . .	M
4. Inch, . . .	157 . .	36 . .	25 . .	...	218 . .	M
5. Inverurie, . . .	157 . .	18 . .	50 . .	...	225 . .	M
6. Kintore, . . .	157 . .	36 . .	30 . .	...	223 . .	M
7. Leslie, . . .	157 . .	36 . .	20 . .	...	213 . .	M
8. Oyne, . . .	157 . .	18 . .	19 1 8	...	194 1 8	M
9. Rayne, . . .	157 . .	...	...	...	157 . .	M
	1413 . .	234 . .	160 1 8	...	1807 1 8	
Glasgow.						
1. Bishopbriggs, . . .	157 . .	36 . .	...	...	193 . .	M
2. Busby, . . .	157 . .	36 . .	30 . .	...	223 . .	M
3. Cathcart, . . .	157 . .	36 . .	184 1 .	...	377 1 .	
4. Chryston, . . .	157 . .	36 . .	49 . .	...	242 . .	M
5. Cumbernauld, . . .	157 . .	36 . .	...	...	193 . .	M
6. Glasgow—Anderston,	157 . .	36 . .	307 . .	...	500 . .	
7. Argyll, . . .	60 . .	...	...	50 . .	110 . .	
8. Barony, . . .	97 . .	18 . .	110 . .	...	225 . .	
9. Bridgegate, . . .	157 . .	...	315 . .	...	472 . .	
10. Bridgeton, . . .	157 . .	...	200 . .	...	357 . .	M
11. Broomielaw, . . .	157 . .	18 . .	140 . .	...	315 . .	M
12. Camlachie, . . .	157 . .	18 . .	74 5 .	27 15 4	277 . 4	
13. Campbell Street	157 . .	...	50 . .	...	225 . .	M
14. Chalmers, . . .	157 . .	...	160 . .	...	317 . .	
15. College, . . .	157 . .	18 . .	110 . .	27 15 4	312 15 4	
16. Duke Street, . . .	157 . .	36 . .	350 . .	...	543 . .	
	157 . .	36 . .	250 . .	...	443 . .	
Carry forward,	2512 . .	378 . .	2329 6 .	105 10 8	5324 16 8	

PRESBYTERIES		Equal Dividends, 1875.			Surplus Fund.			Congregational Supplements.			Pre-Disruption and Aged and Infirm Funds, etc.			TOTAL.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward,		2512	.	.	378	.	.	2329	6	.	105	10	8	5324	16	8
17.	Finnieston, .	157	.	.	36	.	.	360	.	.	...	...	...	553	.	.
18.	Gorbals, .	157	.	.	36	.	.	110	.	.	...	...	...	303	.	.
19.	Hope Street, .	157	.	.	36	.	.	350	.	.	...	...	...	543	.	.
20.	Hutchesontown, .	157	.	.	18	.	.	230	.	.	...	...	...	405	.	.
21.	Knox's, .	157	.	.	36	.	.	175	.	.	...	...	...	368	.	.
22.	Kelvinside, .	157	.	.	36	.	.	520	.	.	...	...	...	713	.	.
23.	Kinning Park, .	157	.	.	18	.	.	260	.	.	...	...	...	435	.	.
24.	Kingston, .	157	.	.	36	.	.	17	.	.	...	...	...	210	.	.
25.	Lyon Street, .	157	.	.	...	.	.	178	.	.	27	15	4	362	15	4
26.	Maitland, .	157	.	.	...	.	.	110	12	.	27	15	4	295	7	4
27.	Martyr's, .	157	.	.	18	.	.	14	.	.	...	...	...	189	.	.
28.	Maryhill, .	157	.	.	...	.	.	75	.	.	...	...	...	232	.	.
29.	Milton, .	157	.	.	36	.	.	56	.	.	...	...	...	249	.	.
30.	Queen's Park, .	157	.	.	36	.	.	153	.	.	...	...	...	346	.	.
31.	Ranfield, .	157	.	.	36	.	.	518	.	.	...	...	...	711	.	.
32.	St. Andrew's, .	157	.	.	36	.	.	250	.	.	...	...	...	443	.	.
33.	St. David's, .	157	.	.	36	.	.	200	.	.	...	...	...	393	.	.
34.	St. Enoch's, .	157	.	.	36	.	.	250	.	.	...	...	...	443	.	.
35.	St. George's, .	157	.	.	36	.	.	225	.	.	...	...	...	418	.	.
36.	St. James', .	157	.	.	18	.	.	290	4	.	...	...	...	465	4	.
37.	St. John's, .	40	.	.	...	.	.	290	.	.	70	.	.	400	.	.
		117	.	.	36	.	.	268	.	.	...	...	...	421	.	.
38.	St. Luke's, .	45	.	.	...	.	.	18	10	.	50	.	.	113	10	.
		112	.	.	...	.	.	266	.	.	...	...	...	378	.	.
39.	St. Mark's, .	157	.	.	...	.	.	300	.	.	...	...	...	457	.	.
40.	St. Matthew's, .	157	.	.	36	.	.	470	.	.	...	...	...	663	.	.
41.	St. Paul's, .	157	.	.	36	.	.	160	.	.	...	...	...	353	.	.
42.	St. Peter's, .	157	.	.	36	.	.	410	.	.	...	...	...	603	.	.
43.	St. Stephen's, .	157	.	.	36	.	.	350	.	.	...	...	...	543	.	.
44.	Stockwell, .	157	.	.	...	.	.	340	.	.	...	...	...	497	.	.
45.	Trinity, .	157	.	.	...	.	.	337	11	1	...	...	...	494	11	1
46.	Tron, .	157	.	.	36	.	.	484	.	.	...	...	...	677	.	.
47.	Union, .	157	.	.	36	.	.	300	.	.	...	...	...	493	.	.
48.	Victoria, .	157	.	.	...	.	.	137	5	.	...	...	...	294	5	.
49.	Wellpark, .	157	.	.	36	.	.	205	2	9	...	...	...	398	2	9
50.	West, .	157	.	.	36	.	.	255	.	.	...	...	...	448	.	.
51.	Wynd, .	157	.	.	...	.	.	89	2	1	...	...	...	246	2	1
52.	Yeung Street, .	157	.	.	...	.	.	146	2	9	27	15	4	330	18	1
53.	Govan, .	157	.	.	36	.	.	260	.	.	...	...	...	453	.	.
54.	Hillhead, .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.
55.	Kilsyth, .	157	.	.	36	.	.	54	.	.	...	...	...	247	.	.
Kirkintilloch—																
56.	St. Andrew's, .	157	.	.	36	.	.	51	6	6	...	...	...	244	6	6
57.	St. David's, .	157	.	.	36	.	.	108	2	.	...	...	...	301	2	.
58.	Millerstone, .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.
59.	Partick, .	157	.	.	18	.	.	131	12	1	...	...	...	306	12	1
60.	High, .	157	.	.	36	.	.	238	.	.	...	...	...	431	.	.
61.	Rutherglen, .	157	.	.	36	.	.	170	7	10	...	...	...	363	7	10
		9577	.	.	1548	.	.	12,511	4	1	308	16	8	23,945	.	9
Greenock.																
1.	Cumrae, .	157	.	.	36	.	.	85	2	.	...	...	...	278	2	.
2.	Erskine, .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.
Carry forward,		314	.	.	72	.	.	85	2	.	...	...	...	471	2	.

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward,	314 . .	72 . .	85 2 .	...	471 2 .
3. Fairlie, . . .	157 . .	36 . .	10 . .	...	203 . .
4. Gourrock, . . .	157 . .	36 . .	40 . .	...	233 . .
Greenock—					
5. Crawfordsburn,	157 . .	...	134 . .	...	291 . .
6. Gaelic, . . .	157 . .	36 . .	170 . .	...	363 . .
7. Middle, . . .	78 10 .	...	100 . .	...	178 10 .
8. North, . . .	78 10 .	36 . .	242 10 .	...	357 . .
9. St. Andrew's,	157 . .	18 . .	100 . .	...	275 . .
10. St. Thomas',	157 . .	36 . .	200 . .	...	393 . .
11. Wellpark, . . .	50 . .	...	100 . .	...	293 . .
12. West, . . .	107 . .	18 . .	80 . .	70 . .	200 . .
13. Inverkip, . . .	157 . .	36 . .	98 . .	...	223 . .
14. Larga, . . .	157 . .	36 . .	250 . .	...	443 . .
15. Port-Glasgow,	157 . .	36 . .	5 . .	...	198 . .
	157 . .	36 . .	150 . .	...	343 . .
	157 . .	18 . .	202 14 9	...	377 14 9
	2355 . .	450 . .	1967 6 9	70 . .	4842 6 9
Haddington, etc.					
1. Dirleton, . . .	157 . .	36 . .	...	...	193 . .
2. Dunbar, . . .	157 . .	36 . .	56 . .	...	249 . .
3. Garvald, . . .	157 . .	36 . .	3 . .	...	196 . .
4. Haddington, St. John's	157 . .	36 . .	115 . .	...	308 . .
5. Humble, . . .	157 . .	...	...	...	157 . .
6. Innerwick, . . .	157 . .	...	...	...	157 . .
7. North Berwick,	157 . .	36 . .	20 . .	...	213 . .
8. Pencaitland, . . .	157 . .	...	...	...	157 . .
9. Prestonkirk, . . .	157 . .	36 . .	35 . .	15 . .	243 . .
10. Prestonpana, . . .	157 . .	36 . .	...	50 . .	243 . .
11. Salton, . . .	157 . .	36 . .	10 . .	...	203 . .
12. Tranent, . . .	157 . .	36 . .	20 . .	...	213 . .
13. Yester, . . .	157 . .	36 . .	...	...	193 . .
	2041 . .	360 . .	259 . .	65 . .	2725 . .
Hamilton.					
1. Airdrie, Broomknoll,	157 . .	18 . .	109 7 6	...	284 7 6
2. High Church,	157 . .	36 . .	50 . .	...	243 . .
3. West Church,	157 . .	36 . .	74 . .	...	267 . .
4. Blantyre, . . .	157 . .	36 . .	8 . .	...	201 . .
5. Bothwell, . . .	50 . .	...	190 . .	60 . .	300 . .
6. Cambuslang, . . .	107 . .	36 . .	165 . .	...	308 . .
7. Cambusnethan,	157 . .	36 . .	100 . .	...	293 . .
8. Chapelhall, . . .	157 . .	36 . .	10 . .	...	203 . .
9. Chapelton, . . .	157 . .	36 . .	8 . .	...	201 . .
10. Coatbridge, . . .	157 . .	36 . .	4 16 2	...	197 16 2
11. Dalziel, . . .	157 . .	18 . .	65 . .	...	240 . .
12. East Kilbride,	157 . .	36 . .	28 . .	...	221 . .
13. Hamilton, . . .	157 . .	36 . .	95 1 .	...	288 1 .
14. Holytown, . . .	157 . .	36 . .	385 . .	...	578 . .
15. Larkhall, . . .	157 . .	36 . .	...	...	193 . .
	157 . .	36 . .	...	...	193 . .
Carry forward,	2355 . .	504 . .	1292 4 8	60 . .	4211 4 8

PRESBYTERIES	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	2355 . .	504 . .	1292 4 8	60 . .	4211 4 8	
16. Shotts, . . .	157 . .	36 . .	...	...	193 . .	M
17. Stonehouse, . . .	157 . .	18 . .	10 . .	...	185 . .	M
18. Strathaven, . . .	157 . .	18 . .	10 . .	8 . .	193 . .	M
	2826 . .	576 . .	1312 4 8	68 . .	4782 4 8	
Inverness.						
1. Daviot, . . .	157 . .	36 . .	...	...	193 . .	M
2. Dores, . . .	157 . .	18 . .	30 . .	...	205 . .	M
3. Inverness—East, . . .	157 . .	...	121 . .	...	278 . .	M
4. High, . . .	157 . .	36 . .	310 . .	...	503 . .	M
5. North, . . .	157 . .	...	262 . .	...	419 . .	M
6. Kiltarlity, . . .	157 . .	...	3 . 11	...	160 . 11	M
7. Kirkhill, . . .	157 . .	18 . .	20 4 .	26 16 .	222 . .	M
8. Moy, . . .	157 . .	36 . .	5 . .	...	198 . .	M
9. Petty, . . .	157 . .	36 . .	...	...	193 . .	M
10. Stratherrick, . . .	157 . .	18 . .	15 17 7	...	190 17 7	M
	1570 . .	198 . .	767 2 6	26 16 .	2561 18 6	
Irvine.						
1. Ardrossan, . . .	157 . .	36 . .	25 6 .	...	218 6 .	M
2. Beith, . . .	157 . .	36 . .	22 . .	...	215 . .	M
3. Catrine, . . .	157 . .	...	...	...	157 . .	M
4. Dalry, . . .	157 . .	36 . .	27 . .	...	220 . .	M
5. Dunlop, . . .	157 . .	36 . .	15 . .	...	208 . .	M
6. Fenwick, . . .	157 . .	36 . .	...	...	193 . .	M
7. Fullerton, . . .	157 . .	36 . .	8 . 4	13 8 10	214 9 2	M
8. Galston, . . .	157 . .	18 . .	8 . .	42 . .	225 . .	M
9. Hurlford, . . .	157 . .	36 . .	...	...	193 . .	M
10. Irvine, . . .	157 . .	36 . .	71 . .	...	264 . .	M
11. Kilbirnie, . . .	157 . .	36 . .	4 10 .	...	197 10 .	M
Kilmarnock—						
12. Henderson, . . .	157 . .	36 . .	10 . .	...	203 . .	M
13. High Church, . . .	157 . .	36 . .	250 . .	...	443 . .	M
14. St. Andrew's, . . .	157 . .	18 . .	147 2 4	...	322 2 4	M
15. Kilmaurs, . . .	157 . .	36 . .	...	...	193 . .	M
16. Kilwinning, . . .	157 . .	36 . .	15 . .	...	208 . .	M
17. Loudoun, . . .	157 . .	18 . .	20 . .	...	195 . .	M
18. Mauchline, . . .	157 . .	36 . .	...	...	193 . .	M
19. Muirkirk, . . .	157 . .	36 . .	...	...	193 . .	M
20. Perceton, . . .	157 . .	36 . .	28 . .	...	221 . .	M
21. Saltcoats, . . .	157 . .	36 . .	52 4 9	...	245 4 9	M
22. Stevenston, . . .	157 . .	36 . .	...	...	193 . .	M
23. Stewarton, . . .	157 . .	36 . .	45 5 .	...	238 5 .	M
24. West Kilbride, . . .	60 . .	36 . .	36 . .	110 . .	206 . .	
	97 . .	36 . .	50 . .	...	183 . .	M
	3768 . .	774 . .	834 8 5	165 8 10	5541 17 3	
Islay.						
1. Kilchoman, . . .	157 . .	...	1 10 8	...	158 10 8	M
2. Kildalton, . . .	157 . .	36 . .	6 . .	...	199 . .	M
3. Killarrow, . . .	157 . .	36 . .	...	20 . .	213 . .	M
	471 . .	72 . .	7 10 8	20 . .	570 10 8	

TABLE NO. IV.

PRESBYTERIES.	Equal Dividends, 1875.			Surplus Fund.			Congrega- tional Sup- plements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Jedburgh.															
1. Ancrum, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
2. Castleton, . . .	157	.	.	36	.	.	22	13	8	...	.	.	215	13	8
3. Crailing, . . .	157	.	.	36	.	.	11	.	.	...	.	.	204	.	.
4. Denholm, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
5. Hawick, . . .	157	.	.	36	.	.	212	.	.	...	.	.	405	.	.
6. St. Andrew's, . . .	157	.	.	36	.	.	70	.	.	...	.	.	263	.	.
7. Jedburgh, . . .	157	.	.	36	.	.	71	16	10	...	.	.	264	16	10
8. Wolflee, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
	1256	.	.	288	.	.	387	10	6	...	.	.	1931	10	6
Kelso.															
1. Coldstream, . . .	157	.	.	36	.	.	35	.	.	...	.	.	228	.	.
2. Eccles, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
3. Gordon, . . .	107	.	.	...	.	.	32	.	.	...	.	.	139	.	.
4. Kelso, . . .	157	.	.	36	.	.	125	.	.	...	.	.	318	.	.
5. Makerstoun, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
6. Morebattle, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
7. Nenthorn, . . .	157	.	.	36	.	.	17	2	3	...	.	.	210	2	3
8. Sprouston, . . .	157	.	.	36	.	.	60	.	.	...	.	.	253	.	.
9. Westruther, . . .	157	.	.	36	.	.	9	1	8	...	.	.	202	1	8
10. Yetholm, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
	1520	.	.	324	.	.	278	3	11	...	.	.	2122	3	11
Kincardine O'Neil.															
1. Aboyne, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
2. Ballater, . . .	157	.	.	18	.	.	...	.	.	20	.	.	195	.	.
3. Banchory-Ternan, . . .	157	.	.	36	.	.	50	.	.	...	.	.	243	.	.
4. Braemar, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
5. Cluny, . . .	110	.	.	36	.	.	...	.	.	...	.	.	146	.	.
6. Crathie, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.
7. Cromar, . . .	157	.	.	...	.	.	...	.	.	20	.	.	177	.	.
8. Echt, . . .	157	.	.	36	.	.	2	6	.	...	.	.	195	6	.
9. Kincardine O'Neil, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
10. Lumphanan, . . .	157	.	.	...	.	.	...	.	.	15	18	9	172	18	9
11. Midmar, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.
12. Strachan, . . .	157	.	.	...	.	.	...	.	.	50	.	.	207	.	.
13. Tarland, . . .	157	.	.	36	.	.	...	.	.	15	18	9	208	18	9
	1994	.	.	306	.	.	52	6	.	121	17	6	2474	3	6
Kinross.															
1. Fossoway, . . .	157	.	.	36	.	.	7	.	.	...	.	.	200	.	.
2. Kinross, . . .	157	.	.	36	.	.	20	.	.	...	.	.	213	.	.
3. Orwell, . . .	157	.	.	36	.	.	25	.	.	...	.	.	218	.	.
4. Portmoak, . . .	157	.	.	36	.	.	2	18	.	...	.	.	195	18	.
5. Strathmiglo, . . .	157	.	.	36	.	.	25	2	1	...	.	.	218	2	.
	785	.	.	180	.	.	80	.	1	...	.	.	1045	.	1

PRESBYTERIES.	Equal Dividends, 1875.			Surplus Fund.			Congrega- tional Sup- plements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.			TOTAL.			
Kintyre.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
1. Campbelton, Lochend	157	.	.	36	.	.	70	.	.	...	...	...	263	.	.	M
2. Lorn Street,	157	.	.	...	.	.	90	.	.	...	...	...	247	.	.	M
3. Kilberry, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
4. Kilbride, . . .	119	14	.	36	.	.	29	.	.	...	...	...	184	14	.	M
5. Killean, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
6. Kilmory, . . .	157	.	.	18	.	.	...	.	.	...	...	...	175	.	.	M
7. Lochranza, . . .	157	.	.	36	.	.	15	14	4	...	...	...	208	14	4	M
8. Shiskan, . . .	157	.	.	36	.	.	...	.	.	20	.	.	213	.	.	M
9. Tarbert, . . .	157	.	.	...	.	.	...	.	.	...	...	...	157	.	.	M
	1375	14	.	234	.	.	204	14	4	20	.	.	1834	8	4	
Kirkcaldy.																
1. Burntisland, . . .	157	.	.	18	.	.	100	.	.	...	...	...	275	.	.	M
2. Dysart, . . .	157	.	.	36	.	.	19	7	7	...	...	...	212	7	7	M
3. East Wemyss, . . .	157	.	.	36	.	.	30	.	.	23	13	.	246	13	.	M
4. Kennoway, . . .	157	.	.	36	.	.	30	.	.	...	...	...	223	.	.	M
5. Kinghorn, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
6. Kinglassie, . . .	157	.	.	36	.	.	...	.	.	50	.	.	243	.	.	M
7. Kirkcaldy, . . .	157	.	.	36	.	.	207	.	.	...	...	...	400	.	.	M
8. Abbotshall, . . .	157	.	.	18	.	.	40	.	.	...	...	...	215	.	.	M
9. Dunnikier, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
10. Inverteil, . . .	157	.	.	18	.	.	35	.	.	...	...	...	210	.	.	M
11. Pathhead, . . .	157	.	.	18	.	.	115	.	.	...	...	...	290	.	.	M
12. Leslie, . . .	157	.	.	18	.	.	18	.	.	...	...	...	193	.	.	M
13. Leven, . . .	157	.	.	36	.	.	100	.	.	...	...	...	293	.	.	M
14. Lochgelly, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
15. Markinch, . . .	157	.	.	36	.	.	75	.	.	...	...	...	268	.	.	M
	2355	.	.	450	.	.	769	7	7	73	13	.	3648	.	7	
Kirkcudbright.																
1. Auchincairn, . . .	157	.	.	36	.	.	27	12	.	...	...	...	220	12	.	M
2. Balmaghie, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
3. Borgue, . . .	157	.	.	36	.	.	10	.	.	...	...	...	203	.	.	M
4. Castle-Douglas, . . .	157	.	.	36	.	.	20	.	.	...	...	...	213	.	.	M
5. Girthon, . . .	157	.	.	36	.	.	12	19	6	...	...	...	205	19	6	M
6. Glenkens, . . .	157	.	.	36	.	.	6	.	.	...	...	...	199	.	.	M
7. Kirkcudbright, . . .	60	.	.	...	.	.	30	.	.	60	.	.	150	.	.	
	97	.	.	36	.	.	92	7	6	...	...	...	225	7	6	M
8. Tongland, . . .	60	.	.	...	.	.	...	.	.	50	.	.	110	.	.	
	97	.	.	36	.	.	9	5	6	...	...	...	142	5	6	M
	1256	.	.	288	.	.	208	4	6	110	.	.	1862	4	6	
Lanark.																
1. Carluke, . . .	157	.	.	36	.	.	10	.	.	...	...	...	203	.	.	M
2. Carnwath, . . .	157	.	.	...	.	.	25	.	.	...	...	...	182	.	.	M
3. Douglas, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
4. Lanark, . . .	157	.	.	36	.	.	...	.	.	...	...	...	193	.	.	M
5. Leimahagow, . . .	157	.	.	...	.	.	130	.	.	...	...	...	287	.	.	M
	785	.	.	108	.	.	165	.	.	...	...	...	1058	.	.	

TABLE NO. IV.

PRESBYTERIES.	Equal Dividends, 1875.			Surplus Fund.			Congrega- tional Sup- plements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.			TOTAL.			
	£	s.	d.	£	s.	d.	£	s.	d.	£	'	s.	d.	£	s.	d.
Lewis.																
1. Back, . . .	157	.	.	...	.	.	5	.	.	...	.	.	...	162	.	.
2. Barvas, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
3. Carloway, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
4. Cross, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
5. Knock, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
6. Lochs, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
7. Stornoway, . . .	157	.	.	...	.	.	90	.	.	...	.	.	...	247	.	.
8. Uig, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
	1256	.	.	...	.	.	95	.	.	...	.	.	...	1351	.	.
Linlithgow.																
1. Abercorn, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
2. Armadale, . . .	157	.	.	36	.	.	...	.	.	...	.	.	...	193	.	.
3. Bathgate, . . .	157	.	.	36	.	.	25	.	.	...	.	.	...	218	.	.
4. Boness, . . .	157	.	.	36	.	.	30	.	.	...	.	.	...	223	.	.
5. Falkirk, . . .	157	.	.	36	.	.	...	.	.	50	.	.	...	243	.	.
6. Grangemouth, . . .	157	.	.	36	.	.	60	.	.	...	.	.	...	253	.	.
7. Kirkliston, . . .	157	.	.	36	.	.	75	2	.	...	.	.	...	268	2	.
8. Linlithgow, . . .	157	.	.	36	.	.	40	.	.	...	.	.	...	233	.	.
9. Polmont, . . .	157	.	.	36	.	.	20	.	.	...	.	.	...	213	.	.
10. Slamannan, . . .	157	.	.	36	.	.	10	.	.	...	.	.	...	203	.	.
11. Torphichen, . . .	157	.	.	...	.	.	10	.	.	...	.	.	...	167	.	.
12. Uphall, . . .	157	.	.	36	.	.	...	.	.	...	.	.	...	193	.	.
13. Whitburn, . . .	157	.	.	36	.	.	...	.	.	...	.	.	...	193	.	.
	2041	.	.	396	.	.	270	2	.	50	.	.	...	2757	2	.
Lochcarron.																
1. Applecross, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
2. Gairloch, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
3. Glenelg, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
4. Lochalsh, . . .	157	.	.	...	.	.	11	6	1	...	.	.	...	168	6	1
5. Lochbroom, . . .	157	.	.	...	.	.	52	8	11	...	.	.	...	209	8	11
6. Lochcarron, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
7. Plockton, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
8. Poolewe, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
9. Shieldag, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
	1413	.	.	...	.	.	63	15	.	...	.	.	...	1476	15	.
Lockerbie.																
1. Annan, . . .	157	.	.	36	.	.	24	15	8	...	.	.	...	217	15	8
2. Canonbie, . . .	157	.	.	36	.	.	...	.	.	...	.	.	...	193	.	.
3. Ecclefechan, . . .	157	.	.	36	.	.	8	.	.	...	.	.	...	201	.	.
4. Halfmorton, . . .	157	.	.	36	.	.	...	.	.	...	.	.	...	193	.	.
5. Johnstone, etc., . . .	157	.	.	36	.	.	15	17	.	...	.	.	...	208	17	.
6. Kirkpatrick-Fleming, . . .	157	.	.	...	.	.	...	.	.	...	.	.	...	157	.	.
7. Langholm, . . .	157	.	.	36	.	.	89	16	1	...	.	.	...	282	16	1
8. Lochmaben, . . .	157	.	.	36	.	.	70	.	.	...	.	.	...	263	.	.
9. Lockerbie, . . .	157	.	.	36	.	.	50	.	.	...	.	.	...	243	.	.
10. Moffat, . . .	50	.	.	...	.	.	50	.	.	90	.	.	...	190	.	.
	107	.	.	18	.	.	130	.	5	...	.	.	...	255	.	5
	1570	.	.	306	.	.	438	9	2	90	.	.	...	2404	9	2

PRESBYTERIES	Equal Dividends, 1875.			Surplus Fund.			Congrega- tional Sup- plements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.			TOTAL.			
Lorn.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
1. Appin, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.	M
2. Ardchattan, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
3. Glenorchy, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.	M
4. Kilbrandon, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
5. Kilninver, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
6. Muckairn, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.	M
7. Oban, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
	1099	.	.	108	.	.	...	.	.	...	.	.	1207	.	.	
Meigle.																
1. Airlie, . . .	157	.	.	36	.	.	10	.	.	...	.	.	203	.	.	M
2. Alyth, . . .	157	.	.	36	.	.	55	3	.	...	.	.	248	3	.	M
3. Blairgowrie, First Ch.	157	.	.	18	.	.	150	.	.	...	.	.	325	.	.	M
4. South, . . .	157	.	.	36	.	.	140	.	.	...	.	.	333	.	.	M
5. Coupar-Angus, . . .	157	.	.	36	.	.	50	.	.	...	.	.	243	.	.	M
6. Cray, . . .	157	.	.	36	.	.	36	.	.	...	.	.	229	.	.	M
7. Glenisla, . . .	157	.	.	36	.	.	10	.	.	...	.	.	203	.	.	M
8. Meigle, . . .	157	.	.	...	.	.	...	.	.	20	.	.	177	.	.	M
9. Newtyle, . . .	157	.	.	18	.	.	3	9	.	...	.	.	178	9	.	M
10. Rattray, . . .	157	.	.	18	.	.	4	.	.	...	.	.	179	.	.	M
	1570	.	.	270	.	.	458	12	.	20	.	.	2318	12	.	
Mull.																
1. Coll, . . .	157	.	.	...	.	.	3	15	2	...	.	.	160	15	2	M
2. Iona, . . .	157	.	.	...	.	.	...	.	.	30	.	.	187	.	.	M
3. Strontian, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.	M
4. Tobermory, . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.	M
5. Torosay, etc., . . .	157	.	.	36	.	.	...	.	.	...	.	.	193	.	.	M
	785	.	.	108	.	.	3	15	2	30	.	.	926	15	2	
Nairn.																
1. Ardclach, . . .	50	.	.	...	.	.	15	.	.	60	.	.	125	.	.	
	107	.	.	18	.	.	28	17	.	...	.	.	153	17	.	M
2. Ardersier, . . .	157	.	.	18	.	.	48	.	.	...	.	.	223	.	.	M
3. Auldearn, . . .	157	.	.	36	.	.	27	1	2	...	.	.	220	1	2	M
4. Cawdor, . . .	157	.	.	36	.	.	18	12	7	30	1	9	241	14	4	M
5. Croy, . . .	157	.	.	18	.	.	12	.	.	...	.	.	187	.	.	M
6. Nairn, . . .	157	.	.	36	.	.	150	.	.	...	.	.	343	.	.	M
	942	.	.	162	.	.	299	10	9	90	1	9	1493	12	6	
Orkney.																
1. Birsay, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
2. Deerness, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
3. Evie, etc., . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
4. Firth, . . .	157	.	.	18	.	.	...	.	.	...	.	.	175	.	.	M
5. Harray, . . .	157	.	.	18	.	.	...	.	.	...	.	.	175	.	.	M
6. Kirkwall, . . .	157	.	.	...	.	.	30	17	5	...	.	.	187	17	5	M
7. North Ronaldshay, . . .	157	.	.	...	.	.	...	.	.	...	.	.	157	.	.	M
8. Orphir, . . .	157	.	.	18	.	.	...	.	.	...	.	.	175	.	.	M
Carry forward,	1256	.	.	54	.	.	30	17	5	...	.	.	1340	17	5	

TABLE NO. IV.

PRESBYTERIES.	Equal Dividends, 1875.			Surplus Fund.			Congrega- tional Sup- plements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward,	1256	.	.	54	.	.	30	17	5	...	...	...	1340	17	5
9. Papa Westray,	157	.	.	...	...	...	...	...	...	...	...	...	157	.	.
10. Rousay, . . .	157	.	.	...	...	...	...	...	...	...	...	...	157	.	.
11. Sanday, . . .	157	.	.	...	...	...	...	...	...	...	...	...	157	.	.
12. St. Andrews, . .	157	.	.	...	...	...	...	...	...	...	...	...	157	.	.
13. Stromness, . . .	157	.	.	...	...	...	...	...	...	...	...	...	157	.	.
	2041	.	.	54	.	.	30	17	5	...	...	...	2125	17	5
Paisley.															
1. Barrhead, . . .	157	.	.	18	.	.	115	.	.	...	...	...	290	.	.
2. Bridge of Weir, . .	157	.	.	36	.	.	17	9	10	...	...	...	210	9	10
3. Houston, . . .	157	.	.	18	.	.	37	.	.	...	...	...	212	.	.
4. Inchinnan, . . .	157	.	.	36	.	.	...	...	...	...	...	...	193	.	.
5. Johnstone, . . .	137	.	.	36	.	.	78	.	.	...	...	...	251	.	.
6. Lochwinnoch, . .	157	.	.	18	.	.	60	.	.	...	...	...	235	.	.
7. Paisley—Gaelic, . .	157	.	.	36	.	.	25	.	.	...	...	...	218	.	.
8. High, . . .	157	.	.	36	.	.	166	10	.	...	...	...	359	10	.
9. Martyrs', . . .	157	.	.	18	.	.	35	.	.	...	...	...	210	.	.
10. Middle, . . .	157	.	.	18	.	.	283	10	.	...	...	...	458	10	.
11. South, . . .	157	.	.	18	.	.	120	.	.	...	...	...	295	.	.
12. St. George's, . .	157	.	.	36	.	.	200	.	.	...	...	...	393	.	.
13. Pollockshaws—East,	157	.	.	36	.	.	12	.	.	...	...	...	205	.	.
14. West, . . .	157	.	.	36	.	.	8	14	.	...	...	...	201	14	.
15. Renfrew, . . .	157	.	.	36	.	.	120	.	.	...	...	...	313	.	.
	2335	.	.	432	.	.	1278	3	10	...	...	...	4045	3	10
Penpont.															
1. Closeburn, . . .	157	.	.	36	.	.	6	3	8	...	...	...	199	3	8
2. Glencairn, . . .	157	.	.	36	.	.	50	.	.	...	...	...	243	.	.
3. Penpont, . . .	157	.	.	18	.	.	85	.	.	...	...	...	260	.	.
4. Sanquhar, . . .	157	.	.	36	.	.	5	19	3	...	...	...	198	19	3
5. Wanlockhead, . .	128	4	8	...	...	...	35	5	9	...	...	...	163	10	5
	756	4	8	126	.	.	182	8	8	...	...	...	1064	13	4
Perth.															
1. Abernethy, . . .	157	.	.	36	.	.	...	...	...	...	...	...	193	.	.
2. Arngask, . . .	157	.	.	36	.	.	...	...	...	...	...	...	193	.	.
3. Collace, . . .	157	.	.	36	.	.	...	...	...	...	...	...	193	.	.
4. Dumbarnay, . . .	157	.	.	36	.	.	6	.	.	...	...	...	199	.	.
5. Errol, . . .	157	.	.	18	.	.	30	.	.	...	...	...	205	.	.
6. Forgandenny, . .	157	.	.	36	.	.	...	...	...	50	.	.	243	.	.
7. Kinfauns, . . .	157	.	.	36	.	.	12	.	.	...	...	...	205	.	.
8. Logiealmond, . .	157	.	.	36	.	.	4	.	.	...	...	...	197	.	.
9. Methven, . . .	157	.	.	36	.	.	...	...	...	...	...	...	193	.	.
10. Perth—Knox's, . .	157	.	.	...	...	...	30	.	.	...	...	...	187	.	.
11. Middle, . . .	157	.	.	36	.	.	200	.	.	...	...	...	393	.	.
12. St. Leonard's, . .	157	.	.	36	.	.	190	.	.	...	...	...	383	.	.
13. St. Stephen's, . .	157	.	.	36	.	.	138	6	8	...	...	...	331	6	8
14. West, . . .	157	.	.	36	.	.	267	.	.	...	...	...	460	.	.
Carry forward,	2198	.	.	450	.	.	877	6	8	50	.	.	3575	6	8

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	2198 . .	450 . .	877 6 8	50 . .	3575 6 8	
15. Pitcairngreen, . .	157 . .	36 . .	47 . .	...	240 . .	M
16. Scone, . .	60 . .	...	...	110 . .	170 . .	
	97 . .	36 . .	40 . .	...	173 . .	M
17. Stanley, . .	50 . .	...	...	110 . .	160 . .	
	107 . .	18 . .	20 . .	...	145 . .	M
	2669 . .	540 . .	984 6 8	270 . .	4463 6 8	
Selkirk.						
1. Ashkirk, . .	157 . .	36 . .	...	...	193 . .	M
2. Bowden, . .	157 . .	36 . .	11 9 6	...	204 9 6	M
3. Galashiels, . .	157 . .	36 . .	90 . .	...	283 . .	M
4. Ladhope, . .	157 . .	36 . .	50 . .	...	243 . .	M
5. Lander, . .	50 . .	...	...	50 . .	100 . .	
	107 . .	36 . .	37 10 .	...	180 10 .	M
6. Melrose, . .	157 . .	36 . .	64 . .	...	257 . .	M
7. Selkirk, . .	122 . .	36 . .	55 . .	...	213 . .	M
8. St. Boswells, . .	157 . .	36 . .	10 . .	...	203 . .	M
9. Stow, . .	157 . .	36 . .	...	...	193 . .	M
10. Yarrow, . .	157 . .	36 . .	...	...	193 . .	M
	1535 . .	360 . .	317 19 6	50 . .	2262 19 6	
Shetland.						
1. Delting, . .	60 . .	...	...	40 . .	100 . .	
	97 . .	...	...	...	97 . .	M
2. Lerwick, . .	157 . .	...	24 15 10	...	181 15 10	M
3. Unst, . .	157 . .	...	...	50 . .	207 . .	
	157 . .	...	...	50 . .	207 . .	
	628 . .	...	24 15 10	140 . .	792 15 10	
Skye and Uist.						
1. Bracadale, . .	157 . .	...	...	...	157 . .	M
2. Carinish, . .	157 . .	...	5 . .	...	162 . .	
3. Duirinish, . .	157 . .	...	...	...	157 . .	M
4. Harris, . .	157 . .	...	...	...	157 . .	M
5. Kilmuir, etc., . .	157 . .	18 . .	...	...	175 . .	M
6. North Uist, . .	157 . .	...	...	30 . .	187 . .	M
7. Portree, . .	157 . .	...	14 10 6	...	171 10 6	M
8. Raasay, . .	157 . .	36 . .	...	...	193 . .	M
9. Sleat, . .	157 . .	...	...	...	157 . .	M
10. Snizort, . .	157 . .	...	8 5 6	...	165 5 6	M
11. South Uist, . .	157 . .	...	...	...	157 . .	M
12. Strath, etc., . .	157 . .	...	...	...	157 . .	M
13. Tarbert, . .	157 . .	...	...	...	157 . .	M
	2041 . .	54 . .	27 16 .	30 . .	2152 16 .	
St. Andrews.						
1. Anstruther, . .	157 . .	18 . .	75 . .	...	250 . .	M
2. Carnbee, . .	157 . .	36 . .	10 . .	...	203 . .	M
Carry forward,	314 . .	54 . .	85 . .	...	453 . .	

TABLE NO. IV.

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	314 . .	54 . .	85 . .	...	453 . .	
3. Crail,	157 . .	36 . .	17 . .	...	210 . .	M
4. Elie,	157 . .	36 . .	45 . .	35 . .	273 . .	
5. Ferry-Port-on-Craig,	157 . .	18 . .	70 . .	...	245 . .	M
6. Forgan,	157 . .	36 . .	100 . .	...	293 . .	M
7. Largo,	60 . .	...	...	120 . .	180 . .	M
	97 . .	36 . .	52 10 .	...	185 10 .	M
8. Leuchars,	157 . .	36 . .	22 . .	...	215 . .	M
9. St. Andrews,	157 . .	36 . .	140 . .	...	333 . .	M
10. Strathkinnes,	157 . .	36 . .	16 . .	...	209 . .	M
	1570 . .	324 . .	547 10 .	155 . .	2596 10 .	
Stirling.						
1. Alloa—East,	157 . .	36 . .	...	10 10 10	203 10 10	M
2. . . . West,	157 . .	36 . .	100 8 .	...	293 8 .	M
3. Alva,	157 . .	36 . .	50 . .	...	243 . .	M
4. Bannockburn,	157 . .	36 . .	70 . .	...	263 . .	M
5. Clackmannan,	157 . .	36 . .	20 . .	...	213 . .	M
6. Denny,	157 . .	36 . .	...	...	193 . .	M
7. Dollar,	157 . .	36 . .	106 5 7	...	299 5 7	M
8. Dunipace,	157 . .	36 . .	...	...	193 . .	M
9. Larbert,	157 . .	36 . .	39 . .	...	232 . .	M
10. St. Ninians,	157 . .	36 . .	...	...	193 . .	M
11. Stirling—North,	157 . .	36 . .	230 . .	...	423 . .	M
12. . . . South,	157 . .	36 . .	110 . .	...	303 . .	M
13. Tullibody,	157 . .	36 . .	28 . .	...	221 . .	M
	2041 . .	468 . .	753 13 7	10 10 10	3273 4 5	
Stranraer.						
1. Cairnryan,	38 10 .	...	...	40 . .	78 10 .	
	118 10 .	36 . .	...	...	154 10 .	M
2. Glenluce,	157 . .	36 . .	...	...	193 . .	
3. Inch,	157 . .	36 . .	14 . .	...	207 . .	M
4. Kirkcolm,	157 . .	18 . .	...	...	175 . .	M
5. Kirkmaiden,	157 . .	36 . .	10 . .	...	203 . .	M
6. Leswalt,	157 . .	36 . .	18 15 .	...	211 15 .	M
7. Portpatrick,	157 . .	...	...	30 . .	187 . .	M
8. Sheuchan,	157 . .	36 . .	35 . .	...	228 . .	M
9. Stoneykirk,	157 . .	36 . .	15 . .	...	208 . .	M
10. Stranraer,	157 . .	36 . .	30 . .	...	223 . .	M
	1570 . .	306 . .	122 15 .	70 . .	2068 15 .	
Strathbogie.						
1. Bellie,	157 . .	...	6 4 10	43 8 2	206 13 .	M
2. Botriphnie,	157 . .	18 . .	...	...	175 . .	M
3. Cairnie,	157 . .	...	...	...	157 . .	M
4. Gartly,	157 . .	36 . .	13 . .	...	206 . .	M
5. Glass,	157 . .	...	...	...	157 . .	M
6. Grange,	157 . .	...	16 14 10	...	173 14 10	M
7. Huntly,	157 . .	36 . .	100 . .	...	293 . .	M
Carry forward,	1099 . .	90 . .	135 19 8	43 8 2	1368 7 10	

PRESBYTERIES.	Equal Dividends, 1875.	Surplus Fund.	Congrega- tional Sup- plements.	Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Brought forward,	1099 . .	90 . .	135 19 8	43 8 2	1368 7 10	
8. Keith,	157 . .	... .	45 17 8	... .	202 17 8	M
9. New Marnoch, . .	157 . .	... .	51 . .	... .	208 . .	M
10. Rothiemay, . . .	157 . .	18 . .	30 . .	... .	205 . .	M
	1570 . .	108 . .	262 17 4	43 8 2	1984 5 6	
Tain.						
1. Edderton,	157 . .	18 . .	7 5 10	... .	182 5 10	M
2. Fearn,	157 . .	18 . .	73 11 8	... .	248 11 8	M
3. Invergordon, . .	157 . .	36 . .	90 . .	... .	283 . .	M
4. Kilmuir-Easter, . .	157 . .	18 . .	11 11 9	... .	186 11 9	M
5. Kincardine, . . .	157 . .	... .	29 5 1	... .	186 5 1	M
6. Logie-Easter, . . .	157 . .	36 . .	21 18 1	... .	214 18 1	M
7. Nigg,	157 . .	36 . .	20 . .	... .	213 . .	M
8. Rosskeen,	157 . .	18 . .	120 . .	... .	295 . .	M
9. Tain,	157 . .	... .	112 . .	... .	269 . .	M
10. Tarbat,	157 . .	... .	60 16 .	... .	217 16 .	M
	1570 . .	180 . .	546 8 5	... .	2296 8 5	
Tongue.						
1. Durness,	157 . .	... .	... .	15 . .	172 . .	M
2. Edrachillis, . . .	157 . .	... .	... .	50 . .	207 . .	M
3. Farr,	157 . .	... .	... .	15 . .	172 . .	M
4. Kinlochbervie, . .	157 . .	... .	... .	... .	157 . .	M
5. Melness,	157 . .	... .	... .	15 . .	172 . .	M
6. Strathy,	157 . .	... .	... .	... .	157 . .	M
7. Tongue,	157 . .	... .	... .	15 . .	172 . .	M
	1099 . .	... .	... .	110 . .	1209 . .	
Turriff.						
1. Drumblade,	157 . .	36 . .	23 . .	... .	216 . .	M
2. Forglen,	157 . .	36 . .	... .	... .	193 . .	M
3. Forgue,	157 . .	... .	45 8 9	... .	202 8 9	M
4. Fyvie,	157 . .	18 . .	4 . .	... .	179 . .	M
5. Gamrie,	157 . .	36 . .	... .	... .	193 . .	M
6. Macduff,	157 . .	18 . .	80 . .	... .	255 . .	M
7. Montquhitter, . .	157 . .	18 . .	... .	... .	175 . .	M
8. Turriff,	157 . .	.. . .	35 . .	... .	192 . .	M
	1256 . .	162 . .	187 8 9	... .	1605 8 9	
Wigton.						
1. Newton-Stewart, . .	157 . .	36 . .	62 2 7	... .	255 2 7	M
2. Sorbie,	40 . .	... .	... .	60 . .	100 . .	
3. Whithorn, etc., . .	117 . .	18 . .	5 . .	... .	140 . .	M
4. Wigton,	157 . .	36 . .	28 5 .	... .	221 5 .	
	60 . .	... .	... .	35 . .	95 . .	M
	97 . .	36 . .	... .	... .	133 . .	
	628 . .	126 . .	95 7 7	95 . .	944 7 7	

Abstract of the foregoing List.

PRESBYTERIES.	No. of Charges.	No. of Ministers.	Equal Dividends.			Surplus Fund.	Congregational Supplements.			Pre-Disrup- tion and Aged and Infirm Funds, etc.	TOTAL.				
			£	s.	d.	£	£	s.	d.	£	s.	d.	£	s.	d.
1. Aberdeen, .	27	28	4,239	.	.	504	2,913	3	8	75	18	9	7,732	2	5
2. Aberlour, .	6	6	942	.	.	180		3	15	1	42	19	1,168	14	8
3. Abernethy, .	7	6	1,099	.	.	198		81	18	5	...		1,378	18	5
4. Abertarff, .	6	6	942	.	.	216		59	5	4	2	2	1,219	8	3
5. Alford, .	4	4	628	.	.	144		21	.	.	...		793	.	.
6. Arbroath, .	13	13	2,041	.	.	378		850	3	9	371	9	3,640	13	3
7. Auchterarder, .	10	10	1,570	.	.	306		351	3	8	114	9	2,341	13	1
8. Ayr, .	23	23	3,611	.	.	792		513	10	3	...		4,916	10	3
9. Biggar, etc. .	6	6	942	.	.	216		97	6	4	50	.	1,305	6	4
10. Breadalbane, .	9	9	1,413	.	.	252		34	.	.	140	.	1,839	.	.
11. Brechin, .	11	13	1,727	.	.	270		888	6	.	100	.	2,985	6	.
12. Caithness, .	16	15	2,512	.	.	72		423	4	6	50	.	3,057	4	6
13. Chanonry, .	6	8	907	.	.	108		198	15	1	70	.	1,283	15	1
14. Cupar, .	11	13	1,727	.	.	378		291	14	1	271	.	2,667	14	1
15. Dalkeith, .	10	11	1,570	.	.	342		551	9	3	140	.	2,603	9	3
16. Deer, .	11	12	1,727	.	.	324		208	.	.	50	.	2,309	.	.
17. Dingwall, .	8	8	1,256	.	.	162		406	9	4	40	.	1,864	9	4
18. Dornoch, .	10	10	1,570	.	.	72		54	14	11	175	.	1,871	14	11
19. Dumbarton, .	16	14	2,505	.	.	576		1,230	8	4	2	15	4,314	4	.
20. Dumfries, .	9	10	1,413	.	.	288		256	.	6	...		1,957	.	6
21. Dunblane, .	10	11	1,523	.	.	288		581	5	5	60	.	2,452	5	5
22. Dundee, .	24	25	3,768	.	.	720		3,384	14	7	12	10	7,885	4	7
23. Dunfermline, .	8	9	1,256	.	.	234		401	2	10	110	.	2,001	2	10
24. Dunkeld, .	10	10	1,570	.	.	270		94	17	.	...		1,934	17	.
25. Dunoon, etc., .	15	15	2,355	.	.	432		885	13	7	130	.	3,802	13	7
26. Dunse, etc., .	8	9	1,256	.	.	288		113	6	10	20	.	1,677	6	10
27. Edinburgh, .	45	51	7,065	.	.	1,206		10,367	6	2	480	.	19,118	6	2
28. Elgin, .	9	9	1,373	.	.	216		486	4	3	...		2,075	4	3
29. Ellon, .	7	7	1,099	.	.	162		203	9	11	...		1,464	9	11
30. Fordoun, .	10	11	1,570	.	.	252		163	7	7	100	.	2,085	7	7
31. Fordyce, .	8	10	1,256	.	.	162		282	.	1	100	.	1,800	.	1
32. Forfar, .	8	8	1,256	.	.	216		340	19	5	15	18	1,828	18	2
33. Forres, .	6	5	942	.	.	198		208	11	6	...		1,348	11	6
34. Garioch, .	9	9	1,413	.	.	234		160	1	8	...		1,807	1	8
35. Glasgow, .	61	64	9,577	.	.	1,548		12,511	4	1	308	16	23,945	.	9
36. Greenock, .	15	16	2,355	.	.	450		1,967	6	9	70	.	4,842	6	9
37. Haddington, etc. .	13	13	2,041	.	.	360		259	.	.	65	.	2,725	.	.
38. Hamilton, .	18	18	2,826	.	.	576		1,312	4	8	68	.	4,782	4	8
39. Inverness, .	10	10	1,570	.	.	198		767	2	6	26	16	2,561	18	6
40. Irvine, .	24	25	3,768	.	.	774		834	8	5	165	8	5,541	17	3
41. Islay, .	3	3	471	.	.	72		7	10	8	20	.	570	10	8
42. Jedburgh, .	8	8	1,256	.	.	288		387	10	6	...		1,931	10	6
43. Kelso, .	10	10	1,520	.	.	324		278	3	11	...		2,122	3	11
44. Kincardine O'Neil, .	13	13	1,994	.	.	306		52	6	.	121	17	2,474	3	6
45. Kinross, .	5	5	785	.	.	180		80	.	1	...		1,045	.	1
46. Kintyre, .	9	8	1,375	14	.	234		204	14	4	20	.	1,834	8	4
47. Kirkcaldy, .	15	14	2,355	.	.	450		769	7	7	73	13	3,648	.	7

PRESBYTERIES	No. of Charges.	No. of Ministers.	Equal Dividends.	Surplus Fund.	Congregational Supplements.	Pre-Disruption and Aged and Infirm Funds, etc.	TOTAL.
			£ s. d.	£	£ s. d.	£ s. d.	£ s. d.
18. Kirkcudbright,	8	10	1,256 . .	288	208 4 6	110 . .	1,862 4 6
19. Lanark, . .	5	5	785 . .	108	165 . .	...	1,058 . .
50. Lewes, . .	8	6	1,256 . .	...	95 . .	...	1,351 . .
51. Linlithgow, .	13	12	2,041 . .	396	270 2 .	50 . .	2,757 2 .
52. Lochcarron, .	9	7	1,413 . .	...	63 15 .	...	1,476 15 .
53. Lockerbie, .	10	11	1,570 . .	306	438 9 2	90 . .	2,404 9 2
54. Lorn, . .	7	6	1,099 . .	108	...	...	1,207 . .
55. Meigle, . .	10	10	1,570 . .	270	458 12 .	20 . .	2,318 12 .
56. Mull, ..	5	5	785 . .	108	3 15 2	30 . .	926 15 2
57. Nairn, . .	6	7	942 . .	162	299 10 9	90 1 9	1,493 12 6
58. Orkney, . .	13	12	2,041 . .	54	30 17 5	...	2,125 17 5
59. Paisley, . .	15	16	2,335 . .	432	1,278 3 10	...	4,045 3 10
60. Penpont, . .	5	5	756 4 8	126	182 8 8	...	1,064 13 4
61. Perth, . .	17	19	2,669 . .	540	984 6 8	270 . .	4,463 6 8
62. Selkirk, . .	10	11	1,535 . .	360	317 19 6	50 . .	2,262 19 6
63. Shetland, . .	3	5	628 . .	...	24 15 10	140 . .	792 15 10
64. Skye and Uist,	13	12	2,041 . .	54	27 16 .	30 . .	2,152 16 .
65. St. Andrews, .	10	11	1,570 . .	324	547 10 .	155 . .	2,596 10 .
66. Stirling, . .	13	12	2,041 . .	468	753 13 7	10 10 10	3,273 4 5
67. Stranraer, . .	10	11	1,570 . .	306	122 15 .	70 . .	2,068 15 .
68. Strathbogie, .	10	10	1,570 . .	108	262 17 4	43 8 2	1,984 5 6
69. Tain, . .	10	10	1,570 . .	180	546 8 5	...	2,296 8 5
70. Tongue, . .	7	7	1,099 . .	...	...	110 . .	1,209 . .
71. Turriff, . .	8	8	1,256 . .	162	187 8 9	...	1,605 8 9
72. Wigton, . .	4	6	628 . .	126	95 7 7	95 . .	944 7 7
	829	855	129,962 18 8	21,402	53,903 6 .	5,027 17 4	210,296 2 .
Equal Dividend,							£129,962 18 8
Surplus Fund,							21,402 . .
Supplements,							53,903 6 .
Pre-disruption, etc. etc.,							5,027 17 4
Total as above,							<u>£210,296 2 .</u>

*ABSTRACT OF STIPENDS.***I. Equal Dividend Platform Charges.**

					1875.
1. Number of Ministers with Income below £100,	.	.	.	.	7
2. At £100 and less than £150,	.	.	.	.	27
The foregoing are all <i>Colleague</i> Ministers.					
3. At £150 and less than £200,	.	.	.	.	329
4. At £200 and less than £300,	.	.	.	.	355
5. At £300 and less than £500,	.	.	.	.	130
6. At £500 and above,	.	.	.	.	27
					<hr/> 875
Two Ministers who drew no dividend for year,	.	.	.	.	2
					<hr/> 877
No. of Ministers in Platform Charges,	.	.	.	855	
Charges vacant,—assumed as full,	.	.	.	22	
				<hr/> 877	

II. Non-Platform Charges.

1. No. of Ministers with Stipends below £100,	.	.	.	.	...
2. No. at £100 and less than £150,	.	.	.	.	35
3. No. at £150 and less than £200,	.	.	.	.	29
4. No. at £200 and less than £300,	.	.	.	.	14
5. No. at £300 and less than £500,	.	.	.	.	6
6. No. at £500 and above,	.	.	.	.	1
					<hr/> 85
One Minister who drew no dividend for year,	.	.	.	.	1
					<hr/> 86
No. of Charges,	.	.	.	.	90
Less vacancies,	.	.	.	.	4
				<hr/> 86	

No. of Ministers as at 15th May 1875.

1. Sole Ministers,	.	.	.	.	.	759
2. Senior Ministers,	.	.	.	.	47	
3. Junior Ministers,	.	.	.	.	47	
ADD						
4. Double Charge in Shetland where both Ministers draw full Dividend,	.	.	.	.	2	
					<hr/> 96	
Total Ministers on Platform,	.	.	.	.	855	
5. Ministers in Church Extension Charges,	.	.	.	.	86	
					<hr/> 941	
Total Ministers in Charges,	.	.	.	.
ADD ALSO						
6. Ministers retired who draw the full Dividend, viz., Mr. Hyslop, Dr. Keith, Dr. Stewart, Mr. Laing,	.	.	.	.	4	
7. Other retired Ministers,	.	.	.	.	27	
					<hr/> 972	
Total Ministers interested in Fund at 15th May 1875,	.	.	.	.

Total Ministers per Financial Statement 1875,	.	.	.	997
DEDUCT				
Deceased Ministers,	.	.	.	17
Loosed from Charges,	.	.	.	8
				<u>25</u>
Number as above,				<u>972</u>

Charges.

No. of Ministerial Charges as at 15th May 1875 :—

1. Platform Charges, per foregoing Abstract,	.	829	
Add for double Charge in Shetland,	.	1	
		<u>830</u>	
Deduct for vacancies, etc.,	.	.	22
			<u>808</u>
Add for number of Colleagues,	.	.	47
			<u>855</u>
2. Church Extension Charges,	.	90	
Deduct vacancies,	.	4	
		<u>86</u>	
Total number of Ministers in Charges, as before,	.		<u>941</u>

V.—PRESBYTERIAL VIEW

(BEING AN ABSTRACT OF TABLE II.)

**Showing Increase in each Presbytery since 1867, and Average
Rate of Giving per Member.**

		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
TWEEDDALE.																
1. Edinburgh, .		16043	12	5	21526	18	8	5483	6	3	..		34		18	6
2. Linlithgow, .		1479	10	1	2316	13	4	837	3	3	...		56½		14	6½
3. Biggar and Peebles, .		574	16	10	874	5	1	299	8	3	...		52		15	6½
4. Dalkeith, .		1394	2	4	1640	12	2	246	9	10	...		17½		14	½
5. Haddington and Dunbar, .		1290	1	11	1550	6	7	260	4	8	...		20½		13	2½
MERSE AND TEVIOTDALE.																
6. Dunse and Chirnside, .		953	19	3	1152	4	9	198	5	6	...		20½		13	3½
7. Kelso, .		1009	4	9	1248	15	6	239	10	9	...		23½		11	6½
8. Jedburgh, .		906	7	1	1229	18	3	323	11	2	...		35½		12	7½
9. Selkirk, .		832	15	5	1215	2	2	382	6	9	...		40		13	7½
DUMFRIES.																
10. Lockerbie, .		1097	7	8	1442	14		345	6	4	...		31½		12	6½
11. Dumfries, .		1422	4	1	1750	9	8	328	5	7	...		23		12	½
12. Penpont, .		614	18	5	681	11	6	66	13	1	...		10½		9	½
GALLOWAY.																
13. Stranraer, .		947	18	1	1133	13	1	185	15		...		19½		11	10
14. Wigtown, .		461	4	9	616	3	2	154	18	5	...		33½		13	½
15. Kirkcudbright, .		704	12	5	1015	2	9	310	10	4	—		44		14	2½
GLASGOW AND Ayr.																
16. Ayr, .		2249			2723	19	9	474	19	9	...		21		11	11½
17. Irvine, .		2716	11	1	3659	3	2	942	12	1	...		34½		12	½
18. Paisley, .		2240	18	8	2924	13	5	683	14	9	...		30½		10	11½
19. Greenock, .		2855	18	5	4246	18	3	1390	19	10	...		48½		15	4½
20. Hamilton, .		2546	11	4	3344	15	3	798	3	11	...		31½		12	7½
21. Lanark, .		807	15	1	1201	9	6	393	14	5	...		41½		9	2½
22. Dumbarton, .		2478	5	1	3810	4	7	1331	19	6	...		53½		1	2 7½
23. Glasgow, .		15203	5	5	21869	18	1	6666	12	8	...		44		14	4½
ARGYLE.																
24. Dunoon and Inverary, .		2171	15	11	2642	6	6	470	10	7	...		21½		15	3½
25. Kintyre, .		957	4	7	1122	3	5	164	18	10	...		17½		9	5½
26. Islay, .		184	9	6	320	19	2	136	9	8	...		7		14	11½
27. Lorn, .		450	5	4	517	13	7	67	8	3	...		15½		11	½
28. Mull, .		155	6	5	407		5	251	14		...		162½		10	10½
PERTH AND STIRLING.																
29. Stirling, .		1752	9	4	2439	2	1	686	12	9	...		39½		13	6
30. Dunblane, .		1014	6	7	1227	13	1	213	6	6	...		21		11	5½
31. Dunkeld, .		641	17	1	858	12	11	216	15	10	...		33½		11	10½
32. Breadalbane, .		678	8	1	802			123	11	11	...		18½		11	4½
33. Perth, .		2507	9	6	2795	1		287	11	6	...		11½		12	½
34. Auchterarder, .		1204	8	4	1443	5		238	16	8	...		19½		10	3½

SYNODS AND PRESBYTERIES.	Amount 1866-67.			Amount 1874-75.			Increase.			Decrease.			Rate per cent. of Increase.	Average rate per Member 1875.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.		£	s.	d.
FIFE.																
35. Dunfermline,	904	12	10	1138	4	4	233	11	6	...	...	...	25½	11	5½	
36. Kinross, .	493	6	7	638	14	2	145	7	7	...	...	...	29½	11	8½	
37. Kirkcaldy, .	2227	.	3	2508	14	9	281	14	6	...	...	...	12½	11	10	
38. Cupar, .	1187	6	.	1345	2	11	157	16	11	...	...	...	13½	12	6½	
39. St. Andrews,	1234	11	6	1539	19	9	305	8	3	...	...	...	24½	12	9½	
ANGUS AND MEARNS.																
40. Meigle, .	1189	18	10	1449	14	7	259	15	9	...	...	...	21½	10	8½	
41. Forfar, .	813	16	4	1017	12	3	203	15	11	...	...	...	25	9	6½	
42. Dundee, .	4696	10	.	6952	4	7	2255	14	7	...	...	...	49½	14	8½	
43. Brechin, .	1691	8	.	1932	7	9	240	19	9	...	...	...	14½	10	3½	
44. Arbroath, .	1779	.	.	2192	5	11	413	5	11	...	...	...	23½	10	4	
45. Fordoun, .	679	19	6	825	17	9	145	18	3	...	...	...	21½	9	7½	
ABERDEEN.																
46. Aberdcen, .	5687	15	2	7637	16	8	1950	1	6	...	...	...	34½	10	10½	
47. Kincardine O'Neil, .	864	19	8	991	4	6	126	4	10	...	...	...	14½	10	8½	
48. Alford, .	409	.	1	536	15	10	127	15	9	...	...	...	31½	14	6½	
49. Garioch, .	963	4	4	1051	1	1	87	16	9	...	...	...	9½	9	9½	
50. Ellon, .	908	13	2	1002	14	10	94	1	8	...	...	...	10½	9	8½	
51. Deer, .	1088	1	8	1396	3	8	308	2	.	...	...	...	28½	10	10½	
52. Turriff, .	760	13	11	948	7	6	187	13	7	...	...	...	24½	8	6½	
53. Fordyce, .	760	5	1	961	5	3	201	.	2	...	...	...	26½	8	.	
MORAY.																
54. Strathbogie, .	848	16	9	1147	10	9	298	14	.	...	...	...	35½	7	3½	
55. Abernethy, .	489	11	2	597	12	11	108	1	9	...	...	...	22½	9	4½	
56. Aberlour, .	396	6	3	466	.	9	69	14	6	...	...	...	17½	9	11½	
57. Elgin, .	1058	1	4	1264	8	4	206	7	.	...	...	...	19½	8	11	
58. Forres, .	527	18	9	613	10	7	85	11	10	...	...	...	16½	9	10	
59. Inverness, .	1374	13	7	1730	8	3	355	14	8	...	...	...	26	8	2	
60. Nairn, .	598	5	5	722	10	11	124	5	6	...	...	...	20½	9	5½	
ROSS.																
61. Chanonry, .	602	1	7	768	16	2	166	14	7	...	...	...	27½	8	1½	
62. Dingwall, .	954	7	7	1269	12	2	315	4	7	...	...	...	33	8	5½	
63. Tain, .	1018	11	10	1443	17	.	425	5	2	...	...	...	41½	8	2	
SUTHERLAND, ETC.																
64. Dornoch, .	890	17	8	988	4	.	97	6	4	...	...	...	11	6	6½	
65. Tongue, .	366	13	9	480	13	9	114	.	.	...	...	...	31	5	2½	
66. Caithness, .	1709	18	9	2024	15	3	314	16	6	...	...	...	18½	6	1½	
GLENELG.																
67. Lochcarron, .	671	8	11	797	18	1	126	9	2	...	...	...	18½	5	4½	
68. Abertarff, .	324	16	7	575	9	9	250	13	2	...	...	...	77½	11	6½	
69. Skye and Uist,	934	11	3	801	2	9	...	...	...	133	8	6	...	4	2½	
70. Lewis, .	819	.	7	705	13	11	...	...	...	113	6	8	...	...	...
71. Orkney, .	818	12	6	1024	18	4	206	5	10	...	...	...	25½	6	4½	
72. Shetland, .	267	13	4	306	.	4	38	7	.	...	...	...	14½	2	9½	

PRESBYTERIES arranged in the order of the Average rate of Contribution
per Member to the Fund.

	Average rate per Member.		Average rate per Member.
1. Dumbarton, . . .	£1 2 7 ^s	37. Paisley, . . .	£. 10 11 ^v
2. Edinburgh, . . .	. 18 6	38. Deer, . . .	. 10 10 ^s
3. Biggar and Peebles, . . .	. 15 6 ^s	39. Aberdeen, . . .	. 10 10 ^s
4. Greenock, . . .	. 15 4 ^s	40. Mull, . . .	. 10 10 ^d
5. Dunoon and Inverary, . . .	. 15 3 ^s	41. Kincardine O'Neil, . . .	. 10 8 ^s
6. Islay, . . .	. 14 11 ^s	42. Meigle, . . .	. 10 8 ^s
7. Dundee, . . .	. 14 8 ^s	43. Arbroath, . . .	. 10 4
8. Alford, . . .	. 14 6 ^s	44. Brechin, . . .	. 10 3 ^v
9. Linlithgow, . . .	. 14 6 ^s	45. Auchterarder, . . .	. 10 3 ^s
10. Glasgow, . . .	. 14 4 ^s	46. Aberlour, . . .	. 9 11 ^d
11. Kirkcudbright, . . .	. 14 2 ^s	47. Forres, . . .	. 9 10
12. Dalkeith, . . .	. 14 . ^s	48. Garioch, . . .	. 9 9 ^s
13. Selkirk, . . .	. 13 7 ^d	49. Ellon, . . .	. 9 8 ^s
14. Stirling, . . .	. 13 6	50. Fordoun, . . .	. 9 7 ^s
15. Dunse and Chirnside, . . .	. 13 3 ^s	51. Forfar, . . .	. 9 6 ^s
16. Haddington and Dunbar, . . .	. 13 2 ^s	52. Kintyre, . . .	. 9 5 ^s
17. Wigton, . . .	. 13 . ^s	53. Nairn, . . .	. 9 5 ^s
18. St. Andrews, . . .	. 12 9 ^s	54. Abernethy, . . .	. 9 4 ^s
19. Hamilton, . . .	. 12 7 ^s	55. Lanark, . . .	. 9 2 ^s
20. Jedburgh, . . .	. 12 7 ^s	56. Penpont, . . .	. 9 . ^s
21. Lockerbie, . . .	. 12 6 ^s	57. Elgin, . . .	. 8 11
22. Cupar, . . .	. 12 6 ^d	58. Turriff, . . .	. 8 6 ^s
23. Irvine, . . .	. 12 . ^s	59. Dingwall, . . .	. 8 5 ^d
24. Perth, . . .	. 12 . ^s	60. Inverness, . . .	. 8 2
25. Dumfries, . . .	. 12 . ^s	61. Tain, . . .	. 8 2
26. Ayr, . . .	. 11 11 ^s	62. Chanonry, . . .	. 8 1 ^s
27. Dunkeld, . . .	. 11 10 ^s	63. Fordyce, . . .	. 8 . ^s
28. Kirkcaldy, . . .	. 11 10	64. Strathbogie, . . .	. 7 3 ^s
29. Stranraer, . . .	. 11 10	65. Dornoch, . . .	. 6 6 ^v
30. Kinross, . . .	. 11 8 ^s	66. Orkney, . . .	. 6 4 ^s
31. Kelso, . . .	. 11 6 ^s	67. Caithness, . . .	. 6 1 ^s
32. Abertarff, . . .	. 11 6 ^s	68. Lochcarron, . . .	. 5 4 ^s
33. Dunblane, . . .	. 11 5 ^v	69. Tongue, . . .	. 5 2 ^s
34. Dunfermline, . . .	. 11 5 ^d	70. Skye and Uist, . . .	. 4 2 ^s
35. Breadalbane, . . .	. 11 4 ^s	71. Shetland, . . .	. 2 9 ^s
36. Lorn, . . .	. 11 . ^s	72. Lewis, . . .	. . .

VI.

TABLES showing the DISTRIBUTION of the SURPLUS FUND,

1. In Presbyteries.
2. Among Congregations classified according to their amount of Contributions to the Fund.
3. Among Congregations in the Highlands.

1.—Presbyterial Abstract showing the number of Congregations, classified in accordance with the rules established for the distribution of the Surplus Fund, showing, *First*, No. of Congregations on the Platform as at 15th May 1875; *Second*, Congregations contributing at and above 10s. per Member, and drawing the higher rate of Surplus Fund; *Third*, Congregations contributing at 7s. 6d. and below 10s. per Member, and drawing the lower rate of Surplus Fund; *Fourth*, Congregations contributing less than 7s. 6d. per Member, and therefore not qualified to participate in the Surplus Fund; *Fifth*, Congregations contributing less than £60 to the Fund, and therefore excluded from participating in the Surplus Fund.

	NO. OF CONGREGATIONS				
	On Platform.	DRAWING SURPLUS.		NOT DRAWING SURPLUS.	
		Giving 10s. and above per Member.	Giving 7s. 6d. and less than 10s. per Member.	Giving less than 7s. 6d. per Member.	Giving less than £60 in all.
1. Aberdeen,	27	10	8	8	1
2. Aberlour,	6	4	2	...	...
3. Abernethy,	7	5	1	...	1
4. Abertarff,	6	6	...	...	...
5. Alford,	4	4	...	...	...
6. Arbroath,	13	9	3	1	...
7. Auchterarder,	10	7	3	...	...
8. Ayr,	23	21	2	...	...
9. Biggar and Peebles,	6	6	...	...	...
10. Breadalbane,	9	7	...	...	2
11. Brechin,	11	7	1	2	1
12. Caithness,	16	1	2	12	1
13. Chanonry,	6	3	...	3	...
14. Cupar,	11	10	1	...	...
15. Dalkeith,	10	9	1	...	...
16. Deer,	11	8	2	1	...
17. Dingwall,	8	3	3	2	...
18. Dornoch,	10	1	2	6	1
19. Dumbarton,	16	16	...	...	...
20. Dumfries,	9	7	2	...	...
21. Dunblane,	10	7	2	...	1
22. Dundee,	23	15	8	...	...
23. Dunfermline,	8	6	1	...	1
24. Dunkeld,	10	7	1	...	2
25. Dunoon and Inverary,	15	10	4	...	1
26. Dunse and Chirnside,	8	8	...	...	...
27. Edinburgh,	45	31	5	9	...
28. Elgin,	9	4	4	1	...
29. Ellon,	7	2	5	...	...
30. Fordoun,	10	6	2	...	2
Carry forward,	364	240	65	45	14

TABLE NO. VI.

	NO. OF CONGREGATIONS				
	On Platform.	DRAWING SURPLUS.		NOT DRAWING SURPLUS.	
		Giving 10s. and above per Member.	Giving 7s. 6d. and less than 10s. per Member.	Giving less than 7s. 6d. per Member.	Giving less than £60 in all.
Brought forward,	364	240	65	45	14
31. Fordyce,	8	2	5	1	...
32. Forfar,	8	4	4	...	...
33. Forres,	6	5	1	...	...
34. Garioch,	9	5	3	1	...
35. Glasgow,	60	38	10	12	...
36. Greenock,	15	11	3	1	...
37. Haddington and Dunbar,	13	10	...	...	3
38. Hamilton,	18	14	4	...	...
39. Inverness,	10	4	3	3	...
40. Irvine,	24	20	3	1	...
41. Islay,	3	2	...	...	1
42. Jedburgh,	8	8	...	...	...
43. Kelso,	11	10	...	...	1
44. Kincardine O'Neil, .	13	8	1	...	4
45. Kinross,	5	5	...	...	...
46. Kintyre,	9	6	1	1	1
47. Kirkcaldy,	15	10	5	...	...
48. Kirkcudbright, . .	8	8	...	...	...
49. Lanark,	5	3	...	2	...
50. Lewis,	8	...	...	6	2
51. Linlithgow,	13	11	...	...	2
52. Lochcarron,	9	...	...	6	3
53. Lockerbie,	10	8	1	...	1
54. Lorn,	7	3	...	1	3
55. Meigle,	10	6	3	...	1
56. Mull,	5	3	...	...	2
57. Nairn,	6	3	3	...	...
58. Orkney,	13	...	3	4	6
59. Paisley,	15	9	6	...	...
60. Penpont,	5	3	1	1	...
61. Perth,	17	14	2	1	...
62. Selkirk,	9	9	...	...	...
63. Shetland,	3	...	...	1	2
64. Skye and Uist, . .	13	1	1	4	7
65. St. Andrewa,	10	8	2	...	...
66. Stirling,	13	13	...	...	...
67. Stranraer,	10	8	1	1	...
68. Strathbogie,	10	2	2	3	3
69. Tain,	10	3	4	3	...
70. Tongue,	7	...	...	3	4
71. Turriff,	8	3	3	2	...
72. Wigtown,	4	3	1	...	...
	827	523	141	103	60

2.—Abstract of Congregations *Classified* according to the rate of giving per Congregation, showing the number of Congregations in each Class, and the number of those whose Ministers draw the Surplus Fund.

(1.) *General Abstract of the whole Congregations.*

CLASSES.	NO. OF CONGREGATIONS				
	On the Platform 15th May 1875.	DRAWING SURPLUS FUND.			Not drawing Surplus Fund.
		First Class.	Second Class.	Total.	
1. Under £25,	9	...	...	...	9
2. At £25, and under £50, .	32	...	...	...	32
3. At £50, and under £60, .	19	...	...	...	19
4. At £60, and under £75, .	116	78	17	95	20
5. At £75, and under £100, .	154	102	26	128	25
6. At £100, and under £150, .	192	128	41	169	25
7. At £150, and under £200, .	127	80	25	105	22
8. At £200, and under £300, .	94	61	23	84	10
9. At £300, and under £500, .	47	37	9	46	1
10. At and above £500, . . .	37	37	...	37	...
	827	523	141	664	163

(2.) *Abstract Limited to Congregations in the Highlands and Islands.*

CLASSES.	NO. OF CONGREGATIONS				
	On the Platform 15th May 1875.	DRAWING SURPLUS FUND.			Not drawing Surplus Fund.
		First Class.	Second Class.	Total.	
1. Under £25,	7	...	...	...	7
2. At £25, and under £50, .	14	...	...	...	14
3. At £50, and under £60, .	8	...	...	...	8
4. At £60, and under £75, .	29	11	4	15	14
5. At £75, and under £100, .	44	22	7	29	15
6. At £100, and under £150, .	41	18	11	29	12
7. At £150, and under £200, .	19	9	3	12	7
8. At £200, and under £300, .	13	7	3	10	3
9. At £300, and under £500, .	3	2	1	3	...
10. At and above £500, . . .	1	1	...	1	...
	179	70	29	99	80

VII.

TABLES showing the FINANCIAL CONDITION OF CONGREGATIONS on the Platform whose MINISTERS do not participate in the SURPLUS FUND.

1. Congregations in the Lowlands—Self-supporting.
2. Do. Do. Aid-receiving.
3. Congregations in the Highlands and Islands—Self-supporting.
4. Do. Do. Do. Aid-receiving.
5. Congregations in the Lowlands contributing less than £60.
6. Do. Highlands and Islands Do.

THESE TABLES SHOW

The increase or decrease in Sustentation Fund since 1867.

Number of Members, or proportion of Adherents.

Rate per Member.

Congregational Funds.

Proportion thereof sent to Sustentation Fund.

1. Lowland Congregations—Self-supporting.

TABLE NO. VII.

CONGREGATIONS.	GENERAL SUSTENTATION FUND.					CONGREGATIONAL FUNDS, 1874-75.					SUPPLE- MENTS.
	Rate per Member, 1874-75.	Members, 1874.	YEAR TO 15TH MAY			Ordinary Collections.	Seat-rents.	TOTAL.	Amount sent to Sustenta- tion Fund.		
			1875.		1867.						
			£	s.	d.					£	
1. Aberdeen, Gilcomston	£ s. d.	870	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
2. Holburn, .	3 7 ^s	657	157 16 10	225 15 4	...	67 18 6	126 6	226 10 8	33	...	280
3. Knox's .	6 1 ¹	825	200 3 9	216 4 9	...	16 1 5	170	286 17 7	5	...	50
4. St. Clement's,	3 11 ^s	655	163 5 .	174 13 5	...	11 8 5	115 19 .	196 2 5	...	...	100
5. Woodside, .	6 3 ⁷	759	206 11 2	193 11 3	12 19 11	...	136 12 .	270 .	...	...	130
6. Montrose, St. George's	4 3 ⁷	578	163 8 .	140 2 9	23 5 3	...	136 12 .	187 .	...	...	120
7. Peterhead, .	5 7 ¹	572	161 12 4	165 8 6	...	3 16 2	67 19 9	226 13 6	7 5 5	...	125
8. Edinburgh, Chalmers	5 6	988	157 8 4	150 17 11	6 10 5	...	99 7 4	379 6 11	...	...	50
9. Cowgate,	4 6 ^s	850	225 11 2	218 18 5	6 12 9	...	205 10 6	269 5 7	...	...	210
10. St. David's,	3 9	737	159 5 11	103 13 1	55 12 10	...	139 12 .	235 14 .	...	...	300
11. Newhaven, .	6 1	699	224 4 9	250 3 1	...	25 18 4	235 14 .	452 . 8	...	...	100
12. Glasgow, Bridgegate,	6 3 ^s	588	219 5 7	175 . .	44 5 7	...	218 13 6	362 6 11	...	...	200
13. St. Mark's,	5 10 ^s	895	172 10 6	141 1 10	31 8 8	...	165 18 6	314 10 10	...	...	300
14. Stockwell,	5 4 ^s	887	239 12 11	179 17 8	59 15 3	...	449 19 8	701 13 5	...	...	340
15. Trinity, .	6 9 ^s	808	301 11 8	201 . 10	100 10 11	...	373 18 6	564 4 3	...	...	337 11 1
16. Victoria, .	4 8 ^s	666	191 13 7	168 2 1	23 11 6	...	243 5 1	494 2 9	...	...	137 5
17. Greenock—	5 7 ^s		186 7 8	199 10 3	...	13 2 7	274 18 .	487 4 3	...	...
Crawfordsburn,	5 7 ^s	603	170 7 3	68 12 9	101 14 6	...	165 6 9	289 10 4	...	...	134
18. Leamnahagow, .	5 11	732	216 11 4	193 8 7	23 2 9	...	10	134 11 4	...	...	130
19. Keith, .	7 5 ^s	482	179 3 .	109 19 4	69 3 8	...	48 11 6	137 11 2	37 7 2	...	45 17 8
20. New Marnoch,	4 11 ^s	755	187 10 2	155 8 10	32 1 4	...	42 12 4	133 14 11	10	...	51
21. Forgue, .	6 11 ^s	453	157 10 .	146 10 1	10 19 11	...	30 13 .	98 10 9	20 17 3	...	45 8 9

TABLE NO. VII.

2. Lowland Congregations—Aid-receiving.

CONGREGATIONS.	GENERAL SUSTENTATION FUND.					CONGREGATIONAL FUNDS, 1874-75.					SUPPLE- MENTS.	
	Rates per Member, 1874-75.	Members, 1874.	YEAR TO 15TH MAY			Decrease.	Ordinary Collections.	Seat-rents.	TOTAL.	Amount sent to Sustenta- tion Fund.		
			1875.	1867.	Increase.							
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1. Aberdeen—Mariners, Melville, Union, . . .	4 7 ³	281	65 8 10	61 2 8	4 6 2	...	37 5 2	40 5 6	77 10 8	10 . .	30 . .	£ s. d.
2. Colliston, . . .	5 2 ⁶	463	120 15 10	31 . .	89 15 10	...	103 8 2	71 5 6	174 13 8	15 14 4	102 . .	£ s. d.
3. Craig, . . .	4 9 ⁴	405	96 15 6	152 15 3	...	55 19 9	79 3 10	69 16 6	149 . 4	...	50 . .	£ s. d.
4. Edinburgh, Holyrood Knox's, . . .	6 10 ⁶	190	65 7 1	54 15 1	10 12 .	...	25 16 2	...	25 16 2	...	...	£ s. d.
5. Leith—St. Ninian's, Buckie, . . .	6 10 ⁶	333	114 10 1	91 19 6	22 10 7	...	74 9 4	...	74 9 4	...	30 . .	£ s. d.
6. Glasgow, Campbell St Maitland, . . .	7 1 ⁶	387	138 . 8	122 18 6	15 2 2	...	76 11 7	65 11 6	155 18 1	...	90 . .	£ s. d.
7. Roxburgh, . . .	5 9 ⁷	286	82 19 11	61 15 7	21 4 4	...	66 19 8	97 17 .	222 6 1	...	50 . .	£ s. d.
8. Leith—St. Ninian's, Buckie, . . .	7 4 ⁷	318	117 10 11	123 11 1	...	6 . .	124 9 1	45 13 6	110 14 2	3 . .	57 . .	£ s. d.
9. Glasgow, Campbell St Maitland, . . .	4 3 ³	360	77 . 2	52 11 5	24 8 7	...	65 . 8	37 10 6	110 3 9	...	20 . .	£ s. d.
10. Glasgow, Campbell St Maitland, . . .	3 10 ³	422	81 8 2	53 1 8	28 6 6	...	72 13 3	22 16 .	32 17 .	20 . .	160 . .	£ s. d.
11. Glasgow, Campbell St Maitland, . . .	6 10 ³	210	72 . .	80 1 .	...	8 1 .	10 1 .	131 8 3	224 15 11	15 18 .	110 12 .	£ s. d.
12. Glasgow, Campbell St Maitland, . . .	4 1 ³	431	89 10 .	93 4 .	...	3 14 .	93 7 8	95 11 .	207 16 10	...	178 . .	£ s. d.
13. Glasgow, Campbell St Maitland, . . .	3 7 ³	530	96 15 8	135 6 5	...	38 10 9	112 5 10	165 2 .	299 4 11	24 14 9	75 . .	£ s. d.
14. Glasgow, Campbell St Maitland, . . .	4 5 ³	558	125 5 11	98 . 10	27 5 1	...	134 2 11	132 15 .	265 19 6	...	284 10 .	£ s. d.
15. Glasgow, Campbell St Maitland, . . .	5 7 ³	372	104 13 7	150 . .	16 9 4	45 6 5	133 4 6	178 17 .	315 17 4	...	89 2 1	£ s. d.
16. Glasgow, Campbell St Maitland, . . .	6 9 ¹	463	156 9 4	140 . .	...	54 16 10	137 . 4	35 . 2	91 14 3	...	146 2 9	£ s. d.
17. Glasgow, Campbell St Maitland, . . .	6 11 ⁴	173	60 2 3	114 19 1	22 1 1	...	56 13 9	47 3 3	262 17 1	...	...	£ s. d.
18. Glasgow, Campbell St Maitland, . . .	3 7 ³	670	121 11 6	99 10 5	...	33 10 1	126 14 4	136 2 9	107 9 8	47 3 3	25 . .	£ s. d.
19. Glasgow, Campbell St Maitland, . . .	6 4 ³	304	96 10 .	130 . 1	...	12 18 11	60 6 5	...	54 17 6	5 5 .	...	£ s. d.
20. Glasgow, Campbell St Maitland, . . .	5 10	460	134 . 11	146 19 10	...	...	54 17 6	...	48 9 10	22 19 6	...	£ s. d.
21. Glasgow, Campbell St Maitland, . . .	5 9 ⁶	365	105 12 11	93 5 9	12 7 2	...	48 9 10	...	43 . 1	...	...	£ s. d.
22. Glasgow, Campbell St Maitland, . . .	5 11 ⁶	268	80 . 10	61 . 6	19 . .	...	24 18 11	18 1 2	118 15 .	40 . .	30 17 5	£ s. d.
23. Glasgow, Campbell St Maitland, . . .	5 10 ⁶	345	101 9 10	117 19 6	...	16 9 8	59 19 6	58 15 .	63 13 11	7 . .	...	£ s. d.
24. Glasgow, Campbell St Maitland, . . .	...	...	124 5 11	93 17 4	30 8 7	...	63 13 11	...	...	...	...	£ s. d.

25. Wanlockhead,	5	4	276	73	11	1	46	14	1	26	17	.	...	11	11	29	6	4	14	5	9	43	12	1	35	5	9
26. Perth—Knox's,	7	5 ^a	280	104	8	1	105	.	.	...	...	.	...	...	...	90	3	2	52	11	3	142	14	5	30	.	.
27. Lerwick,	6	7 ^a	211	70	2	8	54	3	8	15	19	.	...	...	...	47	13	10	16	3	.	63	16	10	24	15	10
28. Portpatrick,	6	4 ^a	226	72	3	10	69	2	7	3	1	3	...	...	...	28	3	9	6	13	.	34	16	9	...	...	.
29. Bellie,	6	2 ^a	281	87	2	8	78	9	4	8	13	4	...	...	...	42	15	5	12	14	.	55	9	5	6	4	10
30. Turriff,	6	11 ^a	356	123	11	10	113	18	2	9	13	8	...	...	...	78	2	2	36	16	.	114	18	2	35	.	.
31. Edinburgh, Pleasance	3	9 ^a	801	150	13	7	124	4	7	26	9	.	...	...	...	115	2	11	28	3	.	143	5	11	127	.	.

3. Highland Congregations—Self-supporting.

1. Wick,	5	5 ^a	+747	203	11	.	161	.	.	42	11	.	...	...	...	152	.	7	162	9	6	314	10	1	120	.	.
2. Dornoch,	...	...	+...	170	.	.	168	.	.	2	.	.	...	...	...	85	11	2	117	8	.	202	19	2	...	...	.
3. Inverness—North,	5	2 ^a	+720	186	5	.	169	15	2	16	9	10	...	...	...	337	18	.	173	4	8	511	2	8	262	.	.
4. Campbelltown— Lorn Street,	7	3 ^a	584	212	.	.	150	.	.	62	.	.	...	...	...	200	14	4	...	...	.	200	14	4	90	.	.
5. Stornoway,	...	...	+...	192	5	10	165	5	10	27	.	.	...	...	...	176	4	2	...	...	.	176	4	2	90	.	.
6. Tain,	...	...	+...	273	1	6	218	3	8	54	17	10	...	...	...	185	16	10	52	17	6	238	14	4	112	.	.

4. Highland Congregations—Aid-receiving.

1. Berriedale,	3	7 ^a	+372	67	7	6	47	9	6	19	18	.	...	...	...	41	4	8	55	11	9	96	16	5	...	...	.
2. Bower,	5	6 ^a	+399	109	16	1	82	9	5	27	6	8	...	...	...	39	14	2	24	4	.	24	18	2	25	.	.
3. Bruan,	5	4 ^a	+360	96	10	7	80	.	6	16	10	1	...	...	...	18	10	10	45	.	.	52	11	6	...	...	.
4. Canisbay,	5	.	+360	91	3	8	72	12	.	18	11	8	...	...	...	15	3	9	21	19	.	36	2	9	...	...	.
5. Dunnet,	6	7 ^a	+330	100	.	.	84	6	.	15	14	.	...	...	...	15	.	.	35	.	11	50	.	.	...	...	.
6. Halkirk,	5	9 ^a	+468	135	5	10	100	1	9	35	4	1	...	...	...	59	12	.	36	8	.	96	.	11	26	.	.
7. Latheron,	...	...	+...	92	18	6	70	.	.	22	18	6	...	...	...	31	9	10	68	17	.	100	6	10	7	.	.
8. Olrig,	5	5 ^a	+372	101	.	.	90	.	10	11	.	2	...	...	...	32	15	9	30	.	6	62	16	3	24	.	.
9. Reay,	...	...	+...	150	.	.	102	11	10	47	8	.	...	...	...	41	.	.	38	3	6	42	.	6	9	.	.
10. Watten,	5	6 ^a	+360	100	.	.	86	10	.	13	10	.	...	...	...	37	1	.	51	18	6	32	18	11	...	...	.
11. Westerdale,	6	4 ^a	+240	76	6	9	56	6	9	20	.	.	...	...	...	21	12	1	33	13	3	33	13	3	...	...	.
12. Killearnan,	4	4	+336	72	14	9	57	10	2	15	4	7	...	...	...	37	13	4	...	...	...	37	13	4	7	.	.
13. Knockbain,	4	10 ^a	+420	102	4	8	108	10	5	...	...	...	6	5	9	53	15	11	...	...	...	53	15	11	21	15	1

TABLE NO. VII.

CONGREGATIONS.	GENERAL SUSTENTATION FUND.					CONGREGATIONAL FUNDS, 1874-75.					SUPPLI- MENTS.
	Rate per Member, 1874-75.	Members, 1874.	YEAR TO 15TH MAY			Ordinary Collections.	Seat-rents.	TOTAL.	Amount sent to Sustenta- tion Fund.		
			1875.	1867.	Increase.					Decrease.	
14. Resolia, .	£ s. d. . 6 1 ⁴	+279	£ s. d. 85 5 6	£ s. d. 63 9 6	£ s. d. 21 16 .	£ s. d. 33 6 9	£ s. d.	£ s. d. 33 3 9	£ s. d.	£ s. d. 14 19 6	
15. Kiltearn, .	. 4 11	+300	73 14 3	128 15 .	. 9 .	48 18 10	. 9 .	48 18 10	. 9 .	20 7 3	
16. Urray, .	. 4 8 ⁴	+540	127 . 6	150 10 .	. 14 10	76 5 3	. 4	76 5 3	. 4	17 . .	
17. Clyne, .	. 6 8 ⁴	+366	122 16 3	113 1 8	. 15 4	45 5 .	22 10 4	45 5 .	. 4	30 . .	
18. Golspie, .	. 5 11	+264	78 2 3	95 17 7	. 15 4	48 7 10	. 4	70 18 2	. 4	. . .	
19. Lairg, .	. 5 9 ³	+225	65 . 6	40 1 .	. 19 .	39 7 8	. 4	39 7 8	. 4	. . .	
20. Rogart, .	. 4 7 ³	+411	95 10 6	91 . 3	. 10 6	41 7 .	. 4	41 7 .	. 4	. . .	
21. Rosehall, .	. 4 11	+342	70 . .	50 9 9	. 10 9	31 10 3	. 4	31 10 3	. 4	. . .	
22. Burghhead, .	. 6 7 ³	+369	122 . 6	105 10 7	. 9 5	84 5 .	68 13 6	152 18 6	52 11 11	20 . .	
23. Inverness—East,	. 3 3 ³	+510	155 12 1	162 6 .	. 6 .	144 . 5	99 4 2	243 4 7	46 19 4	121 . 11	
24. Kiltarlity, .	. 3 3 ³	+450	84 12 1	94 5 5	. 5 .	32 5 6	. 4	32 5 6	. 4	3 . .	
25. Back, .	. 3 .	+450	75 . 10	80 10 5	. 5 .	17 18 4	. 4	17 18 4	. 4	5 . .	
26. Barvas, .	. 2 11 ⁶	+806	68 2 10	69 19 9	. 4 9	16 7 10	. 4	16 7 10	. 4	. . .	
27. Knock, .	. 1 10 ⁷	+850	119 10 .	105 5 3	. 8 .	30 11 6	. 4	30 11 6	. 4	. . .	
28. Lochs, .	. 5 6	+231	75 17 .	150 8 8	. 6 .	32 13 .	. 4	32 13 .	. 4	. . .	
29. Uig, .	. 5 11 ⁷	+524	80 6 6	90 8 6	. 5 6	13 14 9	. 4	13 14 9	. 4	. . .	
30. Lochalah, .	. 3 4 ¹	+367	63 11 1	61 4 4	. 6 9	17 6 2	. 4	17 6 2	. 4	11 6 1	
31. Lochbroom, .	. 4 4 .	+543	156 10 .	145 4 6	. 5 6	61 . 2	. 4	61 . 2	. 4	52 8 11	
32. Lochcarron, .	. 6 5 ³	+670	61 5 .	42 4 3	. 10 .	27 17 6	. 4	27 17 6	. 4	. . .	
33. Plockton, .	. 4 4 .	+255	64 10 .	47 . .	. 10 .	25 12 11	. 4	25 12 11	. 4	. . .	
34. Poolewe, .	. 4 4 .	+255	110 . .	110 . .	. 10 .	29 15 3	. 4	29 15 3	. 4	. . .	
35. Shieldag, .	. 6 4 7 ¹	+256	70 . .	23 1 6	. 11 .	14 3 10	. 4	14 3 10	. 4	. . .	
36. Kilbrandon, .	. 4 4 3 ¹	+256	82 18 2	47 1 1	. 11 .	17 3 8	. 4	17 3 8	. 4	. . .	
37. Duirinish, .	. 4 4 3 ¹	+256	153 18 2	129 2 1	. 11 .	35 7 4	. 4	35 7 4	. 4	14 10 6	
38. Portree, .	. 4 4 3 ¹	+256	69 2 3	73 4 11	. 5 .	41 3 .	. 4	44 13 .	. 4	8 5 6	
39. Snizort, .	. 4 4 3 ¹	+256	85 3 7	107 1 .	. 5 .	29 . .	. 4	29 . .	. 4	. . .	

CONGREGATIONS	GENERAL SUSTENTATION FUND.					CONGREGATIONAL FUNDS, 1874-75.					SUPPLEMENT.
	Rate per Member, 1874-75.	Members, 1874.	YEAR TO 15TH MAY			Ordinary Collections.	Seat-rents.	TOTAL.	Amount sent to Sustentation Fund.		
			1875.		1867.						
			Increase.		Decrease.						
			£ s. d.	£ s. d.	£ s. d.						
27. Delting.	£ 2 8 ³	156	£ 21 . 9	£ 20 1 2	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
28. Unst.	. 1 . 1	803	. 8 9	. 18 10	. 10 11 3	. 10 12 9	. 10 12 9	. 3 5 1	. 10 12 9	. 3 5 1	
29. Cairnie.	. 8 3 ³	115	. 17 5	. 8 4	. 45 9 1	. 11 12 10	. 6 16 .	. 10 12 9	. 10 12 9	. 10 12 9	
30. Glass.	. 8 . 4	144	. 16 6	. 11 . 11	. 46 15 7	. 15 19 1	. 10 19 .	. 10 19 .	. 10 19 .	. 10 19 .	
31. Grange.	. 3 5 ³	207	. 19 10	. 7 8	. 51 7 6	. 18 7 9	. 2 4 .	. 2 4 .	. 2 4 .	. 2 4 .	
										16 14 10	
6. Highland Congregations contributing less than £60.											
1. Duthil.	. 1 10 ³	+240	22 11 4	70 14 9	48 3 5	21 18 .	. 112 11 2	. 10 . .	. 10 . .	5 16 7	
2. Ardeonaig.	. 9 3 ³	+117	54 7 9	53 4 6	. 1 8 3	13 5 10	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
3. Lawers.	. 6 6 ³	+162	53 1 7	50 17 7	. 2 4 .	17 14 11	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
4. Lybster.	. . .	+ . .	55 . .	137 . .	. 82 . .	60 14 8	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
5. Steer.	. . .	+ . .	49 10 6	48 17 8	. 12 10	15 4 4	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
6. Kilmodan.	. 11 . .	+69	38 . .	35 17 5	. 2 2 7	12 18 6	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
7. Kilchoman.	. 9 . .	+114	51 11 .	30 8 6	. 21 7 6	17 18 10	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
8. Tarbert (K).	. 2 6 ³	+255	32 8 11	67 6 9	. 34 17 10	51 13 7	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
9. Carloway.	. . .	+ . .	43 8 9	81 16 6	. 38 13 6	. 24 11 .	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
10. Cross.	. 1 10 ³	+557	51 8 9	75 5 8	. 23 16 11	24 11 .	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
11. Applecross.	. 3 8 ³	+287	53 7 .	40 1 .	. 101 11 .	10 8 2	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
12. Gairloch.	. . .	+ . .	...	101 11 .	. 101 11 .	250 10 .	. 112 11 2	. 10 . .	. 10 . .	. 10 . .
13. Glenelg.	. 7 6 ⁷	+88	33 5 .	29 . .	. 4 5 .	12 . 5	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
14. Ardehatten.	. 11 7 ³	+83	43 6 6	47 19 .	. 5 7 8	6 19 5	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
15. Kilninver.	. 10 11 ³	+48	26 6 6	20 10 .	. 5 16 6	7 12 4	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
16. Oban.	. 2 . 3	+210	21 5 3	115 17 10	. 94 12 7	106 1 8	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	
17. Coll.	. 5 4 ³	+88	23 10 6	25 1 8	. 1 11 .	5 19 .	. 112 11 2	. 10 . .	. 10 . .	. 10 . .	

6. Highland Congregations contributing less than £60.

General Sustentation Fund.

STATEMENT OF CONTRIBUTIONS

RECEIVED FROM THE

**CONGREGATIONS OF THE FREE CHURCH
OF SCOTLAND**

FOR THE YEAR ENDING 15TH MAY 1876,

AND SHOWING THE INCREASE AND DECREASE ON THE CONTRIBUTIONS
OF EACH CONGREGATION AS COMPARED WITH THE
YEAR ENDING 15TH MAY 1875.

MAY 1876.

EDINBURGH : THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1876.

STATEMENT OF CONTRIBUTIONS

Received by the TREASURER for the SUSTENTATION FUND of the FREE CHURCH,

From 15th May 1873 to 15th May 1876; and for the corresponding period of last year; with the Increase or Decrease on the Contributions of each Association for that period.

Where the charge is supplied by a minister, the name ("r") is prefixed to the name; where the place is the column of Members or Adherents is taken from for the year to 31st March 1876 being inserted number of Adherents returned

but has
hit to call
, except
number of

with a minister, an asterisk
is printed in *Italics*.
nd Presbyteries, the Returns
and thus (†) one-half of the

L—SYNOD OF LOTHIAN AND TWEEDDALE.		Members or Adherents.	Total received from 15th May 1873 to 15th May 1876.	Total received from 15th May 1874 to 15th May 1875.	Increase.	Decrease.
1. Presbytery of Edinburgh.			£ s. d.	£ s. d.	£ s. d.	£ s. d.
Colinton and Carrie	Charles McNeill	268	248 15 8	228 0 10	25 14 5	.....
Corstorphine	James Morrison	200	151 18 1	159 17 7	.....	8 4 6
Cramond	James Smith	160	109 12 6	118 14 10	.....	9 2 4
Edinburgh—						
Bareilly	James H. Wilson	1172	1417 17 0	1400 14 4	17 2 8	.....
Buccleuch	Robert Gordon	274	236 2 1	225 0 6	11 1 7	.....
Chalmers' Ter. Ch., West Port	William Taster	1098	228 9 7	225 11 2	2 18 5	.....
	James Jolly, G. and S.					
Cowgate	John Pirie	1004	158 18 1	159 5 11	.....	0 12 10
Cowgate-head	Thomas Smith, D.D.	...	57 18 0	62 12 5	.....	4 19 5
Dean	Thomas Brown	282	158 9 11	167 16 11	.....	9 7 0
Fountainbridge	Robert M. Massey	288	102 15 1	108 17 6	.....	6 2 4
Grange	Horatius Bonar, D.D.	611	786 5 6	723 1 1	18 4 5	.....
Greyfriars'	Archibald Smellie	468	288 12 10	296 8 11	.....	12 11 1
High	W. C. Smith, D.D., LL.D.	617	1051 17 4	1118 0 8	.....	68 3 4
Holyrood	William Balfour	804	188 2 6	188 0 8	0 1 9	.....
Knox's	John McEwan	805	88 9 4	82 19 11	0 9 5	.....
Lady Glenorchy's	George R. Davidson	585	461 19 10	452 5 0	9 14 10	.....
	Alexander Cusim, G. and S.					
McCrie	Robert F	842	156 11 2	156 2 11	0 8 8	.....
Murray	Walter C	888	119 6 9	104 5 2	15 1 7	.....
Morningside	Thomas Addis	224	321 5 8	258 18 9	82 11 11	.....
Newington	James Begg, D.D.	701	380 2 8	369 10 6	10 11 9	.....
New North	Charles J. Brown, D.D.	601	952 5 11	989 2 8	.....	86 16 4
Palmer	Robert J. Balfour, G. and S.	600	429 16 11	422 5 11	7 11 0	.....
Phoenician	J. Calder Macphail	867	150 17 8	150 18 7	0 8 8	.....
	Thomas Cochrane					

Roseburn .	Alexander G. McNeill	280	256 0 0	258 1 9	1 18 8	.....
Roxburgh .	George Macaulay	290	147 12 8	117 10 11	80 1 4	.....
St. Andrew's .	R. J. Sandeman	427	1808 8 4	1299 18 0	8 5 4	.....
St. Bernard's .	William Fraser	546	803 9 8	296 12 7	6 16 8	.....
St. Columba's .	Thomas McLauchlan, LL.D.	474	207 10 10	210 4 1	.....	2 18 8
St. Guthbert's .	{ Sir H. W. Moncreiff, Bart., D.D. G. Anderson, C. and S. J. Scott Alexander Alexander Whyte .	468	278 7 4	271 14 9	6 12 7	.....
St. David's .	D.D.	808	221 9 8	224 4 9	.....	2 16 6
St. George's .		855	4500 0 0	4400 0 0	100 0 0	.....
St. John's .		380	358 12 10	874 17 11	.....	16 5 1
St. Luke's .		488	648 16 10	646 18 1	2 8 9	.....
St. Mary's .		517	620 10 4	620 10 8	.....	0 0 4
St. Paul's .		580	225 16 5	274 18 2	.....	49 1 9
St. Peter's .		1042	509 12 2	444 12 4	64 19 10	.....
St. Stephen's .		481	694 11 1	696 9 1	.....	1 18 0
Stockbridge .		717	897 8 2	886 8 10	10 14 4	.....
Tolbooth .		484	756 5 8	775 19 4	.....	19 18 8
Tron .		818	160 6 2	160 0 0	0 6 2	.....
Leith—North .	{ John Fleming Wm. Mackenzie Robert Macdonald, D.D., C. and S. }	1080	588 4 6	582 4 6	1 0 0	.....
South .	David Thorburn	284	155 10 5	159 2 9	.....	8 12 4
St. John's .	John Kelman	506	200 2 2	190 0 7	10 1 7	.....
St. Ninian's .	John Thomson	891	76 8 5	77 0 0	.....	0 16 7
Trinity .	Adam S. Muir	...	.....	.....	.....	.....
Liberton .	David K. Guthrie	252	224 4 11	208 5 4	15 19 7	.....
Newhaven .	James Fairbairn, D.D.	679	226 15 7	219 5 7	7 10 0	.....
Portobello .	Robert H. Ireland	472	810 9 7	842 12 5	.....	82 2 10
Ratho and Kirknewton .	Hiram Watson	202	157 2 6	151 14 0	5 8 6	.....
Granton and Wardie			71 15 6	.....	71 15 6	.....
			21734 9 8	21526 18 8	490 9 1	282 18 6
Abercorn .	Archibald Currie	76	28 2 6	27 19 6	0 8 0	.....
Armadale .	Archibald Black	175	119 0 0	121 0 0	.....	2 0 0
Bathgate .	James Kesson	230	160 15 4	153 17 0	.....	8 1 8
Bo'ness .		190	141 11 6	149 12 6	.....	8 1 0
Crofthead .		133	91 0 0	85 0 0	6 0 0	.....
Falkirk .	John Sinclair	514	876 8 8	871 7 9	4 0 11	.....
Grangemouth .	A. O. Henderson	378	270 0 0	262 19 2	7 0 10	.....
Harthill .	James C. Burns	170	121 16 9	126 1 8	.....	4 4 11
Kirkliston .		223	228 14 8	225 15 0	.....	2 0 9
	Carry forward,		1621 9 0	1528 12 7	17 4 9	19 8 4

2. Presbytery of Linlithgow.

	Members or Adherents.	Year 1874. £ s. d.	Year 1875. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
Lanlithgow		1521 9 0	1523 12 7	17 4 9	£ s. d. 19 4 8
Livingston	Brought forward, W. M. Nicolson, D.Sc.	239 6 9	192 18 10	46 12 11	...
Polmont	R. Saunders	89 17 0	48 14 0	41 3 0	.....
Slamannan	James Anderson	182 7 9	119 8 6	13 4 4	.....
Torphichen	Archibald Reid	157 6 2	138 18 9	23 11 5	.....
Uphall	A. F. Murray	69 10 9	59 16 6	9 15 3	.....
West Calder	Alexander Luke	84 17 8	81 6 8	3 11 5	.....
Whitburn	Donald Taylor	92 8 0	81 0 0	11 8 0	.....
Blackridge	John M'Knight	79 12 6	76 14 0	2 18 6	.....
Meiriston		87 16 0	85 17 6	1 17 6	.....
	...	48 4 10	48 17 9	.....	0 12 11
	...	2552 9 5	2401 8 7	171 2 1	20 1 3
Broughton	Presbytery of Biggar and Peebles. William Welsh	61 9 8	91 7 6	.....	9 17 10
Culter	{ James Proudfoot C. A. Bannatyne, C. and S.	161 7 3	152 1 3	.....	0 14 0
Elleridgehill	James Cooper	72 18 8	37 19 0	84 19 8	.....
Innerleithen	Charles D. Kay	194 1 6	174 18 1	19 8 5	.....
Kirkurd	J	106 1 8	107 7 7	.....	1 5 11
Peebles	I	211 8 0	210 15 8	0 12 4	.....
Skirling	I	100 1 0	100 1 0	.....	.....
		917 7 9	874 5 1	66 0 5	11 17 9
Carlops	4. Presbytery of Dalkeith. W. W. Aitken	70 8 0	70 0 0	0 8 0	.....
Cockenzie	James Kilgour	116 0 5	115 0 0	0 0 5	.....
Cockpen	James Hamilton	219 8 10	208 8 0	16 0 10	.....
Dalkeith	D. D. Bannerman	288 6 5	260 4 1	28 1 4	.....
Loanhead	Alexander C. Kay	126 0 0	133 0 0	.....	7 0 0
Musselburgh	Alexander Wright	218 10 9	205 9 8	13 1 6	.....
Ormiston	James Brodie	90 0 7	50 0 0	40 0 7	.....
Penicuik	H. A. Stuart	421 12 6	404 4 10	17 7 7	.....
Roelin	David Barnetson	102 15 8	86 14 10	16 0 5	.....
Stodhill	A. G. Macalpine	89 14 6	87 1 1	2 13 5	.....
Temple	James Duncan	72 7 0	75 15 1	.....	3 8 1
		1804 13 2	1690 12 2	128 9 1	10 8 1
		2405			

	Members or Adherents.	Year 1874.		Year 1875.		Year 1876.		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Westruther	1656	977	18 9	982	6 4	14	7 1	18	19 8	18	19 8
Yetholm	185	70	4 6	66	12 6	8	12 0	.....	.....	.....	.....
	186	100	0 0	100	0 0	.....	.....	.....	.....	.....	.....
	1927	1147	18 8	1148	18 10	17	19 1	18	19 8	18	19 8
8. Presbytery of Jedburgh.											
Anrum	100	61	10 0	61	11 7	.....	.....	0	1 7	0	1 7
Castleton . . . . .	...	86	7 6	80	16 8	.....	.....	45	9 2	45	9 2
Crailing	182	124	9 0	180	9 6	.....	.....	6	0 6	6	0 6
Denholm	206	130	1 8	122	0 1	8	1 7	.....	.....	.....	.....
Hawick	488	819	1 10	818	8 11	0	12 11	.....	.....	.....	.....
St. Andrew's	288	165	0 0	157	0 0	8	0 0	.....	.....	.....	.....
West Port	158	110	0 0	110	0 0	.....	.....	.....	.....	.....	.....
Jedburgh	816	167	12 10	168	18 6	0	14 4	.....	.....	8	7 0
Wolfee	107	79	6 0	82	13 0	.....	.....	.....	.....	8	7 0
		1192	8 10	1229	18 8	17	8 10	54	18 8	54	18 8
9. Presbytery of Selkirk.											
Ashkirk	80	60	6 4	61	1 2	.....	.....	0	14 10	0	14 10
Bowden	108	64	10 8	66	8 8	.....	.....	1	12 7	1	12 7
Galashiels	868	835	12 6	806	8 8	80	4 2	.....	.....	.....	.....
Do. Ladhope	868	191	18 7	192	2 7	2	11 0	.....	.....	.....	.....
Lauder	196	95	11 0	99	16 8	.....	.....	4	5 8	4	5 8
Melrose	225	104	9 10	186	16 5	7	18 5	.....	.....	.....	.....
Selkirk	881	169	12 8	148	7 10	21	4 6	.....	.....	.....	.....
St. Boswell's	202	108	0 6	104	10 9	8	9 8	.....	.....	.....	.....
Stow	81	60	4 8	69	11 11	.....	.....	9	7 8	9	7 8
Yarrow	82	82	0 0	81	0 0	1	0 0	.....	.....	.....	.....
Roberton . . . . .	...	88	15 0	84	0 0	.....	.....	0	5 0	0	5 0
	2029	1898	15 9	1848	18 10	66	2 8	16	5 9	16	5 9
III.—SYNOD OF DUMFRIES.											
10. Presbytery of Lockerbie.											
Annam	264	177	6 8	175	6 0	2	1 8	.....	.....	.....	.....
Canonbie	206	122	2 9	121	0 0	1	2 9	.....	.....	.....	.....
Ecclefechan	187	108	7 6	88	7 1	16	0 6	.....	.....	.....	.....
Halferton	109	68	10 0	60	6 8	8	8 9	.....	.....	.....	.....
Johnston	216	108	0 0	107	10 8	0	9 9	.....	.....	.....	.....

Brought forward,
James Inset . . .
Alexander M'William . . .

8. Presbytery of Jedburgh.

Hugh M. Rattray . . .
John A. Smith . . .
T. S. Anderson . . .
James M'Clymont . . .
M. P. Johnstone . . .
Duncan Stewart . . .
Robert Fmdvce . . .
John I . . .
W. C. . . .

9. Presbytery of Selkirk.

Alexander Giles . . .
James Pirie . . .
W. White Smith . . .
James Spence . . .
Thomas Waters . . .
John Mitchell, C. and S. . .
William Cousin . . .
Wm. Steven . . .
Alexander Terres . . .
T. N. Brydon . . .
Thomas M'Crindle . . .

III.—SYNOD OF DUMFRIES.

10. Presbytery of Lockerbie.

James Gailley . . .
A. W. Milne . . .
Wm. Howie . . .
Walter Smith . . .
John Macqueen . . .

Kirkmichael .	.	.	.	.	John Geddes,	77	107 10 2	109 0 6	.....	6 6 10	1 10 4
Kirkpatrick-Fleming	.	.	.	.	George Mills .	128	60 1 8	53 14 5	.....	.....	.....
Langholm .	.	.	.	.	David S. Smith .	273	198 7 0	208 11 1	.....	.....	4 4 1
Lochmaben .	.	.	.	.	E. B. Hill .	272	188 18 4	183 19 10	.....	.....	0 1 6
Lockerbie .	.	.	.	.	Alexander D. Campbell .	274	166 6 11	160 16 8	.....	5 10 3	.....
Moffat .	.	.	.	.	{ Robert Kinnear .	858	167 15 5	179 2 11	.....	.....	11 7 6
	.	.	.	.	{ K. Moody Stuart, C. and S. .						
11. Presbytery of Dumfries.											
Corsock .	.	.	.	.	Robert Smith .	114	140 17 0	146 11 8	.....	.....	5 14 8
Dalbeattie .	.	.	.	.	Robert Wright .	216	109 9 7	111 6 4	.....	.....	1 16 9
Dalton .	.	.	.	.	David Paton, .	65	80 0 0	80 0 0	.....	.....	.....
Dumfries .	.	.	.	.	{ J. J. Wood, D.D. .	518	261 1 8	265 12 7	.....	.....	4 10 11
Do. Territorial	.	.	.	.	{ James Freer, C. and S. .						
Dunscore .	.	.	.	.	J. D. M'Kinnon .	895	98 15 1	157 14 5	.....	.....	63 19 4
Glencaple .	.	.	.	.	James Pollock .	280	119 10 0	127 4 8	.....	.....	7 14 8
Irongray .	.	.	.	.	William Lorimer .	88	80 0 0	80 2 6	.....	.....	0 2 6
Kirkbean .	.	.	.	.	A. Grierson .	122	85 4 9	98 12 4	.....	.....	8 7 7
Kirkmahoe .	.	.	.	.	Robert Gibson .	150	76 17 8	79 11 10	.....	.....	2 14 7
Kirkpatrick-Durham	.	.	.	.	William Andson .	173	110 0 6	108 18 6	8 7 0	.....	.....
Lochend and New Abbey	.	.	.	.	James Gibson .	127	65 2 3	65 0 6	0 1 9	.....	.....
Maxwelton .	.	.	.	.	William D. Thomson	114	134 18 6	127 19 6	6 14 0	.....	.....
Ruthwell .	.	.	.	.	David Purves .	508	221 17 0	220 16 0	1 1 0	.....	.....
	.	.	.	.	Alexander Brown .	150	95 12 5	88 4 8	7 7 9	.....	.....
	.	.	.	.		2960	1674 1 0	1750 9 8	18 11 6	95 0 2	
12. Presbytery of Penpont.											
Closeburn .	.	.	.	.	James Hutton .	186	75 0 4	76 0 11	.....	.....	1 0 7
Glencairn .	.	.	.	.	Patrick Borrowman	808	166 17 8	169 12 8	.....	.....	2 14 7
Penpont .	.	.	.	.	David Black .	580	212 17 2	212 2 7	0 14 7	.....	.....
Sanquhar .	.	.	.	.	Stevenson Smith .	239	150 5 8	150 4 8	0 0 7	.....	.....
Wanlockhead and Leadhills	.	.	.	.	J. Moir Porteous .	...	72 17 6	73 11 1	.....	.....	0 18 7
Durriender .	.	.	.	.		...	23 15 10	23 5 9	0 10 1	.....	.....
	.	.	.	.			701 18 9	704 17 8	1 5 8	4 8 9	
IV.—SYNOD OF GALLOWAY.											
13. Presbytery of Stranraer.											
Cairnryan .	.	.	.	.	{ A. L. M'Crie .	42	61 5 9	61 8 0	0 2 9	.....	.....
	.	.	.	.	{ John Jamieson, C. and S. .						
	.	.	.	.		42	61 5 9	61 8 0	0 2 9	.....	.....
	.	.	.	.	Carry forward,						

IV.—SYNOD OF GALLOWAY.

13. Presbytery of Stranraer.

Cairnryan { A. L. M'Crie .

. { John Jamieson, C. and S. .

Carry forward,

		Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
			£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.
Brought forward,		42	61	5 9	61	3 0	0	2 9	.....	.....
Glenluce	.	117	92	2 6	79	3 1	12	19 5	.....	.....
Inch	.	180	114	18 4	120	14 3	0	4 11	6	0 11
Kirkcubbin	.	136	68	8 4	68	3 5	.....	.....	.....	.....
Kirkmaiden	.	214	118	5 6	116	6 11	0	4 11	2	0 6
Leawalt	.	195	134	13 11	135	11 9	.....	.....	0	17 10
Portpatrick	.	223	94	2 3	72	3 10	21	18 5	.....	.....
Shenchan	.	263	176	9 8	176	7 2	0	2 6	.....	.....
Stoneykirk	.	203	118	14 1	120	9 4	.....	.....	1	15 8
Stranraer	.	286	169	18 4	184	11 4	.....	.....	14	18 0
Needles	.	..	40	0 0	41	7 11	.....	.....	1	7 11
		1859	1183	13 8	1175	1 0	85	8 0	26	15 4
14. Presbytery of Wigtown.										
Newton-Stewart	.	280	202	1 6	213	6 6	.....	.....	11	5 1
Port William	.	105	89	19 4	54	0 0	35	19 4	.....	.....
Sorbie	.	154	72	5 10	75	7 0	.....	.....	3	1 2
Whithorn	}	240	{ 90	14 2	88	3 10	2	10 4	.....	.....
Whithorn, Isle of	}		{ 94	9 2	93	6 0	1	3 2	.....	.....
Wigtown	.	180	97	16 8	91	19 10	5	16 10	.....	.....
		909	647	6 7	616	3 2	45	0 8	14	6 3
15. Presbytery of Kirkcubright.										
Anchencairn	.	220	142	8 9	136	1 2	7	7 7	.....	.....
Balmaghie	.	72	61	5 0	60	17 0	0	8 0	.....	.....
Borgue	.	90	63	19 8	67	18 4	.....	.....	3	18 8
Castle-Douglas	.	264	286	10 3	286	8 4	0	1 11	.....	.....
Girthon	.	186	111	11 9	112	19 9	.....	.....	1	8 0
Glenkens	.	143	90	3 6	91	19 1	.....	.....	1	15 7
Kirkcubright	.	400	269	5 5	246	15 7	22	9 10	.....	.....
Tongland	.	73	83	5 0	63	3 6	20	1 6	.....	.....
		1400	1058	9 4	1015	2 9	50	8 10	7	2 3

V.—SYNOD OF GLASGOW AND AYR.

16. *Presbytery of Ayr.*

Ayr	Wallacetown	William Grant	461	457 18 7	426 14 7	80 19 0	.....
Ballantrae	James Porteous	Andrew Rowand	272	148 2 6	142 16 11	0 6 6	.....
Barr	John Ferguson	James Porteous	181	74 0 0	72 10 0	1 10 0	.....
Barrhill	John Nixon	John Nixon	101	76 15 0	80 0 4	.....	8 6 4
Colmonell	Duncan Davis	Duncan Davis	176	101 4 6	101 12 0	.....	0 7 6
Crosshill	John M'Lennan	John M'Lennan	92	77 10 0	74 0 0	3 10 0	.....
Dailly	P. Richardson	P. Richardson	81	60 5 0	60 5 6	.....	0 0 6
Dalmellington	Edward Hayman	Edward Hayman	169	92 18 8	85 6 8	7 11 7	.....
Dalrymple	James Clark	James Clark	180	90 8 1	104 2 0	.....	18 18 11
Dundonald	Wm. Ross	Wm. Ross	87	60 5 0	60 4 6	0 0 6	.....
Girvan	Gordon Webster	Gordon Webster	142	91 19 5	94 19 4	.....	2 19 11
Kirkoswald	Robert H. Arbuckle	Robert H. Arbuckle	155	100 0 0	96 0 0	4 0 0	.....
Maybole	James Moir	James Moir	88	70 15 0	70 15 0	.....	.....
Monkton	Alexander Stirling	Alexander Stirling	870	191 7 1	187 18 11	3 8 2	.....
Newton-on-Ayr	John Miller	John Miller	190	101 6 0	104 15 6	.....	8 9 6
New Cumnock	George Anderson	George Anderson	511	207 4 6	201 11 9	5 12 8	.....
Old Cumnock	Alexander Adamson	Alexander Adamson	442	171 18 8	179 0 0	.....	7 1 9
Ochiltree	James Macdonald	James Macdonald	301	192 10 0	171 4 11	21 5 1	.....
Stair	Neil Livingstone	Neil Livingstone	188	75 0 0	70 0 0	5 0 0	.....
Symington	D. S. Hamilton	D. S. Hamilton	100	70 0 0	71 1 0	.....	1 1 0
Tarbolton	William Young	William Young	111	71 11 4	68 7 11	3 8 5	.....
Troon	A. H. Cowan	A. H. Cowan	161	80 9 0	80 13 0	.....	0 4 0
			217	120 0 0	120 0 0	.....	.....
			4651	2778 2 4	2728 19 9	86 5 11	82 8 4

17. *Presbytery of Irvine.*

Ardrossan	Beith	Beith	John Stewart	157	188 15 8	116 6 0	17 9 8	.....
Catrine	Heath Hall	Heath Hall	281	145 1 9	148 4 5	1 17 4	.....	.....
Dairy	A. C. Gordon	A. C. Gordon	285	184 11 6	96 10 0	88 1 5	.....	.....
Dunlop	Alexander Steele	Alexander Steele	293	152 0 0	151 10 0	0 10 0	.....	.....
Fenwick			128	100 1 8	100 0 10	0 0 5	.....	.....
Galston			88	67 14 1	65 9 11	2 4 2	.....	2 1 10
Hurlford	Robert M'Indoe	Robert M'Indoe	155	84 5 4	86 7 2	.....	.....	.....
Irvine	William Reid	William Reid	284	145 11 4	138 8 6	7 7 10	.....	4 8 7
Do. Fullerton	R. S. Macaulay	R. S. Macaulay	256	182 7 5	186 16 0	.....	.....	.....
Kilbirnie	David Wilson	David Wilson	218	141 10 0	138 0 0	8 10 0	.....	.....
Kilmarnock—Henderson	S. Spence, I.L.D.	S. Spence, I.L.D.	231	184 0 0	125 15 0	8 5 0	.....	4 16 11
High	D. Landsborough	D. Landsborough	289	162 5 8	167 2 2	.....	.....	22 18 10
			788	455 11 4	478 5 2	.....	.....	.....
			8296	2058 14 10	1978 10 2	114 5 10	84 1 2	.....

Carry forward,

	Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
		£.	d.	£.	d.	£.	s. d.	£.	s. d.
Kilmarnock—St. Andrew's		2058	14 10	1978	10 2	114	5 10	84	1 2
Brought forward,									
William Leitch		288	8 8	227	12 2	6	11 6		
James Maxwell		111	4 6	110	6 6	0	19 0		
William Pinkerton		158	0 0	150	0 0	8	0 0		
Andrew Noble		134	2 9	129	9 9	4	18 0		
George Fairley		92	11 5	98	0 8			5	9 8
		120	14 2	126	7 11			5	18 9
David Scott		188	4 5	189	10 8			6	6 8
Donald Gray		167	2 8	150	2 4	7	0 4		
James Treadwell		97	0 0	95	0 0	2	0 0		
James Clingston		72	8 8	102	9 1			30	6 5
William Mackenzie		167	11 9	157	9 5	0	2 4		
		188	12 0	194	5 6			5	18 6
18. Presbytery of Paisley.		8714	5 10	8659	8 2	152	12 0	87	9 4
Barrhead		475	18 10	176	18 10	2	0 0		
Bridge of Weir		191	15 2	94	6 7	7	9 7		
Houston		286	4 11	97	11 8	4	18 8		
Inchinnan		77	2 8	148	5 2			6	2 6
Johnstone		378	7 8	150	12 5	1	14 10		
Lochwinnoch		840	2 0	162	11 6	4	10 6		
Neilston		174	8 0	122	19 0	4	9 0		
Paisley—Gaelic		+168	10 6	82	14 4	0	16 2		
High		663	18 11	852	19 6			1	0 7
Martyrs'		278	3 7	110	12 8	1	11 4		
Middle		791	0 8	844	18 4			24	18 1
South		648	18 7	200	19 4	0	14 8		
St. George's		518	13 2	476	15 8	0	17 11		
Pollockshaws—East		208	16 0	108	6 10	1	0 2		
West		240	0 0	128	8 2			8	8 2
Renfrew		349	19 6	191	7 8	2	11 10		
Nithell		...	19 8	108	11 8			1	12 0
19. Presbytery of Greenock.		5644	11 7	8028	4 8	82	18 8	86	11 4
Cumbras		227	8 7	178	18 2	1	5 5		
Erskine		116	6 9	97	18 5			1	11 6
Fairlie		78	18 2	81	19 5	5	18 9		
Greenock		218	2 10	202	1 8			10	18 10

Greenock—Crawfurdburn	640	151 19 1	170 7 8	.....	18 8 2
Garioch	460	260 3 6	267 10 8	.....	7 7 8
Middle	684	688 2 2	704 16 10	.....	16 14 8
Mount Park	272	151 16 9	162 10 10	.....	0 14 1
North	282	108 12 0	111 9 1	.....	2 17 1
St. Andrew's	404	416 5 1	443 8 4	.....	27 8 8
St. Thomas'	822	358 6 11	383 2 0	.....	27 15 1
Wellpark	407	180 1 10	176 18 1	8 3 9	.....
West	494	600 8 5	598 1 2	4 2 3	.....
Inverkip	110	85 14 6	83 18 0	2 1 6	.....
Larga	248	868 18 8	816 1 2	52 12 1	.....
Port-Glasgow	580	274 6 7	292 2 2	.....	17 15 7
	5577	4184 11 4	4246 18 8	68 18 9	181 5 8
20. Presbytery of Hamilton.					
Airdrie—Broomhall	410	177 19 1	177 15 2	0 3 11	.....
High	842	201 16 0	201 10 8	0 5 4	.....
West	886	226 0 0	220 0 0	6 0 0	.....
Baillieston	...	100 1 0	60 0 0	40 1 0	.....
Bellsbill	148	100 7 10	90 12 6	9 15 4	.....
Blantyre	162	83 16 6	74 2 9	9 13 9	.....
Bothwell	886	841 7 10	850 11 10	.....	9 4 0
Cambuslang	208	211 19 11	185 6 6	16 13 5	.....
Cambusnethan	282	156 17 3	152 5 8	4 12 0	.....
Chapelhall	185	107 13 4	104 2 3	3 11 1	.....
Chapelton	185	67 15 10	71 5 4	.....	8 9 6
Coatbridge	469	184 7 0	184 10 7	.....	0 3 7
Dalsiel	358	194 0 0	180 11 6	18 8 6	.....
East Kilbride	220	122 5 5	125 5 0	.....	2 19 7
Greengairs	94	100 4 0	100 3 0	0 1 0	.....
Hamilton	582	309 8 7	372 10 3	.....	68 1 8
Burnbank	82	208 16 0	85 6 10	123 9 2	.....
Holytown	181	116 0 0	109 9 4	6 10 8	.....
Larkhall	181	95 4 8	100 2 1	.....	4 17 5
Shotts	208	154 0 8	155 17 10	.....	1 17 2
Stonehouse	300	160 0 0	151 4 6	8 15 7	.....
Strathaven	203	102 0 0	96 7 5	5 12 7	.....
Wishaw	282	135 8 0	181 1 7	4 6 5	.....
Midland		45 14 6	19 9 6	28 5 0	.....
Whifflet		54 0 0	8 0 0	46 0 0	.....
	5644	8757 8 5	8517 11 7	825 4 9	85 12 11

		Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
21. Presbytery of Lanark.										
Abington and Crawfordjohn . . . . .	.	117	114	9 4	112	19 4	1	10 0	4	11 7
Carlisle . . . . .	.	842	190	18 8	195	10 3	9	8 6	7	14 7
Carnwath . . . . .	.	432	148	9 5	184	0 11	1	2 6	1	1 6
Crossford . . . . .	.	176	112	0 1	119	14 9	1	2 6	1	1 6
Douglas . . . . .	.	288	123	0 0	121	17 6	1	2 6	1	1 6
Forth and Wilsontown . . . . .	.	803	121	14 0	122	15 6	1	2 6	1	1 6
Lanark . . . . .	.	805	178	0 0	178	0 0	1	2 6	1	1 6
Lesmahagow . . . . .	.	691	198	5 2	216	11 4	1	2 6	1	1 6
		2599	1181	16 8	1201	9 6	12	1 0	18	6 2
22. Presbytery of Dumbarton.										
Alexandria . . . . .	.	284	430	8 5	409	8 9	20	19 8	8	19 8
Arrochar . . . . .	.	178	89	2 5	98	1 3	19	1 4	1	1 4
Baldernock . . . . .	.	102	78	0 8	97	2 0	12	15 11	1	15 11
Bonhill . . . . .	.	218	171	16 4	159	0 5	24	16 10	1	16 10
Cardross . . . . .	.	91	192	5 10	167	9 0	70	11 7	3	11 7
Dumbarton—High North . . . . .	.	416	825	11 1	445	14 2	120	3 1	1	3 1
Duntocher . . . . .	.	168	212	18 1	142	6 6	7	6 8	8	6 8
Garelochhead . . . . .	.	164	90	11 10	88	5 5	6	4 6	4	4 6
Helensburgh—Park West . . . . .	.	98	157	9 6	151	5 0	44	12 4	4	12 4
Killearn . . . . .	.	466	607	7 6	562	15 2	8	4 8	8	4 8
Luss . . . . .	.	425	645	19 2	637	14 11	2	16 4	4	16 4
Old Kilpatrick . . . . .	.	114	85	5 8	82	9 5	3	8 0	0	8 0
Renton . . . . .	.	61	65	5 6	62	2 6	27	2 4	4	2 4
Gaelic . . . . .	.	294	180	0 0	152	17 8	0	3 0	6	3 0
Rosneath . . . . .	.	100	60	15 0	60	12 0	6	18 8	8	18 8
Shandon . . . . .	.	+126	187	0 6	143	14 0	0	1 8	1	1 8
Strathblane . . . . .	.	157	157	11 2	157	12 5	55	7 0	0	7 0
	.	78	179	19 6	124	12 6	40	14 8	8	14 8
	.	68	117	16 0	77	1 4	824	17 8	5	17 8
		8417	8985	8 10	8810	4 7	149	18 5	5	18 5
23. Presbytery of Glasgow.										
Bishopbriggs . . . . .	.	121	120	0 0	120	0 0	18	0 8	8	0 8
Busby . . . . .	.	228	120	0 0	120	0 0	21	3 8	8	3 8
Carnegie . . . . .	.	120	120	0 0	106	19 4	0	9 8	8	9 8
Cathcart . . . . .	.	198	206	17 4	227	1 0	0	0 5	5	0 5
Chryston . . . . .	.	881	181	11 8	182	0 11	58	2 11	11	2 11
Cumbernauld . . . . .	.	181	94	0 5	94	0 0	21	3 8	8	3 8
Glasgow—Anderston . . . . .	.	676	344	8 8	402	11 2	0	0 5	5	0 5

Argyle	201	114	80	25	.....
Augustine	719	102	242	.....	140 15 6
Barony	836	208	220	.....	12 1 5
Blochairs	...	99	40	59	.....
Bridgate	540	174	172	1	.....
Bridgeton	459	178	181	18	.....
Broomielaw	217	108	86	2	2 19 0
Camelachie	238	100	100	22	.....
Campbell Street	418	88	89	.....	.....
Candlish Memorial	194	104	101	.....	6 2 6
Chalmers	279	112	118	4	.....
College	367	1616	1618	.....	0 8 10
Cowcaddens	810	155	147	2	.....
Cunningham	248	100	100	0	.....
Dennistoun	392	174	172	7	0 1 7
Duke Street	249	182	165	7	.....
Fairbairn	...	75	.....	16	.....
Finnieston	949	561	551	7	.....
Gorbals	334	177	176	4	.....
Hope Street	548	338	334	9	.....
Hutchesontown	508	236	245	2	9 9 2
John Knox's	314	545	545	.....	.....
Kelvinside	687	1402	1850	8	.....
Kington	170	98	96	.....	2 7 11
Kinning Park	610	240	240	0	0 1 9
London Road	165	300	78	4	.....
Lyon Street	591	84	125	.....	40 17 10
Macdonald	58	54	117	.....	63 6 5
Maidland	508	100	96	4	.....
Martyrs	178	82	86	.....	8 16 8
Maryhill	348	180	104	6	.....
Milton	323	166	166	4	.....
North Woodside Road	...	15	.....	.....	.....
Paisley Road	...	65	.....	.....	.....
Queen's Park	801	285	278	1	.....
Rensfield	568	1107	1023	8	.....
Rose Street	...	101	88	9	.....
St. Andrew's	380	204	202	7	.....
St. David's	385	227	235	1	8 9 10
St. Enoch's	827	250	416	.....	166 6 6
St. George's	379	653	659	.....	5 8 2
St. James'	641	247	246	11	.....
Carry forward,		12399	12800	641	742 3 11

	Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
St. John's	628	12399	7 8	12300	8 10	641	2 9	542	3 11
St. Luke's	407	1272	19 10	1807	8 6	.....	.....	34	8 8
St. Mark's	898	1117	18 10	156	9 4	.....	.....	38	15 6
St. Matthew's	596	261	19 11	239	12 11	22	7 0	.....	.....
St. Paul's	245	1217	19 11	1365	9 10	.....	.....	147	9 11
St. Peter's	687	253	19 8	219	8 4	34	10 11	.....	.....
St. Stephen's	885	798	3 2	845	9 4	.....	.....	47	6 2
Sighthill	853	555	7 5	535	19 0	19	8 5	.....	.....
Stockwell	762	136	19 5	112	7 7	24	11 10	.....	.....
Tollcross	178	303	6 8	301	11 8	1	15 0	.....	.....
Trinity	835	140	0 0	80	10 0	59	10 0	.....	.....
Tron	985	179	3 8	191	18 7	.....	.....	12	10 4
Union	650	601	13 1	607	18 6	.....	.....	6	5 5
Victoria	638	506	17 0	544	10 8	.....	.....	87	13 8
Wellpark	580	216	2 6	186	7 8	29	14 10	.....	.....
West	835	352	17 3	344	19 2	7	18 1	.....	.....
Wynd	154	848	9 1	257	4 11	86	4 2	.....	.....
Young Street	688	58	7 6	60	2 3	.....	.....	1	14 9
Govan	425	123	10 6	121	11 6	1	19 0	.....	.....
Gaelic	183	212	13 9	218	10 0	.....	.....	5	16 3
St. Mary's	691	150	0 0	149	17 3	0	2 9	.....	.....
Hillhead	174	260	5 8	226	4 3	34	1 5	.....	.....
Kirkintilloch—St. Andrew's	280	130	0 0	87	0 0	43	0 0	.....	.....
St. David's	448	161	1 7	167	5 0	.....	.....	6	3 5
Kilcuth	827	231	13 7	226	18 2	4	15 5	.....	.....
Millerston	96	191	5 11	203	14 6	.....	.....	12	8 7
Partick	898	107	0 0	106	0 0	1	0 0	.....	.....
High	880	172	9 2	167	6 11	5	2 8	.....	.....
Pollockshields . . . . .	...	267	8 0	255	17 7	11	10 5	.....	.....
Ratherglen	517	100	7 5	.....	.....	100	7 5	.....	.....
Whiteinch	176	268	4 5	259	14 2	3	10 3	.....	.....
Eaglesham . . . . .	...	102	14 9	101	10 0	1	4 9	.....	.....
Glasgow—Bell Street . . . . .	...	40	0 0	40	0 0	.....	.....	.....	.....
Buchanan Memorial . . . . .	...	.....	.....	68	4 10	.....	.....	68	4 10
St. Matthew's Mission . . . . .	...	58	0 0	.....	.....	58	0 0	.....	.....
Shettleston . . . . .	...	80	0 0	82	11 1	.....	.....	2	11 1
	...	111	1 9	70	0 0	41	1 9	.....	.....
		22479	3 3	22209	17 4	1282	18 5	963	12 6

Brought forward,

{ John Roxburgh, D.D. . . . }

{ G. G. Cameron, C. and S. . . }

{ David Mitchell . . . }

{ John F. M'Gregor, C. and S. . }

{ Charles G. M'Grie . . . }

{ Samuel Miller, D.D. . . . }

{ William Jeffrey . . . }

{ Hugh M'Millan, D.D. . . . }

{ James Nicol . . . }

{ Geo. Hanson . . . }

{ John M'Gregor . . . }

{ James Drysdale . . . }

{ Andrew Keay . . . }

{ Richard Waterston . . . }

{ James Cameron . . . }

{ R. M. Thornton . . . }

{ John Hamilton . . . }

{ George Campbell . . . }

{ W. M. Mackay . . . }

{ Colin A. Mackenzie . . . }

{ Allan Cameron . . . }

{ Robert Howie . . . }

{ G. D. R. Munro . . . }

{ A. M. Brown . . . }

{ John Steel . . . }

{ Robert Black . . . }

{ A. Thomson . . . }

{ Henry Anderson . . . }

{ Henry Bremner . . . }

{ James Wells . . . }

{ James Munro . . . }

{ Lewis Davidson, C. and S. . }

{ G. W. Cumming . . . }

		Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
Killarrow, etc.	Brought forward,	301	178	7 11	232	16 10	30	8 2	84	17 1
Portnahaven .	James Pearson .	+105	90	6 8	88	2 4	2	4 4	.....	.....
Jura .	John G. M'Neill .	...	85	3 8	82	12 1	52	11 7	.....	.....
		...	5	5 8	4	2 0	1	3 8	.....	.....
		406	359	3 6	357	13 3	86	7 4	84	17 1
27. Presbytery of Lorn.										
Appin .	Duncan C. Ross .	+ 96	157	0 4	157	0 0	0	0 4	.....	.....
Ardehatten .	John Sutherland .	+ +88	52	16 8	48	6 8	4	10 0	.....	.....
Glenorchy .	Daniel Macalister .	+ 99	84	10 6	84	8 9	0	1 9	.....	.....
Kilbrandon .	Duncan Graham .	+255	81	10 11	82	0 5	.....	.....	0	9 6
Kilninver .	Donald M'Gillivray .	+ 48	26	6 6	26	6 6	.....	.....	.....	.....
Muckairn .	Thomas Mackenzie .	+144	98	13 0	98	6 0	0	7 0	.....	.....
Oban .	John M'Kay .	+210	52	18 10	21	5 8	81	13 7	.....	.....
Kilchrennan .		...	10	0 0	12	2 6	.....	.....	2	2 6
		935	568	16 9	529	16 1	36	12 8	2	12 0
28. Presbytery of Mull.										
Ardnamurchan .	Nicol Campbell .	++	109	5 6	85	0 0	24	5 6	.....	.....
Ardow .	Alex. Paterson .	88	105	12 8	88	2 2	22	10 6	.....	.....
Coll .	Alexander Fraser .	+ ...	24	10 6	23	10 6	1	0 0	.....	.....
Iona and Ross .	Donald M'Vean .	++94	23	0 0	14	15 0	8	5 0	.....	.....
Strontian .	Alexander M'Leod .	++117	63	0 0	62	0 0	1	0 0	.....	.....
Tobermory .	Charles Ross .	++148	94	18 4	77	15 3	17	3 1	27	9 6
Torossay .		++55	38	8 0	60	17 6	.....	.....	.....	.....
Kilfinichen .		...	14	0 0	13	13 6	0	6 6	.....	.....
Morven .		...	26	0 8	24	14 4	1	6 4	.....	.....
Tyree .		...	7	0 10	0	6 0	6	14 10	.....	.....
Acharacle .		...	9	12 6	.....	.....	9	12 6	.....	.....
		...	510	9 0	445	14 3	92	4 3	27	9 6
VII.—SYNOD OF PERTH AND STIRLING.										
29. Presbytery of Stirling.										
Alloa—East .	James Wallace .	162	87	15 7	88	5 2	.....	.....	0	9 7
West .	James M. Scott .	380	232	8 6	224	1 1	8	7 5	.....	.....
Alva .	Robert M'Intosh .	211	118	0 0	121	17 2	.....	.....	8	17 2
Bannockburn .	Samuel K. Niven .	364	185	5 6	191	15 1	.....	.....	6	9 7
Clackmannan .	James Drummond .	128	121	16 6	121	11 2	0	5 4	.....	.....
Denny .	James Cowie .	154	117	0 0	112	10 0	4	10 0	.....	.....
Dollar .	George H. Knight .	288	192	19 1	190	15 1	2	4 0	.....	.....
Dunipace .	Thomas Robertson .	110	89	1 0	75	16 2	18	4 10	.....	.....
Larbert .	Finlay M'Pherson .	295	156	18 2	171	18 3	.....	.....	16	0 1
St. Ninian's .	Robert M'Corkle .	142	76	8 2	76	1 0	0	7 2	.....	.....
Stirling—Marykirk .	Chas. D. Wedderburn .	190	100	0 0	100	0 0	.....	.....	.....	.....

Stirling—North	.	.	.	Alexander Beith, D.D.	680	559 12 10	581 18 6	.....	22 0 8
South	.	.	.	W. F. Goldie	409	248 2 10	250 12 6	.....	2 9 8
Tullibody	.	.	.	Andrew Thom	241	186 7 11	182 5 11	4 2 0	.....
Airth	.	.	.	...	...	52 0 0	51 0 0	1 0 0	.....
Cambusbarron	.	.	.	...	...	68 0 0	62 0 0	6 0 0	.....
Gargunnock	.	.	.	...	...	80 5 2	30 0 0	0 5 2	.....
					8704	2572 1 8	2582 2 1	40 5 11	50 6 9
80. Presbytery of Dunblane.									
Balquhider	.	.	.	E. J. Findlater	110	78 8 1	71 19 1	1 4 0	.....
Bridge of Allan	.	.	.	{ John Ferguson	307	178 8 9	182 4 11	.....	9 1 2
				{ William Ross, LL.D., C. and S.					
Bucklyvie	.	.	.	Alexander W. Morris	57	108 13 0	57 0 0	46 13 0	.....
Callander	.	.	.	Andrew Bogle	845	289 3 6	286 19 0	2 4 6	.....
Dunblane	.	.	.	John S. Bowie	284	151 19 4	124 19 9	26 19 7	.....
Gartmore	.	.	.	Malcolm Maclean	92	67 10 0	67 10 0	.....	.....
Kilmadock	.	.	.	John A. Anderson	418	201 15 2	200 19 8	0 15 6	.....
Kippen	.	.	.	P. T. Muirhead	122	67 10 0	66 17 10	0 12 2	.....
Norrieston	.	.	.	William Watt	189	88 16 0	78 5 0	5 10 0	.....
Tillicoultry	.	.	.	James Brown	256	183 16 9	140 17 10	42 18 11	.....
					2130	1845 9 7	1227 18 1	126 17 8	9 1 2
31. Presbytery of Dunkeld.									
Auchtergaven	.	.	.	John A. Cooke	116	51 19 10	61 18 8	.....	9 18 5
Blair-Athole	.	.	.	Atholl Stuart	...	60 6 0	41 16 0	18 10 0	.....
Burrelton	.	.	.	Alexander S. Robertson	123	71 0 0	69 19 5	1 0 7	.....
Cargill	.	.	.	George C. Baxter	218	121 0 0	120 0 0	1 0 0	.....
Clunie	.	.	.	Robert M'Leod	185	105 8 10	106 6 0	.....	1 2 2
Dalguise and Strathbraan	.	.	.	Archibald C. Sutherland	115	60 11 6	63 8 6	.....	2 12 0
Dunkeld	.	.	.	Dougal Macpherson	222	185 14 0	109 14 4	25 19 8	.....
Kirkmichael	.	.	.	D. D. MacIsaac	150	77 2 6	75 13 7	1 8 11	.....
Lethendy	.	.	.	Alexander Gordon	98	76 15 8	78 14 7	8 1 1	.....
Moulin	.	.	.	John Stewart	208	151 8 10	186 7 3	15 1 7	.....
Struan	.	.	.	...	...	26 10 0	24 10 0	2 0 0	.....
						937 12 2	883 2 11	68 1 10	18 12 7
32. Presbytery of Breadalbane.									
Aberfeldy	.	.	.	D. R. Clarke	+273	165 16 10	154 1 4	11 15 6	.....
Ardeonaig	.	.	.	John M'Callum	+117	61 2 5	54 7 9	6 14 8	.....
Fortingall	.	.	.	D. M. Connell	+...	62 10 0	59 4 0	3 6 0	.....
Glenlyon	.	.	.	...	+117	7 19 6	102 17 10	.....	94 18 4
Kenmore	.	.	.	Allan Sinclair	+188	71 16 0	70 0 8	1 15 4	.....
Killin	.	.	.	Alexander Stewart	+207	105 16 0	109 0 0	.....	8 4 0
Lawers	.	.	.	David Campbell	...	53 13 4	53 1 7	0 11 9	.....
Logierait	.	.	.	D. B. C. MacLagan	+102	83 8 11	77 4 10	6 4 1	.....
				Carry forward,		612 8 0	679 18 0	30 7 4	98 2 4

	Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
Strathfillan		612	8 0	679	18 0	80	7 4	98	2 4
Tummelbridge		81	7 6	61	10 6	.....	.....	80	3 0
Anulres		60	10 6	60	11 6	....	....	0	1 0
		23	13 6	27	2 0	.....	.....	8	8 6
		727	14 6	829	2 0	80	7 4	131	14 10
33. Presbytery of Perth.									
Abernethy	107	88	5 1	85	11 2	2	18 11	.....	.....
Arngask	97	60	9 0	60	8 0	0	1 0	.....	.....
Collace	115	63	8 1	62	8 5	0	19 8	.....	.....
Dunbarney	154	108	15 8	111	8 8	.....	.....	2	8 5
Errol	211	90	4 0	92	2 1	.....	.....	1	18 1
Forquandenny	119	89	0 11	91	7 11	.....	.....	2	7 0
Kinfauns	152	118	9 2	118	10 7	.....	.....	0	1 5
Logiealmond	116	80	6 2	65	19 4	14	6 10	.....	.....
Methven	119	61	1 8	61	0 2	0	1 6	.....	.....
Perth, Knox's	278	102	9 9	104	8 1	.....	.....	1	18 4
Middle	526	302	10 7	330	18 7	.....	.....	28	8 0
St. Leonard's	650	484	1 4	447	7 0	.....	.....	18	5 8
St. Stephen's	479	242	16 0	286	18 5	6	2 7	.....	.....
West	701	464	7 8	445	17 10	18	9 10	.....	.....
Pitcairngreen	386	212	16 8	251	15 9	.....	.....	38	19 1
Scone	208	134	5 6	131	11 0	2	14 6	.....	.....
Stanley	214	97	8 9	98	8 0	.....	.....	0	19 8
	4627	2750	5 7	2795	1 0	45	9 10	90	5 8
34. Presbytery of Auchterarder.									
Aberuthven	156	78	10 0	86	1 11	.....	.....	7	11 11
Auchterarder	493	263	0 7	249	19 1	18	1 6	.....	.....
Blackford	212	106	9 5	110	10 6	.....	.....	4	1 1
Braco	223	150	0 8	150	10 6	.....	.....	0	9 10
Comrie	382	174	10 5	168	15 9	5	14 8	.....	.....
Crieff	542	250	18 5	252	14 5	.....	.....	1	16 0
Dunning	239	91	3 0	91	1 5	0	1 7	.....	.....
Madderty	92	86	13 6	84	17 7	1	15 11	.....	.....
Monzie	231	147	6 4	146	0 2	1	6 2	.....	.....
Muthill	260	132	6 8	102	13 8	29	12 7	.....	.....
	2785	1480	18 7	1443	5 0	51	12 5	13	18 10

Brought forward,

Murdoch Corbet

33. Presbytery of Perth.

Robert Stevenson

John Young

James Reid

John H. Walls

Archibald Campbell

James Drummond

Benjamin F. Greig

John Watson

John M'Leish

John Rainie

Thomas Dymock

Robert Cowan

John Tulloch

James Gibson

{ Charles C. Stewart

{ A. K. M'Murchie, O. and S. .

{ William Mather

{ James F. Thomson, O. and S. .

34. Presbytery of Auchterarder.

James Macdonald

W. E. W. Brown

A. Donald

William Milne

James Carment

A. Henderson

Duncan M'Laren

{ Thomas Gun

{ L. C. M. Wedderburn, O. and S. .

John R. Omond

John A. Fletcher

VIII.—SYNOD OF FIFE.									
35. <i>Presbytery of Dunfermline.</i>									
Aberdour	.	.	.	.	.	Thomas Ireland	.	.	.
Carnock	.	.	.	.	.	William Gilston	.	.	.
Culross	.	.	.	.	.	John Jenkins	.	.	.
Dunfermline—Abbey	.	.	.	.	.	James M. Shiach	.	.	.
North	.	.	.	.	.	{ Charles Marshall	.	.	.
St. Andrew's	.	.	.	.	.	{ James B. Brown, C. and S.	.	.	.
Saline	.	.	.	.	.	David Imrie	.	.	.
Torryburn	.	.	.	.	.	James Calder	.	.	.
Tulliallan	.	.	.	.	.	Alexander Lundie	.	.	.
	.	.	.	.	.	John W. Laurie	.	.	.
36. <i>Presbytery of Kinross.</i>									
Cowdenbeath	.	.	.	.	.	Andrew Anderson	.	.	.
Fossoway	.	.	.	.	.	Thomas Gillison	.	.	.
Kinross	.	.	.	.	.	John Wright	.	.	.
Lassodie	.	.	.	.	.	James Clark	.	.	.
Orwell	.	.	.	.	.	Alexander Mitchell	.	.	.
Portmoak	.	.	.	.	.	James Swinton	.	.	.
Strathmiglo	.	.	.	.	.	William Macara	.	.	.
Kelty	.	.	.	.	.		.	.	.
37. <i>Presbytery of Kirkcaldy.</i>									
Buckhaven	.	.	.	.	.	William M'Ghee	.	.	.
Burntisland	.	.	.	.	.	David Couper, D.D.	.	.	.
Dysart	.	.	.	.	.	Norman L. Walker	.	.	.
East Wemyss	.	.	.	.	.	G. F. Knight	.	.	.
Galatoun	.	.	.	.	.	A. D. Donaldson	.	.	.
Kennoway	.	.	.	.	.	D. M. Macalister	.	.	.
Kinghorn	.	.	.	.	.	J. H. Ballingall	.	.	.
Kinglassie	.	.	.	.	.	John Speirs	.	.	.
Kirkcaldy	.	.	.	.	.	James Stalker	.	.	.
Abbotshall	.	.	.	.	.	William Gibson	.	.	.
Dunnikier	.	.	.	.	.	James Black	.	.	.
Inverriel	.	.	.	.	.	William Milne	.	.	.
Pathhead	.	.	.	.	.	John Buchan	.	.	.
Leslie	.	.	.	.	.	John Logan	.	.	.
Carry forward,									

VIII.—SYNOD OF FIFE.
35. *Presbytery of Dunfermline.*
Thomas Ireland
William Gilston
John Jenkins
James M. Shiach
Charles Marshall
James B. Brown, C. and S.
David Imrie
James Calder
Alexander Lundie
John W. Laurie

36. *Presbytery of Kinross.*
Andrew Anderson
Thomas Gillison
John Wright
James Clark
Alexander Mitchell
James Swinton
William Macara

37. *Presbytery of Kirkcaldy.*
William M'Ghee
David Couper, D.D.
Norman L. Walker
G. F. Knight
A. D. Donaldson
D. M. Macalister
J. H. Ballingall
John Speirs
James Stalker
William Gibson
James Black
William Milne
John Buchan
John Logan

	Members or Adherents.	Year 1878.		Year 1876.		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
Leven	2598	2811	15 7	2177	5 6	164	2 4	20	12 8
Lochgelly	247	154	17 1	158	18 9	0	18 4	.....	.....
Markinch	209	110	8 1	117	9 6	.....	.....	7	1 4
	319	174	4 10	177	11 1	.....	.....	8	6 8
	4878	2751	5 7	2626	4 9	165	0 8	39	19 10
38. Presbytery of Cupar.									
Abdie	161	117	17 6	125	16 10	.....	.....	7	19 4
Anchtermuchty	167	87	14 6	88	4 2	4	10 4	.....	.....
Ceres	161	93	18 7	95	0 0	.....	.....	1	7 2
Collessie	215	111	2 6	118	0 7	.....	.....	6	18 1
Cupar	692	448	8 2	444	18 11	3	4 8	.....	.....
Dunnis	180	112	19 0	112	18 6	0	0 6	.....	.....
Falkland	106	62	0 0	60	6 1	1	18 11	.....	.....
Flisk	114	72	11 7	72	1 7	0	10 0	.....	.....
Kettle and Cults	169	94	8 1	94	8 2	.....	.....	0	0 1
Logie and Gaulty	183	82	4 4	78	8 2	4	1 2	.....	.....
Monimail	89	61	0 10	60	9 2	0	11 8	.....	.....
	2187	1348	10 1	1346	2 11	14	11 10	16	4 8
39. Presbytery of St. Andrews.									
Anstruther	383	152	8 7	147	0 4	5	8 8	.....	.....
Carnbee	89	80	14 10	71	6 2	9	0 8	.....	.....
Crail	168	101	17 10	101	12 11	0	4 11	.....	.....
Ellie	188	216	12 6	190	6 11	26	6 6	.....	.....
Ferry-Port-on-Craig	422	190	4 8	187	12 11	22	11 9	.....	.....
Forgan	296	276	8 9	280	12 2	.....	.....	4	8 6
Largo	160	90	7 1	86	14 0	8	13 1	.....	.....
Lenchary	203	120	2 6	120	0 0	0	2 6	.....	.....
St. Andrews	448	291	6 4	291	8 8	0	8 1	.....	.....
Strathkinnes	154	82	2 7	83	18 1	.....	.....	1	10 6
St. Monance		16	8 6	.....	.....	16	8 6	.....	.....
	2456	1618	4 1	1589	19 9	84	8 3	6	16 11
40. Presbytery of Melrose.									
Airlie	122	67	8 6	64	0 6	3	2 0	.....	.....
Alyth	845	178	18 4	176	12 8	2	6 1	.....	.....

IX.—SYNOD OF ANGUS AND MEARNES.

40. Presbytery of Melrose.									
Airlie	122	67	8 6	64	0 6	3	2 0	.....	.....
Alyth	845	178	18 4	176	12 8	2	6 1	.....	.....

Brought forward,
Donald Ferguson . . .
Peter Macintosh . . .
Alexander B. Campbell . .

38. Presbytery of Cupar.

John Murray . . .
William Affleck . . .
John Donaldson . . .
Hugh Ross . . .
John Laird . . .
John Murray . . .
Alexander Mackenzie . . .
James W. Taylor . . .
Alexander Maxwell . . .
George R. Somerville . . .
James Brodie . . .

39. Presbytery of St. Andrews.

Alexander Gregory . . .
James Mellis . . .
John Jackson . . .
Walter Wood . . .
W. P. Falconer . . .
Neil Macleod . . .
Robert L. Brown . . .
William Rennie and G.

IX.—SYNOD OF ANGUS AND MEARNES.

40. Presbytery of Melrose.									
Airlie	122	67	8 6	64	0 6	3	2 0	.....	.....
Alyth	845	178	18 4	176	12 8	2	6 1	.....	.....

		Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
Brought forward,										
Cults	.	115	6188	1 11	6194	2 5	181	2 6	142	8 0
Durris	.	86	125	0 0	120	0 0	5	0 0	.....	.....
Dyoe	.	189	50	7 0	80	0 10	.....	.....	29	13 10
Kingswells	.	98	153	4 2	151	16 4	1	7 10	.....	.....
Maryculter	.	185	233	0 0	150	0 0	83	0 0	.....	.....
Newhills	.	252	51	8 1	43	8 3	7	19 10	.....	.....
Old Machar	.	202	104	7 5	103	1 8	1	5 9	.....	.....
Peterculter	.	246	102	10 0	100	9 11	2	0 1	.....	.....
Ruthriestone	.	109	106	19 4	106	17 4	0	2 0	.....	.....
Skene	.	294	178	16 8	172	17 1	5	19 7	.....	.....
Torry	.	118	150	0 8	157	0 0	.....	.....	6	19 9
Woodside	.	750	71	14 6	94	14 10	.....	.....	23	0 4
			167	8 7	163	8 0	4	0 7	.....	.....
			7677	17 11	7637	16 8	241	18 2	201	16 11
47. Presbytery of Kincairdine O'Neil.										
Aboyne	.	116	77	19 0	72	11 10	5	7 2	.....	.....
Ballater	.	122	71	5 11	60	0 0	11	5 11	.....	.....
Banchory Ternan	.	419	230	16 8	230	7 8	0	9 5	.....	.....
Braemar	.	79	87	11 0	86	13 0	0	18 0	.....	.....
Clunty	.	116	77	3 0	72	3 5	4	19 7	.....	.....
Crathie	.	42	10	0 0	45	8 0	.....	.....	35	8 0
Cromar	.	98	48	5 9	49	1 9	.....	.....	0	16 0
Echt	.	136	71	10 10	72	0 9	.....	.....	0	9 11
Kincairdine O'Neil	.	123	63	10 7	63	5 6	0	5 1	.....	.....
Lumphanan	.	158	64	19 6	54	10 0	10	9 6	.....	.....
Midmar	.	123	67	3 0	67	3 0	.....	.....	.....	.....
Strachan	.	200	60	0 0	53	0 0	7	0 0	.....	.....
Tarland	.	99	67	10 0	65	0 0	2	10 0	.....	.....
		1881	997	15 3	991	4 6	48	4 8	36	13 11
48. Presbytery of Alford.										
Alford	.	102	91	17 6	91	4 2	0	13 4	.....	.....
Auchindoir	.	110	61	0 10	62	9 4	.....	.....	1	8 6
Keig and Tough	.	147	75	12 11	74	0 9	1	12 2	.....	.....
Kinnethmont	.	172	93	0 0	92	17 7	0	2 5	.....	.....
Rhynie	.	104	80	0 0	75	16 0	4	4 0	.....	.....
Strathdon	.	90	80	0 9	80	0 0	0	0 9	.....	.....
Towie	.	90	60	2 0	60	8 0	.....	.....	0	6 0
		815	541	14 0	536	15 10	6	12 8	1	14 6

49. *Presbytery of Garioch.*

Blairdaff	.	.	.	.	104	60	10	9	60	4	10	0	5	11	.....
Culsalmond	.	.	.	.	192	73	13	7	68	7	2	5	6	5	.....
Garioch	.	.	.	.	242	121	6	5	125	10	5	.....	.....	.....	4 4 0
Inverurie	.	.	.	.	222	111	10	0	120	3	5	.....	.....	.....	8 13 5
Kennay	.	.	.	.	458	205	10	7	205	7	10	0	2	9	.....
Kintore	.	.	.	.	122	100	16	0	115	14	0	.....	.....	.....	14 18 0
Leslie	.	.	.	.	219	112	1	0	118	0	0	.....	.....	.....	5 19 0
Oyne	.	.	.	.	176	91	16	1	90	13	5	1	2	8	.....
Rayne	.	.	.	.	174	88	0	0	75	0	0	13	0	0	.....
	.	.	.	.	190	70	0	0	72	0	0	.....	.....	.....	2 0 0
					2099	1035	4	5	1051	1	1	19	17	9	35 14 5

50. *Presbytery of Ellon.*

Cruden	.	.	.	.	407	163	0	0	157	0	0	6	0	0	.....
Ellon	.	.	.	.	182	74	13	10	72	14	6	1	19	4	.....
Foveran	.	.	.	.	123	90	9	3	83	3	0	7	6	3	.....
Methlic	.	.	.	.	240	121	10	0	122	1	0	.....	.....	.....	0 11 0
New Machar	.	.	.	.	311	164	17	0	166	6	1	.....	.....	.....	1 9 1
Old Meldrum	.	.	.	.	447	182	16	8	180	8	2	2	8	6	.....
Slains	.	.	.	.	62	80	0	0	86	2	1	.....	.....	.....	6 2 1
Udny	.	.	.	.	241	140	0	0	135	0	0	5	0	0	.....
					2013	1017	6	9	1002	14	10	22	14	1	8 2 2

51. *Presbytery of Deer.*

Clola	.	.	.	.	145	170	0	0	170	0	0	.....	.....	.....	.....
Fraserburgh	.	.	.	.	368	197	16	3	195	12	3	2	4	0	.....
Longside	.	.	.	.	142	73	0	0	71	10	0	1	10	0	.....
New Aberdour	.	.	.	.	...	80	0	0	60	0	0	20	0	0	.....
New Deer	.	.	.	.	250	154	1	7	147	2	2	6	19	5	.....
New Pitligo	.	.	.	.	129	70	0	0	70	0	0	.....	.....	.....	.....
Old Deer	.	.	.	.	207	104	10	0	118	11	1	.....	.....	.....	14 1 1
Peterhead	.	.	.	.	530	161	3	2	157	8	4	3	14	10	.....
Territorial	.	.	.	.	124	101	12	9	96	4	7	5	8	2	.....
Pitligo	.	.	.	.	148	75	0	0	77	12	0	.....	.....	.....	2 12 0
Rathen	.	.	.	.	150	115	6	0	111	4	3	.....	.....	.....	.....
Strichen	.	.	.	.	174	91	7	0	89	13	0	4	1	9	.....
St. Fergus	.	.	.	.	164	89	1	3	91	6	0	1	14	0	.....
					2531	1482	18	0	1456	3	8	45	12	2	18 17 10

		Members or Adherents.	Year 1876.		Year 1875.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
52. Presbytery of Turriff.										
Anchterless	.	147	101	13 1	92	14 2	8	18 11	.....	.....
Drumblade	.	184	92	2 1	92	0 0	0	2 1	.....	.....
Forglan	.	114	60	0 0	60	0 0	.....	.....	.....	.....
Forgue	.	418	158	0 0	157	10 0	0	10 0	.....	.....
Fyvie	.	283	111	0 1	110	10 1	0	10 0	.....	.....
Gamrie	.	147	75	18 6	80	0 6	.....	.....	4	2 0
Macduff	.	394	166	16 2	161	5 0	5	11 2	.....	.....
Monquhitter	.	156	78	6 2	70	15 11	7	10 8	.....	.....
Turriff	.	321	124	17 10	123	11 10	1	6 0	.....	.....
New Byth	.	...	40	0 0	35	10 0	4	10 0	.....	.....
		2164	1008	13 11	983	17 6	28	18 5	4	2 0
53. Presbytery of Fordyce.										
Banff	.	582	301	0 7	298	13 8	2	6 11	.....	.....
Boyndie	.	143	77	9 7	75	12 10	1	16 9	.....	.....
Buckie	.	510	100	8 11	81	8 2	18	15 9	.....	.....
Cullen	.	240	101	8 10	95	0 0	6	8 10	.....	.....
Deskford	.	109	60	2 6	60	2 5	0	0 1	.....	.....
Enzie	.	223	88	16 4	93	17 4	.....	.....	5	1 0
Ordiquhill	.	144	122	0 0	93	9 0	28	11 0	.....	.....
Portnockie	.	101	80	0 0	40	0 0	40	0 0	.....	.....
Portsoy	.	273	124	2 5	123	1 10	1	0 7	.....	.....
Fordyce	.	95	53	5 8	40	0 0	13	5 8	.....	.....
		2520	1108	4 10	1001	5 3	112	0 7	5	1 0
XI.—SYNOD OF MORAY.										
54. Presbytery of Strathbogie.										
Belbie	.	276	87	15 4	87	2 8	0	12 8	.....	.....
Botriphnie	.	137	69	7 2	61	19 10	7	7 4	.....	.....
Cairnie	.	112	47	7 2	47	17 5	.....	.....	0	10 8
Gartly	.	204	103	0 0	100	0 0	3	0 0	.....	.....
Gleas	.	138	59	10 0	57	16 6	1	18 6	.....	.....
Grange	.	199	11	12 8	35	19 10	.....	.....	24	7 2
Elantly	.	499	249	18 0	259	6 8	.....	.....	9	8 8
Keith	.	466	180	0 8	179	8 0	0	17 8	.....	.....
New Marnoch	.	707	189	17 1	187	10 2	2	6 11	.....	.....
Rothiemay	.	311	138	10 8	130	15 1	8	4 7	.....	.....
		3049	1137	7 9	1147	10 9	24	2 8	84	5 8

		Members or Adherents.	Year 1876.			Year 1875.			Increase.			Decrease.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
59. Presbytery of Inverness.														
Daviot . . .	.	+233	118	18	8	116	19	4	1	19	4	.....	.....	.....
Dores . . .	.	+168	83	10	0	76	7	7	7	2	5	.....	.....	.....
Inverness—East . . .	.	+...	87	10	0	155	0	6	.....	.....	.....	67	10	6
High . . .	.	+726	527	16	0	509	13	10	18	2	2	.....	.....	.....
North . . .	.	+...	190	7	6	186	5	0	4	2	6	.....	.....	.....
Queen Street . . .	.	...	100	0	0	75	0	0	25	0	0	.....	.....	.....
West . . .	.	...	121	18	8	97	9	6	24	9	2	.....	.....	.....
Kiltarlity . . .	.	+...	88	0	5	84	12	1	3	8	4	.....	.....	.....
Kirkhill . . .	.	+321	156	9	8	150	16	6	5	13	2	.....	.....	.....
Moy . . .	.	+228	50	10	6	115	1	0	.....	.....	.....	64	10	6
Petty . . .	.	+120	70	2	10	61	4	6	8	18	4	.....	.....	.....
Stratherrick . . .	.	+264	117	17	5	101	18	5	15	19	0	.....	.....	.....
Strathglass . . .	.	...	30	0	0	30	0	0	.....	.....	.....	.....	.....	.....
		...	1743	1	8	1760	8	3	114	14	5	132	1	0
60. Presbytery of Nairn.														
Ardclach . . .	.	+174	87	11	0	72	2	0	15	9	0	.....	.....	.....
Ardersier . . .	.	+249	112	0	0	107	0	0	5	0	0	.....	.....	.....
Auldearn . . .	.	+176	90	12	10	90	12	1	0	0	9	.....	.....	.....
Cawdor . . .	.	+225	126	16	0	117	13	7	9	2	5	.....	.....	.....
Croy . . .	.	+210	105	9	0	90	0	0	15	9	0	.....	.....	.....
Nairn . . .	.	+489	219	7	1	245	3	3	.....	.....	.....	25	16	2
		1523	741	15	11	722	10	11	45	1	2	25	16	2
XII.—SYNOD OF ROSS.														
61. Presbytery of Chanonry.														
Avoch . . .	.	+150	108	7	0	93	6	6	15	0	6	.....	.....	.....
Cromarty . . .	.	+477	270	0	0	283	8	1	.....	.....	.....	13	8	1
Fortrose . . .	.	+228	141	8	8	131	16	8	9	12	0	.....	.....	.....
Killearnan . . .	.	+336	75	19	1	72	14	9	3	4	4	.....	.....	.....
Knockbain . . .	.	+...	105	1	4	102	4	8	2	16	8	.....	.....	.....
Resolis . . .	.	+279	83	16	0	85	5	6	.....	.....	.....	1	9	6
		...	784	12	1	768	16	2	30	13	6	14	17	7
62. Presbytery of Dingwall.														
Alness . . .	.	+330	145	11	9	137	10	0	8	1	9	.....	.....	.....
Dingwall . . .	.	+519	290	11	0	290	0	0	0	11	0	.....	.....	.....
Fodderty . . .	.	+369	227	15	6	224	1	4	3	14	2	.....	.....	.....

Kilmorack	.	.	.	.	.	A. D. Mackenzie	157	9	7	151	8	0	6	1	7	.....
Kiltearn	.	.	.	.	.	Dugald Matheson	158	14	0	73	14	8	84	19	9	.....
Maryburgh	.	.	.	.	.	Charles G. Mackay	117	2	2	116	16	0	0	6	2	.....
Strathconnan	.	.	.	.	.	Donald Macfarlane	52	10	0	14	7	0	38	3	0	.....
Urquhart	.	.	.	.	.	Malcolm Macgregor	150	0	1	149	2	7	0	17	6	.....
Urray	.	.	.	.	.	James Macdonald	150	0	0	85	0	0	65	0	0	.....
Strathgarve	.	.	.	.	.		40	0	0	.....	.....		40	0	0	.....
						3006	1489	14	1	1241	19	2	247	14	11	.....
63. Presbytery of Tain.																
Edderton	.	.	.	.	.	Daniel Forbes	63	1	6	65	5	6	.....	.....		2 4 0
Fearn	.	.	.	.	.	John Macdonald	192	12	0	201	0	4	.....	.....		8 8 4
Invergordon	.	.	.	.	.	Colin Sinclair	169	3	2	167	1	3	2	1	11	.....
Kilmuir-Easter	.	.	.	.	.	D. C. Macdonald	92	16	0	93	8	3	.....	.....		0 12 3
Kincardine	.	.	.	.	.	John M'Callum	80	15	0	76	10	0	4	5	0	.....
Logie-Easter	.	.	.	.	.	Murdoch Macdonald	89	8	6	87	0	0	2	8	6	.....
Nigg	.	.	.	.	.	William Fraser	101	6	0	101	3	6	0	2	6	.....
Rosakeen	.	.	.	.	.	John H. Fraser	238	2	3	236	15	8	1	6	7	.....
Tain	.	.	.	.	.	Thomas Grant	285	3	8	273	1	6	12	2	2	.....
Tarbat	.	.	.	.	.	Donald Murray	151	0	0	142	11	0	5	9	0	.....
Croick	.	.	.	.	.		15	18	0	19	5	0	.....	.....		3 7 0
							1479	6	1	1463	2	0	30	15	8	14 11 7
XIII.—SYNOD OF SUTHERLAND AND CAITHNESS.																
64. Presbytery of Dornoch.																
Assynt	.	.	.	.	.	Nor. N. Mackay	82	10	0	85	13	6	.....	.....		3 3 6
Clyne	.	.	.	.	.	John Murray	124	7	0	122	16	6	1	10	6	.....
Creich	.	.	.	.	.	Gustavus Aird	140	0	0	137	0	0	3	0	0	.....
Dornoch	.	.	.	.	.	G. R. Kennedy	172	0	0	170	0	0	2	0	0	.....
Golspie	.	.	.	.	.	Charles M'Kenzie	93	8	9	78	2	3	15	6	6	.....
Helmsdale	.	.	.	.	.	Alexander Murchison	98	13	9	114	10	9	.....	.....		15 17 0
Lairg	.	.	.	.	.	John Macpherson	65	5	6	65	0	0	0	5	6	.....
Rogart	.	.	.	.	.	Alex. Mackay	98	11	9	95	10	6	3	1	3	.....
Rosehall	.	.	.	.	.	John Falconer	73	6	0	70	0	0	3	6	0	.....
Stoer	.	.	.	.	.	John Ross	53	6	0	49	10	6	3	15	6	.....
Kildonan	.	.	.	.	.		25	0	0	24	0	0	1	0	0	.....
							1026	8	9	1012	4	0	33	5	3	19 0 6
65. Presbytery of Tongue.																
Altnaharra	.	.	.	.	.	John S. Mackay	80	0	0	80	0	0	.....	.....		.....
Durness	.	.	.	.	.	James Ross	47	10	0	45	0	0	2	10	0	.....
						Carry forward,	127	10	0	125	0	0	2	10	0	.....

	Members or Adherents.	Year 1876.	Year 1875.	Increase.	Decrease.
Eddrachillis		£ s. d. 127 10 0	£ s. d. 125 0 0	£ s. d. 2 10 0	£ s. d.
Farr	++...	45 11 6	48 0 0	.....	3 8 6
Kinlochbervie	++...	55 0 0	54 0 0	1 0 0	.....
Melness	++...	37 0 0	34 0 0	3 0 0	.....
Strathly	++...	59 7 3	60 4 3	.....	0 17 0
Tongue	++397	86 0 6	89 16 0	.....	3 15 6
	++353	78 17 0	69 13 6	9 3 6	.....
	...	489 6 3	480 13 9	15 13 6	7 1 0
66. Presbytery of Caithness.					
Borriedale		£ s. d. 68 9 0	£ s. d. 67 7 6	£ s. d. 0 15 6	£ s. d.
Bower	++399	108 14 6	109 16 1	.....	1 1 7
Bruan	++380	100 0 0	96 10 7	3 9 6	.....
Canisbay	++360	91 8 6	91 8 8	0 4 10	.....
Dunnet	++...	91 1 6	100 0 0	.....	8 18 6
Halkirk	++468	133 15 1	135 5 10	.....	1 10 9
Keiss	++...	60 2 3	60 0 0	0 2 3	.....
Latheron	++...	93 2 6	92 18 6	0 4 0	.....
Lybster	++...	178 16 0	55 0 0	123 16 0	.....
Oling	++372	102 0 0	101 0 0	1 0 0	.....
Pulteneytown	++345	158 16 7	158 16 6	0 0 1	.....
Raay	++...	150 0 0	150 0 0	.....	.....
Thurso—First	++684	280 1 8	270 18 10	9 2 10	.....
West	++294	183 0 0	166 0 0	7 0 0	.....
Watten	++360	100 0 0	100 0 0	.....	.....
Westerdale	++240	78 12 8	76 6 9	2 5 11	.....
Wick	++747	205 0 0	203 11 0	1 9 0	.....
Wick—Gaelic . . . . .	...	20 0 0	21 0 0	.....	1 0 0
	...	2182 14 3	2045 15 8	149 9 10	12 10 10
XIV.—SYNOD OF GLENELG.					
67. Presbytery of Lochcarron.					
Applecross	++287	£ s. d. 60 1 0	£ s. d. 53 7 0	£ s. d. 6 14 0	£ s. d.
Coigach	++...	105 0 0	105 10 0	.....	0 10 0
Gairloch	++...	70 0 0	.....	70 0 0	.....
Glenelg	++68	82 11 0	83 5 0	.....	0 14 0
Glenahiel	++...	80 0 0	80 0 0	.....	.....
Lochalsh	++231	69 3 9	68 11 1	5 12 8	.....
Lochbroom	++...	157 0 0	156 10 0	0 10 0	.....
Lochcarron	++...	50 18 0	61 5 0	.....	1 7 0

Free Church of Scotland.

REPORT

BY THE

SUSTENTATION FUND COMMITTEE

ON THE

AGED AND INFIRM MINISTERS' FUND.

MAY 1876.

1. DURING the past year Legacies applicable to *Capital* have been received to the amount of £2962, 6s. 11d., and the Capital Fund is thereby raised to £87,113, 5s. 10d.; including accumulated Interest and Donations, which are in course of being exhausted as Income.

2. *Donations* have been received amounting to £283, 15s. 4d., but £125 of this is directed to be capitalised.

3. The Grants outstanding at the date of last Assembly amounted to £3650, of which £480 were chargeable against accumulated Interest. That Assembly added new Grants to the amount of £785, as follows:—

To 12 Colleagues, £785, less previous Grants to 7 of them for			
Assistants, £210, leaving of new Grants,	£575	0	0
To 7 Assistants, £30 each,	210	0	0
	<hr/>	<hr/>	<hr/>
In all,	£785	0	0

The total Grants at the close of last Assembly thus amounted to £4435, of which £480 was chargeable on accumulated Interest, leaving £3955 chargeable as Income.

The Income from Interest during the year has been	£3257	19	9
Add proportion of Donations, etc., as stated in last Report,	231	11	4
	<hr/>	<hr/>	<hr/>
	£3489	11	1
Deduct Expenses,	132	5	8
	<hr/>	<hr/>	<hr/>
Remains,	£3357	5	5

	Brought forward,	£3357	5	5
The total Grants paid during the year have				
amounted to	£3666	13	0	
Whereof chargeable on accumulated Interest,	481	17	0	
Remains chargeable as Income,			3184	16 0
	Surplus of Income,	£172	9	5

From this Statement it appears that the Grants paid in the course of the year continue to be very much (nearly £800) within the amount sanctioned at its commencement.

4. During the past year nine ministers receiving Grants have died, and the Grants which have thus lapsed amount to £560, whereof £460 were chargeable on Income, and £100 on accumulated Interest. There remain at present on the Fund, Grants chargeable on Income to the amount of £3610, and chargeable on accumulated Interest £380.

5. The Income available during the next year may be estimated as follows:—

Interest,			£3450	0	0
Fourth tenth of Donations, 1872-3,		£30	12	4	
Third tenth of Donations, 1873-4,		113	0	0	
Second tenth of Donations, 1874-5,		45	19	0	
First tenth of Donations, 1875-6,		48	17	6	
(£158, 15s. 4d. and £300 to be received from Pre-Disruption Ministers' Fund.)					
Second tenth of unexpended Income of 1873-4					
and 1874-5,		42	0	0	
First tenth of unexpended Income of 1875-6,		17	4	6	
	Add,			297	13 4
	Sum of this,		£3747	13	4
Deduct Expenses,				132	13 4
	Estimated Income,		£3615	0	0

The Grants chargeable against Income being as above stated, £3610; there is a surplus of Income available for new Grants of £5. But the experience of the last two or three years seems to warrant the passing of Grants in excess of estimated Income to the extent of £600 or £700. The Committee therefore report that new Grants may be admitted by the approaching Assembly to the extent of £705.

The usual lists connected with this Fund are in the Appendix. The following Abstract shows the number of ministers embraced in these Lists whose length of service as ordained ministers has been for the several periods under mentioned:—

Number who have been ordained for less than 25 years,					4
Number who have been ordained 25 years or more, but less than 30 years,					7
"	30	"	35	"	16
"	35	"	40	"	14
"	40	"	45	"	20
"	45	"	50	"	12
"	50	"	55	"	2
"	55	"	60	"	1
"	70	"	75	"	1
					<u>77</u>

WILLIAM WILSON, *Jt.-Convener.*

APPENDIX.

I.—CASES in which Colleagues have been allowed by the General Assembly, or where the Minister has resigned.

Number down to May 1874,6

Add allowed in May 1875 :—

Charge.	Minister.	
Culter,	James Proudfoot,	13
Edrachillis,	George Tulloch,	
East Church, Alloa,	John Wright,	
West Church, Thurso,	David Burn,	
Greenlaw,	John Fairbairn,	
Fairlie,	John Gemmell,	
St. Matthew's, Glasgow,	Samuel Miller, D.D.,	
Rutherglen,	James Munro,	
Hutchesontown, Glasgow,	A. S. Paterson, D.D.,	
High Church, Edinburgh,	William Arnot,	
Strathfillan,	Alexander M'Kinnon,	
Callen,	John Mackay,	
Wigton,	D. C. A. Agnew,	
		174

II.—Of these 174 cases, 132, dating from 1855 inclusive, have been admitted to grants from the Aged and Infirm Ministers' Fund, whereof no more than 57 survive.

In 1855,	5	Ministers were admitted to the Fund, of whom there survive	1
In 1856,	7	"	0
In 1857,	6	"	2
In 1858,	3	"	1
In 1859,	4	"	1
In 1860,	7	"	2
In 1861,	5	"	1
In 1862,	8	"	1
In 1863,	2	"	1
In 1864,	4	"	1
In 1865,	5	"	3
In 1866,	8	"	3
In 1867,	10	"	5
In 1868,	8	"	2
In 1869,	2	"	0
In 1870,	5	"	2
In 1871,	7	"	3
In 1872,	5	"	3
In 1873,	7	"	2
In 1874,	12	"	11
In 1875,	12	"	12
132			57

III.—LIST OF MINISTERS drawing Grants from the Fund for Colleagues and Successors who have died during the past year—nine in number.

John Macfarlane, D.D., Dalkeith.	Henry Macleod, Ardlach.
George Burns, D.D., Corstorphine.	Thos. Findlay, West Kilbride.
John Renton, Auchtermuchty.	William Hutcheson, Johnstone.
Robert Inglis, Edzell.	John Harper, Bothwell.
John Macleod, Alloa.	

IV.—LIST OF GRANTS now payable.

	Ordained.	Admitted to Fund.	Grant from Fund.
<i>I. Colleagues and Retired Ministers:—</i>			
1. George Orr, Symington,	1840	1855	£40 0 0
2. William Taylor, Pulteneytown, £50, Claim waived while Mr. Taylor has other employment.	1843	1857	.....
3. John MacKail, Ayr,	"	"	40 0 0
4. James Beattie, Balmullo,	1826	1858	40 0 0
5. Alexander Stark, Closeburn,	1830	1859	60 0 0
6. John Donaldson, Ceres,	1844	1860	50 0 0
7. William Mackenzie, North Leith,	1829	"	80 0 0
8. Alexander Keith, Junior, St. Cyrus,	1840	1861	60 0 0
9. James Manson, Dunse,	1842	1862	35 0 0
10. Hugh Martin, D.D., Edinburgh,	1844	1863	50 0 0
11. Samuel C. Blair, Sorbie,	1838	1864	60 0 0
12. John Roxburgh, D.D., Glasgow,	1834	1865	70 0 0
13. G. R. Davidson, Edinburgh,	1828	"	80 0 0
14. George Lewis, Ormiston,	1837	"	50 0 0
15. Colin Mackenzie, Arrochar,	1831	1866	80 0 0
16. Charles Marshall, Dunfermline,	1841	"	60 0 0
17. A. L. M'Crorie, Cairnryan,	1846	"	50 0 0
18. Robert Kinnear, Moffat,	1841	1867	60 0 0
19. David Mitchell, Glasgow,	1843	"	50 0 0
20. Robert Trail, LL.D., Boyndie,	1846	"	50 0 0
21. Robert Donald, Sheuchan,	1842	"	30 0 0
22. John Fraser, Gordon,	1843	"	50 0 0
23. C. J. Brown, D.D., Edinburgh,	1831	1868	80 0 0
24. Simon Fraser, Fortrose,	1835	"	70 0 0
25. Joseph Stark, Kilfinnan,	1832	1870	70 0 0
*26. William Mather, Stanley,	1822	"	70 0 0
*27. R. L. Brown, Largo,	1821	1871	80 0 0
28. John Bruce, D.D., Edinburgh, £80, Does not draw Grant.	1818	"	.....
*29. John M'Rae, Carloway,	1833	"	60 0 0
*30. James Stark, Greenock,	1834	1872	70 0 0
*31. Thomas Waters, Lauder,	1843	"	50 0 0
*32. Alexander Keith, Strichen,	1844	"	50 0 0
33. C. C. Stewart, Scone,	1832	1873	70 0 0
34. W. K. Mitchell, Clunie,	1852	"	35 0 0
35. George Chisholm, Avoch,	1851	1874	40 0 0
36. J. J. Wood, D.D., Dumfries,	1827	"	80 0 0
37. Thos. Gun, Madderty,	1829	"	80 0 0
38. John M'Millan, D.D., Kirkcudbright,	1837	"	60 0 0
39. Robert Shanks, Buckie,	1837	"	60 0 0
40. W. L. Mitchell, Aberdeen,	1838	"	60 0 0
Carry forward,	...	...	£2230 0 0
			+

Free Church of Scotland.

REPORT

OF THE

SUSTENTATION FUND COMMITTEE

ANENT THE

Allowance to Ministers' Widows and Families.

MAY 1876.

LAST GENERAL ASSEMBLY remitted to this Committee for their consideration certain overtures anent the allowances to Ministers' Widows and Families from the Sustentation Fund, instructing the Committee to examine accurately into the question of the probable financial results from acceding to any of the suggestions made in the overtures, and report to next Assembly.

In estimating the effect financially of making allowances to the families of Ministers in the event of their death, and when no widow survives, it may form a sufficient basis for calculation to revert to what has taken place during the five years preceding the present.

In 1870-71, 15 Ministers died.	Allowances to Widows,	4
„ 1871-72, 19	„	13
„ 1872-73, 10	„	7
„ 1873-74, 27	„	18
„ 1874-75, 17	„	9

If allowances of £75 each had been made as each death occurred, the

additional burden upon the Sustentation Fund in each of these years would have been as follows;—

1870-71,	11 × 75	=	£825	0	0
1871-72,	6 × 75	=	450	0	0
1872-73,	3 × 75	=	225	0	0
1873-74,	9 × 75	=	675	0	0
1874-75,	8 × 75	=	600	0	0
			<hr/>		
			£2775	0	0

Or an average each year of £555.

The Committee consider that it would be an unreasonable charge upon the Sustentation Fund to go beyond the allowances to widows; and that it would be difficult to determine in what cases, and to what extent, if allowances were made to other than widows, such allowances should be given.

WILLIAM WILSON, *Convener*.

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON THE

EQUAL DIVIDEND PLATFORM.

MAY 1876.

DURING the past year the Committee have had before them schedules from the following aid-receiving charges applying to their respective Presbyteries for leave to moderate in calls to ministers:—

1. Tarbert,	Presbytery of Kintyre.
2. Carloway,	„ Lewis.
3. Lochs,	„ „
4. Torphichen,	„ Linlithgow.
5. Old Kilpatrick,	„ Dumbarton.
6. Shandon,	„ „
7. Tullibody,	„ Stirling.
8. Rafford,	„ Forres.
9. Alloa, East Church,	„ Stirling.
10. Houston,	„ Paisley.
11. Evie and Rendal,	„ Orkney.
12. Dumfries Territorial,	„ Dumfries.
13. Roslin,	„ Dalkeith.
14. Aberdeen, Melville Church,	„ Aberdeen.
15. Knockando,	„ Aberlour.
16. Salton and Bolton,	„ Haddington and Dunbar.
17. Glenbervie,	„ Fordoun.
18. South Uist,	„ Skye and Uist.
19. Crathie,	„ Kincardine O'Neil.
20. Bannockburn,	„ Stirling.
21. North Bute,	„ Dunoon and Inverary.
22. Kilberry and South Knapdale,	„ Kintyre.
23. Castleton,	„ Jedburgh.
24. Perth, Knox's,	„ Perth.
25. Marykirk,	„ Fordoun.
26. Dunfermline, St. Andrew's,	„ Dunfermline.
27. Langholm,	„ Lockerbie.

They have also considered applications from the following congregations in reference to the appointment of colleagues and successors:—

1. Fairlie,	.	.	.	.	Presbytery of Greenock.
2. Culter,	.	.	.	.	" Biggar and Peebles.
3. Greenlaw,	.	.	.	.	" Dunse and Chirnside.
4. Thurso, West Church,	.	.	.	.	" Caithness.
5. Cullen,	.	.	.	.	" Fordyce.
6. Edrachillis,	.	.	.	.	" Tongue.

In all these cases the Committee have passed the schedules without raising the question as to their continuance upon the Platform of the Equal Dividend.

In the case of *Conningsburgh*, in the Presbytery of Shetland, which stands upon a special arrangement whereby the minister draws £80 from the Sustentation Fund in addition to the contributions of the congregation, which are required to be at least £40, the Committee recommend that it be continued on that footing.

In the case of *Saline*, Presbytery of Dunfermline, the Committee found that it was a case falling under the provisions of Act VIII. Assembly 1875, and in terms of that Act recommended that it should be continued as a ministerial charge, and should, in terms of that Act, receive a grant of £80 annually from the Sustentation Fund in addition to the amount of its own contributions, if such an amount is needed to make up £157.

The Committee append hereto their Report to the Commission in March relative to the admission of charges to the Platform of the Equal Dividend.

They also append the usual lists of congregations which have been placed on the Platform by the Assembly of 1865 and following Assemblies, showing the contributions of these congregations to the Fund for last year, 1874-75, compared with the promise given at last calling a minister, and with the amount contributed in the year immediately before they were placed on the Platform. There are two lists, the first containing the *aid-receiving*, the second the *self-sustaining* congregations. The first list contains 66 congregations, which may be classified and compared with the preceding year as follows:—

	1873-74.	1874-75.
Number of Congregations which have advanced upon the sums promised,	25	32
Number of Congregations which have fallen below the sums promised,	15	14
Number of Congregations which have contributed the sums promised, or whose increase or decrease is of very small amount,	16	16
Number of Congregations where no sum was fixed,	4	4
	<hr/> 60	<hr/> 66

The aggregate amount of increase attained by the advancing Congregations was, in 1874-75, . . .	£851 19 2
in 1873-74, . . .	629 13 10

The aggregate amount of decrease in 1874-75 is	£291	17	3
But in three Congregations, viz., Hillhead, Salen and Torosay, and South Uist, the decrease has arisen from the occurrence of a vacancy, the amount of decrease in these three cases being		102	9 2
	Leaving,	£189	8 1

The congregations which are liable for this decrease will found on referring to the list, and it may be noticed that the ministers of nine of them receive the first-class surplus, and the minister of another receives the second-class surplus.

The Committee have a deepening conviction of the necessity of adopting a rule in connection with the Surplus Fund Plan, which shall prevent any congregation from becoming burdensome, by means of the Surplus, beyond a certain limited and reasonable amount,—say of £100.

In name and by authority of the Committee,

G. MELDRUM, *Secretary.*

REPORT OF THE COMMITTEE ON THE PLATFORM OF THE EQUAL DIVIDEND to the COMMISSION of the General Assembly, March 1876.

The Act X., of Assembly 1863, directs this Committee to report to the Commission in March the Church Extension Charges, not exceeding six in number, not being self-sustaining, which they recommend to the General Assembly for admission to the Platform, and declares that the order in which such charges shall be admitted shall, as a general rule, be regulated by the date of their being sanctioned. By a subsequent deliverance of the Assembly (23d May 1871), it is declared that the order of seniority shall be reckoned from the date of first settlement of a Minister.

Following the order here prescribed, the Committee will proceed to report on the state of the congregations in succession, referring to the annexed table for a view of the financial condition from the date of sanction.

1. BOWMORE—Presbytery of Islay. Sanctioned in 1859, first minister ordained in 1860. Allowed after a vacancy to call a minister in 1872 on a minimum contribution of £90, including interest of endowment of £1000. Taking the interest of the endowment at £40, the sum to be raised by the Congregation is £50. The present minister was ordained in 1874. The sum raised and remitted by the congregation, independently of the endowment, was, in 1873-74, £34, 7s. 6d., and in 1874-75, £36, 16s. 3d. For the three quarters of the current year it is £39, 6s. 4d. In 1872, on the occasion of the last call, the numbers stated were 53 members and 87 adherents. No return has been made since the induction of the present minister. In the Schedule of Statistics, 1875, the average attendance on Sabbath is stated to be 70. It is understood that the minister draws the interest of a local endowment amounting to £1200.

The Committee postpone this case in accordance with their usual practice of requiring that a congregation shall not be placed on the Platform until it has fulfilled its engagement for at least three consecutive years.

2. CAMPSIE—Presbytery of Glasgow. Sanctioned in 1862, and the first minister inducted in 1864. After a prolonged vacancy a call was allowed to be proceeded with in 1874, on a minimum contribution of £100. The amount

remitted to the Fund was, in 1873-74, £97, 9s. 9d. For all the preceding years it fell very far short of the promised sum, the average being about £45. In 1874-75, it was £106, 19s. 4d., and for the three quarters of the current year £90, 3s. 10d. The amount of direct contributions to the Fund for the current year is at the rate of £83, 14s. per annum. The number of Members is 112.

The Committee recommend that this congregation be placed on the Platform.

3. MACDONALD CHURCH, GLASGOW—Sanctioned in 1863. First minister inducted in 1864. Allowed in 1871 to call a minister on a minimum contribution of £100. A minister was inducted in 1872. The sum remitted in 1872-73 was £62, 13s. 10d., in 1873-74 £104, 16s. 6d., and in 1874-75 £117, 18s. 5d. For the three quarters of the current year £54, 12s. Number of members 73, number of adherents not stated. Average attendance on Sabbath 250. The charge is at present vacant, and in accordance with the practice of the Committee its admission to the Platform would have been postponed; but in consideration of the special circumstances in which the vacancy has taken place, and of the prospect held out at last Assembly, the Committee recommend that this case be placed on the Platform.

4. PORTNOCKIE—Presbytery of Fordyce. Sanctioned in 1863. A minister has been inducted for the first time in 1875. In terms of resolution of General Assembly 1871, by which it is declared that the order of seniority shall be reckoned from the date of first settlement of a minister, and not from the date of sanction, this congregation falls to be ranked among the congregations of 1875.

5. ARDRISHAIG—Presbytery of Dunoon and Inverary. Sanctioned in 1865. First minister ordained in 1868. No such improvement has taken place in this case as to enable the Committee to report on any more favourable terms than they have done in their Reports of 1874 and 1875. Although sanctioned in 1865, a minister was not inducted until 1868, and on that account it falls to be postponed.

6. ALFORD—Presbytery of Alford. Sanctioned in 1866. First minister inducted in 1867. At that time the members were stated to be 87, and the adherents 200. The minimum contribution was fixed at £90. For the last two years the sum remitted has been a little more than this. Number of members at present 104, and of adherents 53. Amount raised directly for the Fund last year £61. The amount remitted for the first three quarters of this year is £73, 4s. 3d.

The Committee recommend that this case be placed under the provisions of the Act VIII. of Assembly 1875.

7. WEST CHURCH, INVERNESS—Presbytery of Inverness. Sanctioned in 1866. First minister settled in 1867. Minimum sum fixed £100. At last calling a minister in 1872, the sum fixed as the minimum was £110. For the last three years the sums remitted have been £100, 14s. 10d., £127, 7s. 6d., and £97, 9s. 6d. It has been explained that the Treasurer regulated his remittances by the general financial year ending in March, being ignorant that the Sustentation Fund was regulated by the year ending in May, and that the remittances for the last three years, according to that reckoning, have been £110, 11s. 4d., £120, and £120. It appears that £52, 4s. 7d. of last year's remittances came from seat-rents and other sources.

The number of members has not been returned through the Presbytery. It is stated in the Schedule of Statistics to be 130, and of adherents 450.

The Committee recommend that this charge be placed on the Platform, provided a visitation is made for the purpose of raising a larger sum in direct contributions to the Fund, and a satisfactory result is reported to the Committee prior to the Assembly.

8. GLENSHIEL—Presbytery of Lochcarron. Sanctioned in 1866. Minister first settled in 1867, the number of adherents being then stated to be 700, and of members 18. Minimum rate of contribution fixed at £80. For a number of

years the sum remitted fell short of £80, but for the years 1873-74 and 1874-75 £80 was remitted, and the current year appears to be maintaining that amount. The number of members is stated to be 13. In the Schedule of Statistics for 1874, the number of adherents above fourteen years of age is stated to be 300. While in the Schedule for 1875 it is stated to be 160. The Committee recommend that this case be placed under the provisions of Act VIII. of Assembly 1875.

9. Corsock—Presbytery of Dumfries. Sanctioned, and minister settled in 1867. Minimum contribution £120. This sum has been considerably exceeded every year excepting the first; the sum remitted last year being £146, 11s. 3d. The number of members is 109. The Committee recommend that this charge be placed on the Platform.

The Committee have thus recommended the following six cases, viz. :—

- | | | |
|-------------------------------|---|--|
| 1. Campsie. | } | To be admitted to the Platform. |
| 2. Macdonald Church, Glasgow. | | |
| 3. West Church, Inverness. | | |
| 4. Corsock. | } | To be admitted to the provisions
of Act VIII. 1875. |
| 5. Alford. | | |
| 6. Glenshiel. | | |

G. MELDRUM, *Secretary.*

TABLE OF CONGREGATIONS REFERRED TO IN THE FOREGOING REPORT.

CONTRIBUTIONS TO THE SUSTENTATION FUND FOR THE YEAR ENDING 15TH MAY.													
NAMES OF CONGREGATIONS.	Date of Sanction.	Amount promised at Sanction, or when the Schedule passed Committee.	1865.										
			1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.
1. Bowmore, .	1859	£ s. d. 90 0 0	£ s. d. 79 1 9	£ s. d. 42 15 4	£ s. d. 51 5 10	£ s. d. 38 4 6	£ s. d. 44 5 4	£ s. d. 38 16 6	£ s. d. 41 5 7	£ s. d. 33 4 4	£ s. d. 30 0 11	£ s. d. 44 12 11	£ s. d. 57 18 11
2. Campsie, .	1862	100 0 0	45 2 7	48 12 5	43 11 8	29 2 6	38 4 8	32 11 2	76 1 9	34 16 6	59 5 4	97 9 9	108 19 4
3. Glasgow— Macdonald, }	1863	100 0 0	105 2 3	115 8 2	101 8 2	98 10 3	3 10 0	98 3 9	25 15 5	.....	62 13 10	104 16 6	117 18 5
4. Portknockie, .	„	80 0 0	37 4 0	24 10 8	30 0 0	32 10 0	37 0 0	37 10 0	35 0 0	35 0 0	37 10 0	40 0 0	40 0 0
5. Ardrishaig, .	1865	80 0 0	46 19 5	50 19 1	40 8 9	39 14 10	60 2 3	59 10 11	61 19 10	52 2 8	41 2 10	52 18 1	57 0 0
6. Alford, .	1866	90 0 0	.....	83 5 3	80 9 1	88 12 5	90 0 0	90 0 0	78 14 6	71 11 6	88 19 5	90 15 8	91 4 2
7. Glenshiel, .	„	80 0 0	.....	47 14 0	72 2 6	70 17 11	71 16 7	71 19 8	72 6 10	74 2 11	74 16 9	80 0 0	80 0 0
8. Inverness— West Church, }	„	110 0 0	.....	15 0 0	83 6 8	65 6 8	72 0 0	58 0 0	85 2 1	45 0 0	100 14 10	127 7 6	97 9 6
9. Corsock, .	1867	120 0 0	.....	.....	102 2 6	130 11 9	140 9 0	131 16 3	132 2 3	130 9 6	131 3 0	142 9 0	146 11 3

AID-RECEIVING CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Amount of Contri- bution for year prior to admission to the Platform.	Contributions to the Sustentation Fund for the year to 15th May 1875, with the increase or decrease, comparing that sum with the amount promised or adjusted when the Schedule passed the Committee.		
			Year to 15th May 1875.	Increase.	Decrease.
V. ASSEMBLY 1869.					
30. Ancrum,	£90 0 0	£98 14 5	£61 11 7	....	£28 8 5
31. Aberlour,	70 0 0	70 0 0	70 18 0	£0 18 0	....
32. Boharm,	70 0 0	70 0 0	70 0 0	....	....
33. Millerstone,	70 0 0	93 0 0	106 0 0	36 0 0	....
34. Tairland,	80 0 0	117 0 0	65 0 0	....	15 0 0
35. Glasgow, Bridgegate,	175 0 0	150 19 0	172 10 6	....	2 9 6
	£555 0 0	£590 13 5	£546 0 1	£26 18 0	£45 17 11
VI. ASSEMBLY 1870.					
36. Salen and Torosay,	£70 0 0	£57 17 7	£60 17 6	....	£9 2 6
37. Montrose, St. Paul's,	80 0 0	151 6 8	133 14 10	£52 14 10	....
38. Glasgow, Lyon Street,	100 0 0	36 1 5	125 5 11	25 5 11	....
39. Cultra,	90 0 0	120 0 0	120 0 0	30 0 0	....
40. New Pitlago,	90 0 0	80 0 0	70 0 0	....	20 0 0
41. Larkhall,	90 0 0	92 9 11	100 2 1	10 2 1	....
	£520 0 0	£597 15 7	£610 0 4	£119 2 10	£29 2 6
VII. ASSEMBLY 1871.					
42. Kirkoswald,	£66 0 0	£66 0 0	£70 15 0	£4 15 0	....
43. Carlisle,	70 0 0	70 0 0	70 0 0	....	....
44. Stobhill,	50 0 0	84 18 10	87 1 1	7 1 1	....
45. Armadale,	120 0 0	100 3 5	121 0 0	1 0 0	....
46. Tarbolton,	80 0 0	83 11 10	80 13 0	0 13 0	....
47. Glasgow, Maitland,	100 0 0	104 8 10	96 15 8	....	£3 4 4
	£516 0 0	£609 2 11	£526 4 9	£13 9 1	£3 4 4
VIII. ASSEMBLY 1872.					
48. Dalrymple,	£80 0 0	£62 6 9	£60 4 6	£0 4 6	....
49. Dundee, Wellgate,	100 0 0	100 3 9	111 7 9	11 7 9	....
50. Glasgow, Broomefield,	100 0 0	100 8 9	86 0 10	....	£13 19 2
51. Greenock, Crawfordburn,	100 0 0	119 7 11	170 7 8	70 7 8	....
52. Newtyle,	80 0 0	81 11 8	71 0 0	....	9 0 0
53. Kilberry and South Knapdale,	60 0 0	60 17 6	60 6 2	0 6 2	....
	£500 0 0	£524 15 11	£539 6 6	£32 5 8	£22 19 2
IX. ASSEMBLY 1873.					
54. Whitburn,	£80 0 0	£100 0 0	£76 14 0	....	£23 6 0
55. Yetholm,	100 0 0	100 0 0	100 0 0	....	....
	£180 0 0	£200 0 0	£176 14 0	....	£23 6 0
X. ASSEMBLY 1874.					
56. South Uist,	£80 0 0	£107 7 5	£39 13 4	....	£40 6 8
57. Busby,	100 0 0	110 0 0	120 0 0	£20 0 0	....
58. Bishopbriggs,	100 0 0	108 0 0	120 0 0	20 0 0	....
59. Gamrie,	80 0 0	80 0 0	80 0 6	0 0 6	....
60. Greenock, North Church,	100 0 0	110 7 1	111 9 1	11 9 1	....
	£460 0 0	£515 14 6	£471 2 11	£51 9 7	£40 6 8
XI. ASSEMBLY 1875.					
61. Lochend and New Abbey,	£120 0 0	....	£127 19 6	£7 19 6	....
62. Dumfries, Territorial,	100 0 0	....	127 4 3	27 4 3	....
63. Abington and Crawford-John,	80 0 0	....	112 19 4	22 19 4	....
64. Strathdon and Glenbucket,	80 0 0	....	80 0 0	....	....
65. Aberdeen, Gallowgate,	100 0 0	....	106 15 0	6 15 0	....
66. Kemnay,	100 0 0	....	115 14 0	15 14 0	....
	£580 0 0	....	£669 12 1	£89 12 1	....

No. II.

LIST OF CONGREGATIONS admitted as Self-Sustaining Charges to the Platform of the Equal Dividend by the Assemblies of 1865 to 1875 inclusive, showing (1.) the Amount promised or adjusted when Schedule last passed the Sustentation Fund Committee; (2.) the Contributions for the Year prior to Admission to the Platform, and (3.) for the Year ending 15th May 1875, with (4.) the Amount of Increase or Decrease, comparing the Contributions of 1875 with the said Sum so promised or adjusted.

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to ad- mission to the Platform.	Contributions for Year to 15th May 1875.	Increase.	Decrease.
I. ASSEMBLY 1865.					
1. Glasgow, Kelvinside, .	£319 0 0	£501 5 1	£1350 5 0	£1031 5 0	....
2. „ West Church, .	165 0 0	210 1 0	257 4 11	92 4 11	....
3. Renton, Gaelic Church, .	188 0 0	160 9 8	148 14 0	5 14 0	....
4. Broughty Ferry, East Church, . }	355 0 0	208 19 10	671 8 8	316 8 8	....
5. Glasgow, College Church, .	974 0 0	900 14 4	1613 16 6	689 16 6	....
	£1951 0 0	£1981 9 6	£4036 4 1	£2085 4 1	....
II. ASSEMBLY 1866.					
6. Blairgowrie, South Church, .	£305 0 0	£252 0 0	£325 14 9	£20 14 9	....
7. Helensburgh, Park Church, .	144 0 0	285 5 5	562 15 2	418 15 2	....
	£449 0 0	£537 5 5	£888 9 11	£439 9 11	....
III. ASSEMBLY 1867.					
8. Invergordon, . . .	£150 0 0	£150 1 3	£167 1 3	£17 1 3	....
IV. ASSEMBLY 1868.					
9. Kingswells, . . .	£150 0 0	£155 0 0	£150 0 0	....	....
10. Arbroath, Knox's Church, .	180 0 0	151 6 6	204 0 11	£24 0 11	....
11. Innellan, . . .	150 0 0	148 8 7	157 8 6	7 8 6	....
	£480 0 0	£449 15 1	£511 4 5	£31 4 5	....
V. ASSEMBLY 1869.					
12. Aberdeen, High Church, .	£270 0 0	£269 12 10	£257 10 0	....	£12 10 0
13. Hawick, St. Andrew's, .	150 0 0	150 0 0	157 0 0	£7 0 0	....
14. Edinburgh, Roseburn, .	100 0 0	192 14 2	253 1 9	153 1 9	....
	£520 0 0	£612 7 0.	£667 11 9	£160 1 9	£12 10 0

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to ad- mission to the Platform.	Contributions for Year to 15th May 1875.	Increase.	Decrease.
VI. ASSEMBLY 1870.					
15. Glasgow, Kinning Park, .	£150 0 0	£158 0 9	£240 8 5	£90 8 5	....
16. „ Trinity, .	167 0 0	176 10 4	191 18 7	24 13 7	....
17. Edinburgh, Grange, .	142 0 0	462 10 0	723 1 1	581 1 1	....
18. Partick, High Church, .	225 0 0	225 8 6	255 17 7	30 17 7	....
19. Oathcart,	150 0 0	196 14 8	227 1 0	77 1 0	....
	£884 0 0	£1219 8 10	£1638 1 8	£804 1 8	....
VII. ASSEMBLY 1871.					
20. Airdrie, Broomknoll, .	£120 0 0	£150 6 10	£177 15 2	£57 15 2	....
VIII. ASSEMBLY 1872.					
21. Glasgow, Queen's Park, .	£150 0 0	£150 0 0	£273 11 7	£123 11 7	....
IX. ASSEMBLY 1873.					
22. Edinburgh, Stockbridge, .	£150 0 0	£286 18 2	£386 8 10	£236 8 10	....
X. ASSEMBLY 1874.					
23. Aberdeen, Ruthrieston, .	£150 0 0	£165 18 1	£172 17 1	£22 17 1	....
XI. ASSEMBLY 1875.					
24. Dundee, M'Cheyne Meml.,	£120 0 0	....	£306 1 10	£186 1 10	....
25. Glasgow, Barony Church, .	100 0 0	....	220 8 0	120 8 0	....
	£220 0 0	....	£526 9 10	£306 9 10	....

No. III.

LIST OF CONGREGATIONS placed under the provisions of Act VII.,
Assembly 1872, and Act VIII. Assembly 1875.

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to admission to provisions of said Act.	Contributions for Year to 15th May 1875.	Increase.	Decrease.
1. Kelso,	£60 0 0	£55 0 0	£60 0 0	....	....
2. Fortingal,	50 0 0	46 2 0	59 4 0	£9 4 0	....
3. Glencaple,	80 0 0	80 13 6	80 2 6	0 2 6	....
4. Minard,	80 0 0	62 0 0	61 12 0	....	£18 8 0
5. Cockburnspath,	55 0 0	50 0 0	50 4 0	....	4 16 0
6. Livingstone,	95 0 0	73 8 11	48 14 0	....	46 6 0
	£420 0 0	£366 19 5	£359 16 6	£9 6 6	£69 10 0

Free Church of Scotland.

REPORT

BY THE SUSTENTATION FUND COMMITTEE
TO THE GENERAL ASSEMBLY,

*On Congregations making no Return of Members
or Adherents.*

MAY 1876.

It is required by the Act VI., Assembly 1874, "That the production to the Presbytery of Rolls of Communicants and Adherents, as above provided, shall be imperative on every Congregation, and shall not depend on their right or claim to participate in the Surplus Fund ; and the Sustentation Fund Committee shall report to the General Assembly every year those Congregations from which returns of Members or Adherents, duly certified by the Clerks of Presbytery, have not been received."

In obedience to this injunction, the Committee beg leave to report that Returns have not been received from the following Congregations:—

I.—*Congregations in the Lowlands.*

Presbytery of Edinburgh,	.	.	.	.	.	Edinburgh, Cowgate.
Presbytery of Glasgow,	.	.	.	.	.	Glasgow, Maitland.
Do.,	.	.	.	.	.	Glasgow, Sighthill.

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to ad- mission to the Platform	Contrib- for	and Islands.
VI. ASSEMBLY 1870.				Duthil.
15. Glasgow, Kinning Park, .	£150			Dunnet.
16. " Trinity, .	167			Latheron.
17. Edinburgh, Grange, .	14			Reay.
18. Partick, High Church, .	"			Keiss.
19. Cathcart, .				Killearnan.
				Knockbain.
				Resolis.
				Rogart.
				Stoer.
VII. ASSEMBLY 1871				South Kingarth.
20. Airdrie, Broomk				Kildalton.
				Bowmore.
VIII. ASSE				Portnahaven.
21. Glasgow				Kilberry and South
				Knapdale.
IX				Cross.
22. E				Knock.
				Stornoway.
				Poolewe.
				South Uist.
				Tarbert.

G. MELDRUM, *Secretary.*

Free Church of Scotland.

REPORT

ON

THE EDUCATION SCHEME.

MAY 1876.

FOLLOWING the order adopted in the report which was presented to the General Assembly of 1875, the Committee beg to submit an account of their proceedings during the year now ending, under the heads of— (1.) Elementary day schools; (2.) Retiring allowances to aged and infirm Disruption teachers; and (3.) The efficient maintenance of the Normal Schools.

Elementary Day Schools.—With reference to these schools, the Committee, in their report to last General Assembly, stated that they would endeavour to secure that the grants from the Fund should be given only to such as could be shown really to require and deserve them. The Assembly approved of the report, and instructed the Committee to make arrangements *de novo* with the Deacons' Courts under whose management schools were still to be carried on. In carrying out this instruction, the Committee, after very careful consideration, came to the conclusion that it was impossible for them to sit in judgment upon every case in which a Deacons Court might be disposed to continue their school, and that a general principle would have to be adopted and applied to the schools as a whole. The resolution to which, after full deliberation, the Committee came, was, that from Martinmas 1875 they would give to the teacher of every school in the Lowlands not more than the amount of the contributions of the congregation with which the school was connected. They at the same time agreed to take into consideration any exceptional case in which it could be shown that special hardship would be inflicted by the operation of this general principle or rule, and they further resolved that for at least the six months commencing at Martinmas 1875, the schools

II.—*Congregations in the Highlands and Islands.*

Presbytery of Abernethy,	.	.	.	.	.	Duthil.
Presbytery of Caithness,	.	.	.	.	.	Dunnet.
Do.,	.	.	.	.	.	Latheron.
Do.,	.	.	.	.	.	Reay.
Do.,	.	.	.	.	.	Keiss.
Presbytery of Chanonry,	.	.	.	.	.	Killearnan.
Do.,	.	.	.	.	.	Knockbain.
Do.,	.	.	.	.	.	Resolis.
Presbytery of Dornoch,	.	.	.	.	.	Rogart.
Do.,	.	.	.	.	.	Stoer.
Presbytery of Dunoon and Inverary,	.	.	.	.	.	South Kingarth.
Presbytery of Islay,	.	.	.	.	.	Kildalton.
Do.,	.	.	.	.	.	Bowmore.
Do.,	.	.	.	.	.	Portnahaven.
Presbytery of Kintyre,	.	.	.	.	.	Kilberry and South Knapdale.
Presbytery of Lewis,	.	.	.	.	.	Cross.
Do.,	.	.	.	.	.	Knock.
Do.,	.	.	.	.	.	Stornoway.
Presbytery of Lochcarron,	.	.	.	.	.	Poolewe.
Presbytery of Skye and Uist,	South Uist.
Do.,	Tarbert.

G. MELDRUM, *Secretary.*

Free Church of Scotland.

REPORT

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in the Highlands and Islands should be left on the same footing as formerly. At the request of the Committee, the Convener intimated these resolutions to the Commission of Assembly in November last, and a copy of his statement was subsequently sent to every Deacons' Court and teacher interested. A few applications for exceptional treatment have been made to the Committee, but in no case has it appeared that there is anything to render a departure from the general principle necessary. The Committee have therefore declined to entertain any of these applications, and the result is, that for the half-year ending Whitsunday 1876, and in future, no school in the Lowlands will receive any aid whatever out of the Fund, beyond the amount which may be contributed by the congregation under whose auspices it is carried on. In other words, every congregation and school in the Lowlands will, so far as the Fund is concerned, be at least self-supporting. In Appendix No. I will be found a list of the schools still carried on, to which this rule applies.

The Committee, after consideration, have resolved to adopt the same general rule in dealing with schools in the Highlands and Islands. But, as is well known, in not a few Highland and Insular parishes, the Education Act of 1872 has, up to this time, been almost inoperative. Their poverty, the remoteness of their situation, and other causes, have prevented the School Boards of these parishes from getting either the materials or the workmen required for the erection of new public schools. In more or fewer instances, the carrying on of Free Church schools is therefore probably still necessary; and the Committee expect that, for a short time longer, there will be exceptional cases to which the general rule cannot quite fairly be applied.

For some time to come, a portion of the income which the Committee derive from the M'Laren Fund may be suitably expended in the support of schools in Highland and Insular districts, which have not yet been provided with the means of education under the Act of 1872. In every case which the Committee agree to treat exceptionally, they will of course stipulate that the congregation with which the school is connected shall contribute fairly to the Fund. A list of the schools still carried on in the Highlands and Islands is given in Appendix No. II.

Retiring Allowances.—In their last report, the Committee stated that retiring allowances, amounting in all to £486, 6s. 8d., had been awarded to 39 teachers. Of these teachers, 3 have since died; but the Committee, after due consideration of each case, have, during the year, granted retiring allowances to 10; so that the list (see Appendix No. III.) now contains the names of 46 teachers. The usual amount of retiring allowance voted by the Committee has been only two-third parts of the salary or annual grant formerly paid, and the total sum which has been voted as retiring allowances is £556; but, aided as they are by the sum of £94, which they have again this year received from the Trustees of the late Sir David Baxter, Bart., the Committee propose to pay to every retired Disruption teacher an allowance equal to the annual grant, ranging from £30 to £15, which he formerly drew out of the Fund. In addition, the Committee have resolved to give to every retired Disruption teacher above 70 years of age a bonus of £10.

The general result of these proposals will be, that retired Disruption teachers of 70 years and upwards will receive allowances varying, accord-

ing to the rates formerly paid to them, from £25 to £40 a year. Considering the sacrifices which these teachers made at the time of the Disruption, the fidelity with which they have since then served the Free Church, and the straitened pecuniary circumstances in which many of them are placed, the sums mentioned can certainly not be regarded as too large. The Committee confidently expect that the Church will place at their disposal means sufficient to enable them to continue to pay these sums regularly during the life-time of the recipients. The annual amount required at present for this purpose is about £912.

In every case in which a retiring allowance is applied for, the Committee take into consideration the age, period of service, state of health, and general circumstances of the applicant. They dispose of every case upon its own merits—declining the application, or granting either the ordinary allowance or one of less amount, as may appear right in view of all the considerations which are taken into account. Ejected Disruption teachers, who have been in the service of the Church since 1843, have a claim which the Committee readily recognise; but there are others whose claim is not so strong.

In order that an estimate may be made of the amount which will probably be required in future for retiring allowances, the Committee feel it to be important that, at this stage, a list be made up of the names of all teachers who may be regarded as entitled to a retiring allowance—though they may continue to teach for a few years longer. All such teachers are requested to forward, before the end of December next, through the Presbyteries within whose bounds they respectively reside, a statement showing the grounds on which their claim rests.

The Normal Schools.—Information respecting (1.) the staff of lecturers and teachers engaged in the Free Church Normal Schools at Edinburgh, Glasgow, and Aberdeen; (2.) the attendance of students and scholars; and (3.) the results of the examination of the students by H. M. Inspectors in December 1875, will be found in Appendix No. IV. The Prospectus for Session 1877 is given in Appendix No. V.

For the fourth time, the Prospectus contains the following paragraph, viz. :—

With the view of encouraging the most promising of the male students to take advantage of the provisions of Article 102 (b)* of the Scotch Code by attending the University, the Committee further offer, both in Edinburgh and Glasgow, ten special scholarships to the extent of the payment of the matriculation and class fees. The classes selected shall be subject to the approval of the Committee. The competition for these scholarships will be held in the month of October, and will be open to all students who are then in the last quarter of their first year's attendance.

The scholarships shall be continued for a second year to those students who gain them, provided that they make satisfactory progress in their studies.

In accordance with the terms of this paragraph, an examination, in Latin and Mathematics, of the male students who desired to compete for University Scholarships took place both at Edinburgh and Glasgow in October

* Queen's scholars may, with the consent of the authorities of their training college, attend during the *winter session* of each year of their instruction in such college, one or two (but not more) of the classes in a Scotch University, prescribed for graduation in Arts or Science. If they attend two such classes during the session they may, during the same time, reckon two hours of attendance per diem at the training college as equivalent to regular attendance.

last, the examiners being Professor Candlish, Dr. Thomas Smith, and the late Dr. Cumming. The questions put to the students will be found in Appendix No. VI. The results of the examination were (1.) that, of 78 students about to finish their second year's attendance, 10 obtained scholarships sufficient to enable them to attend two classes; and (2.) that, of 75 students in the last quarter of their first year's attendance, 9 and 8 obtained scholarships sufficient to enable them to attend two classes and one class respectively. In all, the Committee paid out of the Education Fund the sum of £171, 18s. as special University Scholarships to these 27 students. A list of the names of the students and of the University classes which they respectively attended is given in Appendix No. VII.

Early in 1875 a proposal was made to Government for the establishment of Chairs of Education in the Universities of Edinburgh and St. Andrews. The Bell Trustees offered to contribute from their funds part of the Endowments thought necessary for the proposed Professorships, and Government was called upon to complete the Endowments. The Committee had carefully considered the whole question of the training of teachers, and they expressed their views in the following letter from the Convener to the Secretary to the Scotch Education Department, viz. :—

“ OFFICES OF THE FREE CHURCH OF SCOTLAND,
“ EDINBURGH, 19th February 1875.

“SIR,—In the letter which I addressed to you on 29th October last, with special reference to the Education Committee's proposal to establish a new Normal School at Aberdeen, the following general statement was made, viz. :—‘I am desired respectfully to express the Committee's approval of the existing provisions of the Code by which (1.) graduates may obtain certificates under articles 47 (c) and 48; * and (2.) the more promising of the Normal School students are encouraged to attend some of the University Classes.† The Committee will be

* The examination in December of each year for certificates of competency is open to graduates in Arts or Science of any University of the United Kingdom, who have satisfied an Inspector of their practical skill as teachers. Graduates are not required to be examined in any of the subjects in which they were examined on obtaining a degree.

† Mr. Kerr, one of Her Majesty's Inspectors of Schools, in his report for 1874, says : “Those who wish to see perpetuated the combination, in one school in every district, of elementary and advanced instruction, which has done so much for Scotland, and of which we are pardonably proud, will watch with much interest the working of the joint-University and Normal School training which I have pressed upon your Lordship's attention in all my General Reports, and to which you have now given your sanction. . . . If this combined training gets a fair chance, and is tolerably successful, I do not think we need be very anxious, so far as our primary schools are concerned, about what has lately been much discussed and advocated,—a Chair of Education. It is difficult to see that much or anything would be gained from a Chair, with practising-school attached, that may not be got from the present system. School-management, which includes both the science and art of teaching, is a prominent branch in the Normal School curriculum; able manuals upon the subject are prescribed among the books to be studied; and this lecturing or reading about theory is supplemented by practical illustration in the actual management of a class. Could a chair of education, under the most favourable conditions, do more than this for the teachers of primary schools? . . . It is probable that a number, but I should think a small number, of higher class teachers would take advantage of the lectures of a professor of education, provided they were supplemented by practical illustrations in the art of teaching. If they were not so supplemented, I do not think it either likely or desirable that many should listen to merely theoretical prelections. But where is this higher practising school to be found? Will the directors of the High Schools and Academies of Edinburgh and Glasgow, Aberdeen and St. Andrews, open their doors to the professor and his troop of students, and consent that their classes be made *vilia corpora* of experiment, as the botanic gardens are to the professor of botany, or the wards of an hospital to a clinical lecturer? There is nothing more unlikely. What then is left but the school, of which the Normal School is the type, as a field for experiment?”

glad to endeavour to make their arrangements suit any further regulations on this subject which the Department may find it advisable to lay down. But, taking into account the acquirements of the majority of the candidates for admission, the course of instruction and training gone through in the Normal Schools, and the work to be performed in the public elementary schools, the Committee are decidedly opposed to any plans which would supersede the system now in operation for the training of teachers.'

"Since the letter from which I have quoted was written, the attention of the Education Committee has been still further directed to questions relating to the training of teachers and the granting of certificates of competency. The Committee adhere to the opinion that the general provisions of the Code upon these subjects should be maintained.

"It is understood that there have been, or will be, submitted for the consideration of the Department, proposals, the adoption of which would seriously interfere with the system now in operation for the training of teachers. I am therefore desired respectfully to request that their Lordships, before resolving to alter or rescind any of the leading provisions of the Code, will favour a deputation from the Committee with an interview. The deputation will be prepared to express the Committee's opinions upon the whole subject more fully than they can be stated in a letter, and will also give any explanations which their Lordships may desire.

"May I request that you will inform me whether their Lordships agree to grant the deputation an interview, and if so, when it will be convenient to receive them?—I have the honour to be, etc. "THOMAS MAIN."

The Deputation had an interview with several members of Her Majesty's Government; and after their return, the following resolutions were adopted by the Committee, viz. :—

"1. That the establishment of Professorships of Education, for which no public demand has been made, and in connection with the special duties of which no investigation has been instituted, or authoritative explanation given, seems premature and uncalled for.

"2. That the existing Normal Schools, or Training Colleges for Teachers, are at present training, in a way thoroughly satisfactory to the people of Scotland, upwards of 800 Teachers, not only in the necessary secular branches of instruction, but in Scriptural knowledge and in the art of teaching; and that,—whilst it is extremely important that the future Teachers of Scotland should, as far as possible, attend the Arts Classes in the Universities and take degrees in Arts; and whilst a number of the Normal Students are at present attending classes in our Universities, the fees being in many cases paid by this Committee; and whilst this Committee will most willingly aid in any scheme by which this object may be more effectually promoted—it is not to be reasonably supposed that a single Professor can, in regard to the art of teaching, perform the duties at present discharged by a whole staff of eminent and accomplished Teachers; whilst it is not now disguised that the main object of some of the leading promoters of the new Chairs of Education is to supersede the Normal Schools altogether, and to promote a purely secular system of education.

"3. That to banish religion from our schools, or to set it aside in the training of our teachers, would be most ruinous, whilst the Scottish people have proved, by the recent School Board elections and otherwise, that they are utterly opposed to a system of mere secular education.

"4. That to establish one of the proposed new Chairs of Education at Edinburgh would be to create a demand for similar chairs at the other Universities, to unsettle the existing system, and commit the whole country prematurely and without investigation, to a new and untried method of training teachers, and not only to do an injury to those who occupy—with so much national advantage—situations as training masters, but to those who, at so much labour and expense, have established and hitherto maintained the present Normal Schools; and that, at

least until the matter has been fully investigated, and all the parties interested have been heard, it seems only equitable to abandon for the present the whole scheme of establishing Chairs of Education, as has apparently been done in regard to the Chair that was proposed to be established at St. Andrews."

The Government ultimately declined to assist in the establishment of the proposed chairs; and in the new Code for 1876 the provisions with regard to Normal Schools and the training of teachers remain unchanged. But the Bell Trustees* have themselves instituted Chairs in Edinburgh and St. Andrews, called the "Bell Chairs of the History, Theory, and Practice of Education;" have, it is understood, given £6000 and £4000 as an endowment for these Chairs respectively; and have appointed Professors.

In the meantime, these Professors will receive the annual income derived from the endowment, and the fees exigible from any students who may choose to attend their prelections: but it is not improbable that attempts will soon be made to get attendance at their classes made compulsory on students who desire to obtain certificates of competency as teachers, and to transfer to the Universities the grants which, under the provisions of the Code, are at present given by the Department to the authorities of Normal Schools in respect of the efficient instruction and training of students. The Committee still adhere firmly to the views expressed in the letter and resolutions already quoted, and they direct the special attention of the Assembly to this question, in the hope that the Assembly will be able to give to it the consideration which its importance demands.

In connection with this question of the training of teachers, the Committee have further to direct attention to the necessity which exists for providing increased and improved accommodation at Moray House. It has long been felt that the existing accommodation there, especially in the Normal or Students' Department, is both inadequate and unsuitable. Attention has more than once been directed to the matter by Her Majesty's Inspectors; and the Committee have reason to fear that the health of not only the lecturers, but also the students, has suffered on account of the insufficiency of the accommodation. During the present session there are in attendance 89 male, and 111 female students; and it is manifest that if equally large numbers are to be admitted in future, new accommodation must be provided. In these circumstances, the Committee, after anxious deliberation, have approved of a plan for the erection upon the grounds of an additional building, capable of affording all the requisite accommodation. It is estimated that the cost of the building will be not less than £4500. This is, no doubt, a large sum, but the Committee are satisfied that, if the Normal School system is to be maintained, and if Moray House is to continue to hold the position which it has hitherto held among the Normal Schools, not only of the Free Church, but of Scotland, the expense must be incurred. They therefore earnestly appeal to the Church to put them in possession of the sum required to defray the cost of the proposed new buildings. Part of the amount may be raised by subscriptions from some of the wealthier members of the Church, but the Committee do not see any way of obtaining the whole sum required, except by applying to this important purpose a part of the General Education Fund.

* The Earl of Leven and Melville, Viscount Kirkaldie, and Mr. John Cook, W.S.

The Committee have also to report that spacious cloak and retiring-rooms for the female students, and a luncheon-room for the whole institution, have been provided this spring in connection with the Normal School at Glasgow. These improvements, which have cost about £450, will render the accommodation there very complete and comfortable.

In Appendix No. VIII. will be found the results of the examination of the students in religious knowledge in November last, and the course of study prescribed by the Committee for the current Session.

Funds.—For the year ended 31st March 1876, the congregational contributions to the Fund amounted to £1635, 6s. 6d., or £631, 12s. 2d. less than for the preceding year; and donations, legacies, interest derived from investments, etc., to £1241, 19s. 11d. Of 989 congregations and stations, 206 contributed £956, 14s. 4d. to the Fund, and drew nothing out of it; 9 contributed £377; 13s. 5d., and drew £125, as allowances to the schools connected with them; while 80 contributed £300, 18s. 9d., and drew £1210, 8s. 4d. A list of these three classes of congregations is given in Appendix No. IX. It has already been explained that every congregation in the Lowlands is now self-supporting, though at Whitsunday and Martinmas 1875 most of them drew more than they contributed.

But no fewer than 643 congregations and 51 stations (see Appendix No. X.) contributed nothing to the Fund for the year ended March 1876. The Committee are strongly of opinion that this is a very unsatisfactory state of matters. So long as the Scheme is recognised by the Assembly as one worthy of the support of the Church, it appears to the Committee that suitable means should be devised for securing that the burden of supporting it shall not fall upon a few congregations, but that the whole Church shall fairly assist in keeping it up. The Committee have come to the conclusion that,—to enable them (1.) to give adequate retiring allowances to aged Disruption teachers (2.) to maintain efficiently the Normal Schools, and, in particular at this time, (3.) to effect the necessary improvements at Moray House,—an annual collection should be substituted for the present system of monthly contributions; and they respectfully submit this suggestion for the consideration of the General Assembly.

During the year now ending, two useful and honoured members of the Committee—Principal Lumsden and Dr. James Cumming—have been removed by death. In Appendix No. XI. will be found the Minutes adopted by the Committee with reference to them.

In name, and by appointment of the Education Committee,

THOMAS MAIN, *Convener.*

APPENDIX.

I.—*Schools now receiving Grants from Education Fund not exceeding in amount the contributions of the Congregations with which they are connected.*

Congregations.	Teachers.	Description of School. C. Congrega- tional. M. Missionary.	Scholars on Roll.
Edinburgh—Newington, .	Joseph Chalmers, . . .	C.	270
Pleasance, . . .	Hugh B. Ferrier, . . .	M.	154
Do.	Elizabeth Brownlee, . . .	M.	152
St. George's, . . .	George Morrison, . . .	M.	339
Musselburgh, . . .	John Cape, . . .	M.	177
Stobhill,	William Mitchell, . . .	C.	52
Dunbar,	Robert Clark, . . .	C.	154
Prestonpans,	James Wallace, . . .	C.	204
Dunse,	Robert Lillie, . . .	C.	130
Greenlaw,	James Davidson, . . .	C.	129
Yarrow,	Archibald M'Alister, . . .	C.	19
Dailly,	James Lawrence, . . .	C.	87
Symington,	William Cunningham, . . .	C.	51
Catrine,	James Stevenson, . . .	C.	140
Perceton,	William M'Ilwraith, . . .	C.	105
Fairlie,	William Miller, . . .	C.	55
Bothwell,	James Smith, . . .	C.	207
Hamilton,	John Adams, . . .	C.	507
Strathaven,	William Cook, . . .	C.	250
Glasgow—College, . . .	Robert Alexander, . . .	M.	254
Maryhill,	James Rennie, . . .	C.	284
St. Matthew's,	John Dunlop, . . .	M.	205
St. Peter's,	James Donaldson, . . .	C.	410
Wellpark,	William Stirton, . . .	C.	320
Dunoon,	Adam N. Arthur, . . .	C.	175
Balquhidder,	Donald Robertson, . . .	C.	54
Callander,	David B. Lumsden, . . .	C.	226
Blackford,	John Munro, . . .	C.	142
Do.	Agnes Baxter, . . .	C.	46
Aberdour,	John Thomson, . . .	C.	110
East Wemyss,	Donald Ross, . . .	C.	30
Cray,	John Ferguson, . . .	C.	215
Dundee—St. John's, . . .	James Mess, . . .	M.	170
St. Paul's,	Mrs. M. Salter, . . .	M.	218
Do.,	Violet Taylor, . . .	C.	170
Montrose—St. John's, . . .	James Menzies, . . .	M.	180
St. Paul's,	William Lamont, . . .	C.	335
Arbroath—Ladyloan, . . .	John Mackintosh, . . .	C.	80
Colliston,	David Black, . . .	C.	62
Skene,	Helen W. Brodie, . . .	C.	89
Cluny,	John J. Fyffe, . . .	C.	46
Lumphanan,	Mary A. Beattie, . . .	C.	25
Towie,	Mary A. Malcolm, . . .	C.	34
Alves,	James Miller, . . .	C.	170
Thurso—First,	William Docherty, . . .	C.	

II.—*Schools still carried on in the Highlands and Islands.*

Congregations.	Teachers.	Description of School. C. Congrega- tional. M. Missionary.	Scholars on Roll.
Kilmodan,	Peter Munro,	C.	42
Laggan,	Roderick Macdonald,	C.	75
Killearnan,	Murdo Kennedy,	C.	29
Urray,	William Mackay,	C.	127
Assynt,	Angus Lamont,	C.	45
Helmsdale,	Alexander Ross,	C.	50
Lairg,	William M'Culloch,	C.	109
Strathy,	George Mackay,	C.	30
Tongue,	Hector G. Mackay,	C.	28
Latheron,	William M. Sutherland,	C.	86
Do.,	Mrs. C. M'Intosh,	C.	37
Reay,	Evander Matheson,	C.	45
Duirinish,	Magnus M'Lean,	C.	23
Harris,	John M'Cuish,	C.	59
Kilmuir,	John Maclean,	C.	67
Snizort,	Norman Ferguson,	C.	69
Do.,	Mrs. M. Macdonald,	C.	61
Back,	Alexander Stewart,	C.	140
Carloway,	Donald Murray,	C.	120
Stornoway,	Robert A. Mackintosh,	C.	80
Birsay,	Andrew Anderson,	C.	68
Evie and Rendall,	Andrew Munro,	C.	52
Delting,	Peter Fraser,	C.	23
Dunrossness,	John Burgess,	C.	54

III.—*Teachers who have received Retiring Allowances.*

NAME.	Late School.	Age.	Retiring Allowances.		
Thomas Mackenzie,	Inverness,	80	£40	0	0
Malcolm Blair,	Appin,	77	10	0	0
John Munro,	Logie Easter,	77	15	0	0
David Taylor,	Collace,	72	20	0	0
Alexander Mackay,	Poolewe,		8	0	0
John Watt,	Strathy,	74	10	0	0
John Bain,	Unst,	66	6	0	0
John Kerr,	Clunie,	76	20	0	0
Murdoch Mackay,	Berriedale,	76	15	0	0
Donald Macdonald,	Duirinish,	67	15	0	0
James Purves,	Musselburgh,	67	25	0	0
Archibald Maclean,	Campbeltown,	74	15	0	0
Angus Lamont,	Assynt,	75	13	6	8
Murdo M'Donald,	Dornoch,	76	13	6	8
George Ross,	Rosehall,	68	13	6	8
Alexander Cameron,	Petty,	75	13	6	8
Archibald Forbes,	Ormiston,	70	20	0	0
Ranald Matheson,	Carinish,	73	13	6	8
John F. Walker,	Kilsyth,	76	20	0	0
James Banks,	Keiss,		13	6	8
Alexander Grant,	Urray,	74	13	6	8
Peter Cruickshank,	Leslie,	65	10	0	0
Daniel Craig,	Shiskan,	76	13	6	8
Hugh M'Kay,	Oleshore Beg,		6	13	4
William Tulloch,	Deerness,	75	10	0	0
James Miller,	Alves,	73	6	13	4
Robert Sinclair,	Amulree,	67	10	0	0
John Rose,	Kilmorack,	73	13	6	8
Robert King,	Killearn,	63	10	0	0
John Lamb,	Falkirk,	70	10	0	0
Alexander Robertson,	Kinghorn,	67	13	6	8
Duncan Macdonald,	Easdale,	74	13	6	8
Duncan M'Laren,	Ardeonaig,	55	10	0	0
Donald M'Intyre,	Killin,		10	0	0
Alexander Stewart,	Dairsie,	56	10	0	0
George M'P.erson,	Sighthill,	63	10	0	0
Hector M'Kenzie,	Walls,	70	10	0	0
Evander Matheson,	Reay,		13	6	8
William Mitchell,	Stobhill,	66	10	0	0
Mrs. Ellen Campbell,	Helmsdale,	62	4	0	0
Mrs. Margaret Simpson,	Knockando,		4	0	0
Miss Barbara Munro,	South Uist,	78	5	0	0
Mrs. Mary M'Leod,	Bracadale,	79	4	0	0
Miss Jane Beattie,	Lumphanan,		6	0	0
Miss Isa Gordon,	Tongue,		4	0	0
Mrs. Mary M'Donald,	Uig,		6	13	4
			£556	0	0

IV.—*The Normal Colleges at Edinburgh, Glasgow, and Aberdeen.*

The staff of Teachers in these Institutions is as follows, viz :—

EDINBURGH TRAINING COLLEGE, MORAY HOUSE.

<i>Rector,</i>	.	.	.	.	.	Maurice Paterson, B.A.
<i>Lady Superintendent,</i>	.	.	.	.	.	Miss M. Smith.
<i>Governesses,</i>	.	.	.	.	.	{ Misses Couper, Miller, Shanks and Beattie.
<i>Lecturer on English, History, etc.,</i>	.	.	.	.	.	James Melville.
<i>Lecturer on Mathematics and Physics,</i>	.	.	.	.	.	Wm. Lees, M.A.
<i>Teachers of Classics,</i>	.	.	.	.	.	The Rector and J. H. Crawford.
<i>Master of Method,</i>	.	.	.	.	.	The Rector.
<i>Teacher of Music,</i>	.	.	.	.	.	Walter Strang.
<i>Teacher of Drawing,</i>	.	.	.	.	.	James B. Napier.
<i>Teacher of French,</i>	.	.	.	.	.	V. Richon.
<i>Practising School.</i> —Messrs. Gilbert Graham, <i>Head Master</i> ; James Primrose; John Johnstone; Robert Donaldson; Peter Adam; <i>French Master</i> , Albert Schneider; <i>German Master</i> , H. Gundlach; <i>Infant Department</i> , Miss Helen M’Naughton; <i>Assistants</i> , Messrs. John Lamont, John S. Pressly, and John Dawson.						

GLASGOW TRAINING COLLEGE.

<i>Rector,</i>	.	.	.	.	.	Thomas Morrison, M.A.
<i>Governess,</i>	.	.	.	.	.	Miss A. Hood.
<i>Lecturer on Mathematics and Physics,</i>	.	.	.	.	.	Rev. John Kerr, M.A., LL.D.
<i>Lecturer on History, Geography, and</i>	.	.	.	.	.	{ A. H. Dick, M.A., D.Sc.
<i>Grammar,</i>	.	.	.	.	.
<i>Master of Music,</i>	.	.	.	.	.	M. Miller.
<i>Master of Method,</i>	.	.	.	.	.	Edmund Boyd.
<i>Master of Drawing,</i>	.	.	.	.	.	R. Banner.
<i>Practising School.</i> —Messrs. James White, T. Morton, William Davidson, William Reid, Jas. M’Birnie, and K. Stewart; Misses Wallace, M’Kendrick, Boyle, Ewing, and Dunbar.						

ABERDEEN TRAINING COLLEGE.

<i>Rector,</i>	.	.	.	.	.	Alexander Ramage.
<i>Governess,</i>	.	.	.	.	.	Miss Walker.
<i>Teacher of Arithmetic,</i>	.	.	.	.	.	Robert Scott, M.A.
<i>Master of Method,</i>	.	.	.	.	.	The Rector.
<i>Teacher of Music,</i>	.	.	.	.	.	William Litster.
<i>Teacher of Drawing,</i>	.	.	.	.	.	Joseph Kennedy.
<i>Teacher of French,</i>	.	.	.	.	.	Mdlle. Boudin.

The Annual Privy Council Examination of Students for Certificates of Merit was held in December 1875 ; and the following were the results for our Normal Schools :—

	Edinburgh.		Glasgow.		[TOTAL
	<i>Second Year.</i>	<i>First Year.</i>	<i>Second Year.</i>	<i>First Year.</i>	
MALE STUDENTS,	48	43	29	29	149]
Passed—1st Division,	25	28	12	7	72
„ 2d Do.,	20	12	13	14	59
„ 3d Do.,	3	3	3	8	17
Failed,	...	...	1	...	1
	— 48	— 43	— 29	— 29	— 149

	Edinburgh.		Glasgow.		Aberdeen.		TOTAL.
	Second Year.	First Year.	Second Year.	First Year.	Second Year.	First Year.	
FEMALE STUDENTS,	47	54	58	80	36		275
Passed—1st Division,	24	13	15	18	1		71
„ 2d Do.,	21	31	26	50	16		144
„ 3d Do.,	2	10	17	12	18		59
„ 4th Do.,	0	0	0	0	1		1
	— 47	— 54	— 58	— 80	— 36		— 275

The attendance for the present Session in the various departments of the Normal Schools is as follows:—

	Edinburgh.		Glasgow.		Aberdeen.		TOTAL.
	Second Year.	First Year.	Second Year.	First Year.	Second Year.	First Year.	
Male Students,	43	46	29	47	...	...	165
Female do.,	53	58	71	73	34	40	329
	— 96	— 104	— 100	— 120	— 34	— 40	— 494
Practising School—Pupils,	1081		1056				Total 2137
Pupil Teachers,	12		19				31

Note.—The School used as the Practising department of the Aberdeen Training College is not under the management of the Committee.

V.—FREE CHURCH NORMAL SCHOOLS.

PROSPECTUS FOR SESSION 1877.

1. Candidates for admission to the Normal Schools must produce from their minister a satisfactory certificate of moral character, and a certificate of good health from a medical practitioner.

2. They must also pass the examination for admission, to be held at the Normal Schools by H. M. Inspectors in July 1876, and the examination in religious knowledge appointed by the Education Committee of the Free Church. Candidates who have not been pupil-teachers must have completed their eighteenth year.

3. The examination will commence on Tuesday, the 4th day of July, and will continue for three or four days. One day will be devoted to an examination in religious knowledge, which will be confined to simple questions on the Old and New Testaments, and on the Shorter Catechism. While the Scholarships will be granted on the result of the examination to be held by H. M. Inspectors, the Committee retain the power of withholding a Scholarship from any Candidate who does not show due proficiency in religious knowledge. The subjects of examination by H. M. Inspectors are Reading, Writing, English Grammar, Composition, Arithmetic, Geography, British History, and School Management, Theory of Music and Singing, with a voluntary paper in any two of the following subjects for male candidates, and in any one for female candidates, viz:—Latin, Greek, French, and German. Full information regarding the subjects of examination is contained in the First Schedule appended to the Scotch Code.

4. Besides continuing the Scholarships of the second-year students, and providing for several students who attended during Session 1876 at their own expense, in the expectation of obtaining Scholarships for their second year, the Education Committee are to grant Scholarships of £25 to young men who pass in the First Class, and of £23 to those who pass in the Second; and the following Scholarships to young women, viz:—

At Edinburgh,	7 of £15 each.
Do.	13 of £12 „
At Glasgow,	7 of £15 „
Do.	13 of £12 „
At Aberdeen,	4 of £15 „
Do.	11 of £12 „

Female Students, holding Scholarships of the Edinburgh Normal School, whose parents or guardians are not resident in Edinburgh, must reside in the boarding establishment attached to the School. [See note at end.]

5. The value of the Scholarship depends on the place gained by the student at the examination, but for the second year those students only who at the end of one year's training pass in the first or second division will receive Scholarships of the higher value. The Education Committee do not undertake to continue students for a second year's attendance unless their progress and demeanour warrant the expectation that they will prove themselves satisfactory teachers.

6. With the view of encouraging the most promising of the male students to take advantage of the provisions of Article 102 (b.) of the Scotch Code by attending the University, the Committee further offer, both in Edinburgh and Glasgow, ten special scholarships to the extent of the payment of the matriculation and class fees. The classes selected shall be subject to the approval of the Committee. The competition for these scholarships will be held in the month of October, and will be open to all students who are then in the last quarter of their first year's attendance.

The scholarships shall be continued for a second year to those students who gain them, provided that they make satisfactory progress in their studies.

7. All Students obtaining Scholarships are required,

(1.) To declare in writing their intention, *bona fide*, to adopt and follow the profession of teaching in Elementary Schools, and to bind themselves to repay the Scholarship, in the event of their not doing so.

(2.) To engage to attend the Normal School for two years.

(3.) To engage to purchase the Books and Stationery required during their course of Study through the authorities of the Schools.

Printed forms embodying these conditions will be furnished to the successful candidates after the examination.

8. No Pupil-Teacher who has deserted the service can compete for admission.

9. Candidates for admission who pass the examination, but do not get bursaries, may obtain Scholarships for a second year's attendance.

10. The Fees of Students for the Session are—For Males, Three Guineas ; for Females, Two Guineas. All Fees are payable quarterly in advance.

11. Applications for admission require to be forwarded, on or before the 12th of June, to the Rector, Free Church Normal School, Edinburgh ; the Rector, Free Church Normal School, Glasgow ; or the Rector, Free Church Normal School, Aberdeen.

PREPARATORY CLASSES have been formed in all the Normal Schools for the purpose of preparing candidates to pass the entrance examination. For information regarding these Classes, application should be made to the Rectors.

NOTE AS TO BOARDING HOUSE IN EDINBURGH.—If the whole accommodation is not required for the holders of Scholarships, other Female Students or Pupil-Teachers may be received as boarders. Application to be made to, and terms ascertained from, Miss SMITH, Lady Superintendent, 8 St. John Street, or from any of the

VISITORS.

MRS. DR. CANDLISH, 16 Torphichen Street.

MRS. MAIN, 7 Bellevue Crescent.

MRS. MELDRUM, 40 Melville Street.

Miss PAUL, East Claremont Street.

Miss ANGELICA FRASER, 3 Atholl Place.

NOTE AS TO LODGINGS.—A list of respectable families who can supply lodgings at a moderate charge, is kept at the Normal Schools, in Edinburgh, Glasgow, and Aberdeen. These lodgings are open to the inspection of the Rector and Superintendent, or of any Member of the Committee.

FREE CHURCH OF SCOTLAND EDUCATION OFFICE, EDINBURGH,
15th May 1876.

VI.—QUESTIONS PUT TO CANDIDATES FOR UNIVERSITY SCHOLARSHIPS.—OCTOBER 1875.

FOR SENIOR STUDENTS.

LATIN.

One hour and a half allowed.

Suevorum gens est longe maxima et bellicosissima Germanorum omnium. Hi centum pagos habere dicuntur ex quibus quotannis singula millia armatorum, bellandi causâ, ex finibus educunt: reliqui qui domi manserint se atque illos alunt. Hi rursus invicem, anno post in armis sunt: illi domi remanent.—Mercatoribus est ad eos aditus magis eo ut quae bello ceperint quibus vendant habeant quam quo ullam rem ad se importari desiderent. Quin etiam jumentis quibus maxime Gallia delectatur Germani importatis his non utuntur, sed quae sunt apud eos nata prava atque deformia haec, quotidiana exercitatione, summi ut sint laboris efficiunt. Equestribus praeliis saepe ex equis desiliunt ac pedibus praeliantur, equosque eodem remanere vestigio assuefaciunt, ad quos se celeriter, quum usus est, recipiunt.

1. Give the literal translation of the preceding passage.

2. Parse the words *manserint*, *alunt*, *vendant*, *desiliunt*, *praeliantur*, conjugating the verbs.

3. Explain the construction of *Germanorum*, *millia*, *importari*, *jumentis*, with the rules of syntax.

4. If after *Mercatoribus* the word had been *fuit* instead of *est*, what alteration would have been required in other words of the sentence?

5. Translate into Latin:—

(a) Cato said, that bitter enemies deserved better of some persons than those friends who seemed pleasant (*dulcis*); for that the former often spoke the truth, the latter never.

(b) Cæsar, as the other consul died on the last day of December, returned Caninius at one o'clock as consul for the rest of the day. Cicero says that no one dined while Caninius was consul, and that Caninius was wonderfully watchful, since he never took a sleep during all his consulship.

MATHEMATICS.

One hour and a half allowed.

1. Solve the equations:—

$$(1.) a + x = \sqrt{a^2 + x} \sqrt{b^2 + x^2}.$$

$$(2.) 2x + 3y + 4z = 29$$

$$\frac{x}{2} + \frac{y}{3} + \frac{z}{4} = 3$$

$$x + y - z = 1.$$

2. The sum of two numbers is 16, and the sum of their cubes 1456. What are the numbers?

3. Write the first three terms of $(x + y^n)$, expanded according to the binomial theorem.

4. Find the sum of the series $1 + \frac{1}{x} + \frac{1}{x^2}$, etc., to infinity.

If the vertical angle of a triangle be bisected by a straight line, which also cuts the base, the segments of the base shall have the same ratio which the other sides of the triangle have to one another.

How is this proposition varied, when the exterior angle adjacent to the vertical is bisected?

FOR JUNIOR STUDENTS.

LATIN.

One hour and a half allowed.

1. Translate into English:—

Germanico bello confecto, multis de causis Cæsar statuit sibi Rhenum esse transeundum; quarum illa fuit justissima, quod, quum videret Germanos tam facile impelli ut in Galliam venirent, suis quoque rebus eos timere voluit, quum

intelligerent et posse et audere Populi Romani exercitum Rhenum transire. Accessit etiam quod illa pars equitatus Usipetum et Tenchtherorum quam supra commemoravi prædandi frumentandique causâ Mosam transisse, neque prælio interfuisse, post fugam suorum se trans Rhenum in fines Sigambrorum receperat seque cum iis conjunxerat.

2. Explain the construction of the words *bello, sibi, exercitum*.
3. Parse the words *transeundum, impelli, intelligerent, audere, prædandi, interfuisse*, and conjugate the verbs.
4. Translate into Latin prose :—
He who gets (*paro*) riches knows not for whom he gets them, nor for whose sake he is labouring.
Tarquinius said that he had understood then, when he was in banishment, what faithful friends he had, and what unfaithful, when he could now requite neither.

ARITHMETIC AND MATHEMATICS.

One hour and a half allowed.

1. Find by Practice the value of 4 tons 3 cwt. 2 qrs. 14 lb. at £1, 5s. 8d. per cwt.
2. Express 7½d. as the decimal of £1, and divide it by .0075.
3. Divide $x^3 - 79x - 210$ by $x + 7$.
4. Solve the equations :

(1.) $\sqrt{a+x} + \sqrt{a-x} = x$.

(2.) $4x - 11y = 9$.
 $2x + 3y = 13$.
5. To draw a tangent to a circle from a given point without it.
6. If, from a point without a circle, a secant and a tangent to it be drawn, the square on the tangent is equal to — (complete the enunciation, and prove the theorem).

VII.—Normal School Students who attended University Classes during Session 1875-76.

EDINBURGH.

1. Students of the Second Year.

Classes.		
Georgeson, Donald,	.	Logic and Moral Philosophy.
Boddie, George P.,	.	Senior Mathematics and Natural Philosophy.
Corrigal, James W.,	.	"
Davidson, John,	.	"
Levack, John,	.	"
Lundie, William,	.	"
Wilson, John,	.	"
Thompson, Alexander B.,	.	Junior Mathematics and Rhetoric.
Waters, James,	.	"
Milne, Alexander,	.	Junior Latin and Rhetoric.

2. Students of the First Year.

Barraclough, Thomas W.,	.	Junior Mathematics and Rhetoric.
Christie, William,	.	"
Cranston, William,	.	"
Hutt, Andrew,	.	"
Ross, James A.,	.	"
Sutherland, Charles H.,	.	"
Massie, William,	.	Junior Mathematics and Junior Greek.
Craig, John,	.	Junior Mathematics.
George, William,	.	"
Wilkie, Hugh,	.	"

GLASGOW.

Students of the First Year.

Classes.

Campbell, Daniel, . . .	Junior Latin and Junior Mathematics.
Young, John, . . .	Junior Latin and Logic.
Butter, James F., . . .	English Literature.
Clanachan, John, . . .	"
Connor, Thomas, . . .	"
M'Intyre, Archibald S., . . .	"
Maclean, Archibald, . . .	"

VIII.—EXAMINATION IN RELIGIOUS KNOWLEDGE.

1. EXAMINATION OF STUDENTS.—The students attending the Normal Schools were examined in religious knowledge in November last. The examination, which was conducted, both in writing and orally, by examiners acting on behalf of the Education Committee, ranged over the following course of study which had been prescribed by the Committee for session 1875, viz.:—For senior male students, the Acts of the Apostles, the Epistle to the Galatians, and the Shorter Catechism; for junior male students, Old Testament History to the separation of the kingdoms—particularly the Books of Joshua and Judges, St. John's Gospel, and the Catechism; for senior female students,—The Acts of the Apostles, from chapter xiii. to the end, the Epistle to the Galatians, chapters i. ii. and iii., Galatians, chapters iv. v. and vi., or St. John's Gospel, and the Catechism; and for junior female students,—Old Testament History to the separation of the kingdoms—particularly the Books of Joshua and Judges, St. John's Gospel, the Acts of the Apostles, chapters i. to xii., and the Catechism.

It was agreed by the examiners,—Rev. Dr. Fraser, and Revs. Alex. Rankin, George Philip, and Robert Gordon—that, 400 being the highest number of marks obtainable for answers in the written examination, students receiving upwards of 300 should be placed in the first class; those receiving between 200 and 300 in the second class; those receiving between 100 and 200 in the third class; and those receiving less than 100 in the fourth class. The oral examination was conducted by Mr. Philip and Mr. Gordon at Edinburgh, by Dr. Fraser and Mr. Rankin at Glasgow, and by Mr. Moir at Aberdeen. All the examiners expressed great satisfaction with the manner in which the students acquitted themselves in both examinations. The following is the Class List, arranged in order of merit:—

EDINBURGH.

MALE STUDENTS—SECOND YEAR.

First Class.

Boddie, George P.
M'Lean, James C.
Drummond, John.
Kerr, William.
Palmer, Alexander M.
{ Baikie, William S.
{ Sutherland, George.
Thompson, Alexander B.
Sneddon, William.
Reid, John S.
Tough, William.
Corrigall, James W.
{ Ede, George.
{ Lawrie, William J.

Johnson, James C.
Allan, Andrew.
{ Wilson, John.
{ M'Kechnie, David.
{ Milne, Alexander.
{ Steedman, James.
Dawson, John D.
Georgeson, Donald.
{ Reid, Alexander.
{ Colston, George.
{ Rose, James.
{ M'Lean, Donald.
Gunn, Sinclair S.
M'Bain, Alexander.
{ Davidson, John.
{ Greig, John.
Murray, David.

Second Class.

{ Gunn, William.
 { Nicol, Matthew.
 { Dunlop, John A.
 { Levack, John.
 { Robertson, William N.
 { Lundie, William.
 { Wood, James.
 Mackay, Evander.
 Clark, Duncan.
 Young, Andrew.
 Penney, Alexander.
 Arkley, David.
 Scott, David M.
 Waters, James.
 Elphinstone, David B.
 Dawson, William.
 Ovens, James.

MALE STUDENTS—FIRST YEAR.

First Class.

Grant, Robert L.
 Graham, Joseph C.
 Davidson, Alexander L.
 Craig, John.
 { Hutt, Andrew.
 { Scrimgeour, Charles M.
 { George, William.
 { Ross, James A.
 Dunn, John.
 Sprunt, William.
 Fraser, Thomas.
 Scott, John.
 Eckford, William.
 { Millar, James.
 { Miller, Alexander D.
 { Mackay, Kenneth.
 { Wilkie, Hugh.
 Keith, John M.
 Eddie, Robert.
 Cranston, William.

Second Class.

Massie, William.
 { Rugg, David M.
 { Sutherland, Charles H.
 Sutherland, George.
 { Henderson, John.
 { MacGillivray, William.
 Robertson, John.
 Kay, Thomas.
 Mavor, George.
 { Christie, William.
 { MacRae, Donald.
 { Ward, William.
 Morgan, Roderick A.
 Cameron, George.

{ Buist, John.
 { Peter, John.
 Barraclough, Thomas W.
 Proudfoot, James.
 Richardson, William.
 Barron, William.
 Webster, James.
 Walter, Eric.
 Smith, James.

FEMALE STUDENTS—SECOND YEAR.

First Class.

Seggie, Caroline J.
 { Gray, Annie S.
 { Baillie, Janet L.
 Anderson, Annie.
 Cruickshank, Jane M.
 Cairns, Elizabeth.
 { Bulloch, Joanna S.
 { Dickson, Isabella S.
 Dall, Mary.
 Dobie, Isabella.
 { Mellis, Jane.
 { Kerr, Jeanie.
 { Mackay, Isabella.
 { Minto, Euphemia.
 Dick, Eliza.
 { Ferrier, Maggie L.
 { Bell, Elizabeth.
 { Lawson, Catherine.
 Dunnet, Jessie A.
 Buglass, Mary B.
 Galloway, Agnes.
 Kyd, Elizabeth.
 { M'Lean, Janet.
 { Munro, Elizabeth D.
 MacDonald, Maggie.
 { M'Donald, Johanna.
 { Walker, Jane J.
 { Smith, Jane.
 { Thom, Elizabeth.
 { Fulton, Bessie.
 Williamson, Maggie.
 { Shewan, Barbara A.
 { Dunn, Jessie.
 { Aitken, Esther.
 { Gellatly, Jane.
 { Pender, Christina.
 { Pirie, Maggie.
 Robertson, Isabella M.
 { Willox, Eliza.
 { Scott, Wilhelmina.
 { Simpson, Mary A.
 Low, Jane A.
 Fraser, Helen.
 Williamson, Harriet W.
 Prentice, Jane.
 Smart, Kate.
 Wilson, Helen O.

FEMALE STUDENTS—FIRST YEAR.

First Class.

M'Kenzie, Elizabeth.
 Turnbull, Maggie.
 { Leslie, Annie.
 { Murdoch, Lizzie D.
 Brander, Anne.
 Selbie, Barbara H.
 { Melville, Jessie.
 { Ramsay, Margaret.
 Grant, Ellen.
 { Davie, Christina C. S.
 { Low, Maggie.
 { Paterson, Jessie.
 { Clarke, Helen.
 { Houston, Margaret.
 { M'Vicar, Helen.
 Syme, Rebecca H.
 Forbes, Christina.
 Stuart, Mary A.
 { Anderson, Elizabeth.
 { Lowe, Mary.
 Bain, Helen.
 Purves, Joanna.
 Tyrie, Helen B.
 Carmichael, Emma.

{ Grant, Agnes.
 { Paterson, Helen.
 Robb, Isabella.
 { Davidson, Janet S.
 { Riddoch, Jeannie.
 { Whyte, Maggie.
 { Hope, Annie.
 { Webster, Agnes.
 Nelson, Euphemia.
 Constable, Catherine.
 { Kerr, Marion.
 { Ramsay, Jessie.
 Ferguson, Jessie.
 Farmer, Annie.
 Speedie, Bathia.
 { Milne, Jessie.
 { Russell, Helen L.
 { Thoms, Catherine.
 Hay, Janet S.
 Fairweather, Bella.
 M'Alpine, Eliza.
 { Dick, Georgina.
 { Lawson, Janet.
 Austin, Elizabeth.

Second Class.

Morrison, Marianne.
 Duncan, Maggie Y.

GLASGOW.

MALE STUDENTS—SECOND YEAR.

First Class.

M'Pherson, George.
 Ingram, Thomas.
 Dick, David.
 Calder, Ronald B.
 Mackenzie, John.
 M'Diarmid, Roderick C.
 M'Morran, George.

Second Class.

Fulton, Thomas C.
 Pollock, James C.
 Clark, Robert.
 Miller, Alexander.
 M'Bride, James.
 M'Naughton, David W.
 Sinclair, Alexander.
 { Ferguson, John.
 { Kennedy, James.
 Mackenzie, Alexander.
 Boyle, Robert.
 Watt, John W. J.
 Sergeant, Henry.
 Mackenzie, John C.
 Graham, Joseph.
 Brown, Gavin.

Osborne, William.
 M'Donald, John.
 Barclay, James.
 Morton, Joseph.

MALE STUDENTS—FIRST YEAR.

First Class.

M'Intyre, Archibald S.
 Clanachan, John.
 Auld, Robert.
 Auld, John W.
 M'Lean, Archibald.
 Campbell, Daniel.
 Connor, Thomas.
 Butter, James F.

Second Class.

Young, John.
 Mackinnon, John D.
 Miller, John.
 Roberts, Andrew.
 Waddell, David.
 Thomson, Frederick.
 { Leslie, Hugh.
 { Smith, Calvert.

{ Ainsworth, John.
 { Petty, Hartley.
 { Bryce, Thomas.
 { Kelly, James.
 { M'Callum, John.
 Tulloch, Hugh.
 Holt, Herbert.
 M'Allister, Archibald.
 { Seymour, Henry.
 { Watmough, John W.
 Bissett, Hugh.
 Barton, Cooper.
 Roberts, William.

FEMALE STUDENTS—SECOND YEAR.

First Class.

M'Lagan, Jane C.
 Nisbet, Mary.
 { Fraser, Madelina R.
 { Reid, Maggie H.
 { Thomson, Victoria.
 Bayne, Ellen M.
 Brown, Helen.
 Henderson, Maria.
 Glen, Jessie J.
 { Ballantyne, Euphemia.
 { Paterson, Agnes.
 { Sinclair, Maggie B.
 M'Laren, Jessie P.
 MacNish, Louise C.
 Macfarlane, Sarah J.
 Toul, Mary.
 Proctor, Isabella E.
 Mackintosh, Mary H.
 Davidson, Isabella.
 Cumming Annie.
 Ewing, Alexina M. M.
 Mackenzie, Agnes L.
 { Edgar, Helen H.
 { Fullarton, Mary.
 { Garrow, Ellen.
 { MacDowall, Agnes.
 { Dobie, Mary.
 { M'Ilwraith, Jane.
 { Crocket, Jessie.
 { M'Culloch, Agnes.

Second Class.

{ Brash, Jane M.
 { Fraser, Annie.
 { Taylor, Elizabeth.
 Hamilton, Janet R.
 M'Chlery, Grace C.
 Dawson, Mary.
 Wardrop, Grace.
 { Bryden, Helen.
 { Richards, Katrine M.
 Gallie, Margaret W.
 Bruce, Willhelmina.

{ Macaulay, Jessie.
 { Marshall, Marion.
 M'Lean, Annie.
 Gilmour, Christina.
 Greenlees, Marion.
 M'Clymont, Jeanie.
 Rankin, Maggie B.
 Nimmo, Mary.
 M'Neil, Ellen.
 Melville, Jane.
 Houston, Mary.
 Bowie, Allison E.
 Anderson, Jeanie.
 M'Kenzie, Jessie.
 Charles, Maggie.
 M'Corquindale, Maggie.

FEMALE STUDENTS—FIRST YEAR.

First Class.

Ross, Agnes.
 Crawford, Helen P.
 Cowan, Mary S.
 { Gillies, Mary.
 { Johnstone, Maggie.
 Readdie, Elizabeth.
 { Allardice, Mary A.
 { Laidlaw, Isabella M.
 Welsh, Isabella.
 Brocklebank, Elizabeth.
 { Campbell, Agnes, sen.
 { Coulthard, Prudence E.
 Sutherland, Louisa.
 { Campbell, Agnes, jun.
 { Niven, Jessie.
 { Weir, Catherine.
 { Kirkland, Catherine.
 { M'Arthur, Jane.
 { M'Coll, Annie.
 { Maitland, Helen.
 { Roy, Helen J.
 Hodgson, Annie.
 { Hislop, Agnes.
 { M'Raw, Marjory.
 Holborn, Henrietta.
 Young, Jeannie.
 Chalmers, Isabella.
 Dickson, Agnes.
 { Buchanan, Isabella.
 { Wood, Helen B.
 M'Ilwraith, Jane C.
 Wilkie, Christina.
 Watson, Mary B.
 M'Intyre, Agnes.
 Bremner, Jeannie.
 Walker, Mary.
 Miller, Margaret.
 { Duff, Jane.
 { Russell, Jessie.

Second Class.

{ Lamont, Janet.
 { Malcolm, Jessie.
 { Good, Elizabeth M. S.
 { Thomson, Jane.
 { Dove, Isabella L.
 { Stirling, Catherine.
 { Rennie, Elizabeth.
 { M'Gregor, Helen.
 { Crum, Annie M.
 { M'Kinnon, Flora A.
 { Fraser, Elsie.
 { Macleod, Jessie.
 { Cowan, Mary.
 { Blair, Mary R.
 { Campbell, Jessie.
 { Fergus, Catherine.
 { Hay, Annie M.
 { Hamilton, Jeannie.

Dick, Christina S.
 French, Agnes.
 { Duncan, Jane M.
 { Eaglesom, Mary.
 Neilson, Emily.
 Bruce, Annie.
 M'Gregor Margaret.
 Watson, Harriet.
 M'Dougall, Julia.
 Cunningham, Janet.
 Stevenson, Janet.
 Monro, Maggie.
 Bowie, Helen J.
 Fleming, Marion.
 Drummond, Isabella.
 Brock, Euphemia K.
 Deans, Jane.
 Campbell, Jane.
 Wright, Lizzie G.
 Fraser, Margaret.

ABERDEEN.

FEMALE STUDENTS—FIRST YEAR.

First Class.

Boyd, Isabella.
 Dalgarnie, Jane.
 { Reid, Mary J.
 { Stuart, Lizzie.
 Simpson, Mary.
 Watt, Helen J.
 Christie, Janet.
 Sharp, Margaret.
 Clark, Mary.
 { Black, Agnes B.
 { Cunningham, Helen.
 Russell, Helen B.
 Deuchars, Maggie S.
 Ogg, Jessie A.
 Souther, Barbara.
 Hall, Mary A.
 Lundie, Margaret.
 Robertson, Loveina.

Gordon, Isabella H.
 Moncreiff, Euphemia.
 Urquhart, Margaret.
 { Brown, Bella H.
 { Finlayson, Sophia.
 Knowles, Sarah.

Second Class.

Drysdale, Maggie.
 Elmslie, Margaret.
 Black, Isabella.
 Shiel, Janet E.
 Innes, Eleanor J.
 Johnstone, Jane.
 Brewster, Jane E.
 { Douglas, Ann.
 { Williamson, Janet.
 { Grant, Mary A.
 { Hay, Maggie S.
 Hampton, Mary S.
 Reid, Jane.

2. EXAMINATION OF CANDIDATES.—The examination in Religious Knowledge of Candidates for admission to the Normal Schools of the Free Church was held on 17th December last. The questions then put are appended, with the view of giving Candidates who may come forward in future an idea of the kind of questions proposed by the Education Committee to those who seek admission into the Normal Schools of the Free Church.

OLD TESTAMENT.

One hour and a half allowed for this and the Catechism Paper.

All the questions to be answered.

1. Give a short account of the offering of Isaac by Abraham.
2. State the circumstances connected with the last of the ten plagues sent on the Egyptians.

3. State the chief events in the life of the prophet Elijah, without describing them.
4. Which of the prophets describes most fully the humiliation of Jesus Christ?

NEW TESTAMENT.

One hour allowed for this Paper.

Not more than four questions to be answered.

1. Describe and remark on the conduct of Herod on hearing of the birth of Christ.
2. State the chief circumstances connected with the betrayal and trial of Christ.
3. Give the substance of any one of the Parables of our Lord, and remark on it.
4. Relate any one of the Miracles of our Lord, and remark on it.
5. Relate the events which happened at Pentecost, as recorded in the Book of Acts.
6. Give a short account of the conversion of the Apostle Paul.

SHORTER CATECHISM.

One hour and a half allowed for this and the Old Testament Paper.

All the questions to be answered.

1. Write the answer to the question, "Wherein did Christ's humiliation consist?" Give the proofs.
2. Write the answer to the question, "Which is the Second Commandment?"
3. Write the answer to the question, "What is the Lord's Supper?" Give the proofs.

The result of the Examination was as follows:—

	Male Candidates.	Female Candidates.	Total.
	124	224	348
Passed 1st Class,	98	168.	266
2d do.,	22	53	75
3d do.,	4	3	7
	—— 124	—— 224	—— 348

3. **COURSE OF STUDY.**—The following is the course of study in religious subjects prescribed by the Education Committee for students during Session 1876, viz. :—

Senior Male Students.—The Acts of the Apostles; the Epistle to the Hebrews; and the Shorter Catechism.

Junior Male Students.—Old Testament History to the separation of the kingdoms—particularly the Books of I. and II. Samuel; St. Luke's Gospel; and the Catechism.

Senior Female Students.—The Acts of the Apostles, more particularly from chapter xiii. to the end; the Epistle to the Hebrews, or Luke's Gospel, or Hebrews, chapters i. to viii., and Luke, from chapter xv. to the end; and the Catechism.

Junior Female Students.—Old Testament History to the separation of the kingdoms—particularly the Books of I. and II. Samuel; St. Luke's Gospel; and the Catechism.

IX. A.—*Congregations which, though having no Schools, contribute to the Education Fund.*

Cramond,	£1	16	0	Troon,	£3	0	0
Edinburgh—Barclay,	31	11	9	Beith,	3	9	9
Buccleuch,	3	4	6	Dunlop,	0	8	0
Dean,	5	0	0	Galston,	1	0	0
Fountainbridge,	0	5	0	Irvine,	5	10	0
Grange,	10	4	6	Fullarton,	3	6	0
Greyfriars',	20	6	8	Kilmarnock—High,	3	11	2
High,	33	17	6	Saltcoats,	1	0	0
Holyrood,	1	5	8	West Kilbride,	11	5	0
Lady Glenorchy's,	4	19	0	Paisley—High,	4	0	0
New North,	49	11	6	Middle,	0	10	6
Pilrig,	2	19	0	Greenock—Crawfordsburn,	1	15	0
Roseburn,	4	5	0	Gaelic,	1	10	6
St. Bernard's,	3	5	6	Middle,	6	16	0
St. Columba's,	3	15	0	St. Andrew's,	4	0	0
St. Cuthbert's,	13	18	0	St. Thomas',	13	7	6
St. David's,	3	13	0	West,	11	14	0
St. John's,	1	10	0	Airdrie—High,	0	10	0
St. Luke's,	1	6	0	West,	1	2	0
St. Mary's,	10	1	9	Cambuslang,	2	0	0
St. Stephen's,	24	2	6	Coatbridge,	0	10	0
Tolbooth,	17	18	0	East Kilbride,	0	6	3
Viewforth,	4	4	0	Larkhall,	0	13	0
North Leith,	13	18	7	Forth, etc.,	0	10	0
South Leith,	0	4	0	Lanark,	0	10	0
Morningside,	12	8	6	Baldernock,	0	11	4
Portobello,	3	0	0	Dumbarton—High,	7	12	0
Ratho,	0	15	0	Helensburgh—Park,	23	8	0
Falkirk,	4	6	0	West,	8	19	6
West Calder,	0	10	0	Old Kilpatrick,	1	4	0
Ellaridgehill,	0	5	0	Glasgow—Anderston,	1	4	6
Innerleithen,	0	17	0	Candlish Memorial,	0	4	0
Dalkeith,	3	15	9	Chalmers',	0	5	0
Penicuik,	2	0	0	Finniester,	2	14	0
Temple,	2	12	0	Hope Street,	2	16	4
North Berwick,	1	13	4	Hutchesontown,	5	5	0
Prestonkirk,	8	19	10	John Knox's,	28	8	3
Eyemouth,	0	5	0	Kelvinside,	14	0	0
Sprouston,	1	0	0	Kingston,	1	16	6
Ashkirk,	0	7	6	Kinning Park,	1	5	6
Canonbie,	0	12	0	Millerston,	0	10	0
Halfmorton,	0	10	0	Partick,	3	11	4
Wanlockhead,	2	2	1	Renfield,	50	13	9
Portpatrick,	3	10	1	Rose Street,	3	0	0
Sheuchan,	10	0	0	St. David's,	5	0	8
Whithorn,	1	6	8	St. James',	6	5	8
Do., Isle of,	1	7	10	St. John's,	13	12	0
Borgue,	0	3	11	St. Paul's,	4	8	0
Girthon,	1	0	0	St. Stephen's,	2	6	6
Glenkens,	0	5	0	Stockwell,	2	10	0
Kirkcudbright,	1	17	6	Tollcross,	0	12	6
Ayr,	12	2	6	Union,	7	10	0
Dundonald,	0	4	6	West,	1	0	3
Newton-on-Ayr,	3	0	0	Young Street,	0	7	6
Stair,	0	6	0	Govan,	0	11	0

Kilsyth,	. . .	£1 6 0
North Knapdale,	. . .	0 10 0
Rothsay—Free Parish,	. . .	35 14 6
West,	. . .	8 14 6
Campbelton—Lochend,	. . .	7 15 6
Lorn Street,	. . .	6 7 6
Kildalton,	. . .	5 3 0
Appin,	. . .	11 5 0
Alloa—East,	. . .	0 19 4
Denny,	. . .	1 10 0
Dunnipace,	. . .	1 9 6
Stirling—North,	. . .	5 4 4
South,	. . .	0 13 6
Bridge of Allan,	. . .	0 12 6
Gartmore,	. . .	0 15 0
Clunie,	. . .	0 5 11
Aberfeldy,	. . .	1 0 0
Collace,	. . .	1 0 0
Dunbarney,	. . .	0 14 0
Forgandenny,	. . .	1 13 5
Perth—Middle,	. . .	0 3 0
St. Leonard's,	. . .	5 8 0
West,	. . .	1 10 0
Seone,	. . .	5 18 0
Stanley,	. . .	1 1 5
Comrie,	. . .	2 6 7
Monzie,	. . .	3 11 0
Carnock,	. . .	1 0 0
Culross,	. . .	1 16 0
Dunfermline—Abbey,,	. . .	5 16 6
Kennoway,	. . .	1 5 0
Kinghorn,	. . .	6 16 0
Kirkcaldy,	. . .	12 9 4
Pathhead,	. . .	2 10 0
Leslie,	. . .	0 1 6
Leven,	. . .	0 10 0
Markinch,	. . .	2 5 8
Abdie and Newburgh,	. . .	0 5 0
Cupar,	. . .	17 4 9
Logie and Gauldry,	. . .	0 14 3
Monimail,	. . .	2 0 0
Forgan,	. . .	3 17 4
Blairgowrie—First,	. . .	4 16 5
Newtyle,	. . .	0 10 0
Dundee—Chapelshade,	. . .	0 7 9
Dudhope,	. . .	1 2 9
Hilltown,	. . .	1 0 8
St. David's,	. . .	5 10 0
St. Peter's,	. . .	1 5 0
Liff,	. . .	£0 5 0
Monikie,	. . .	2 12 6
Craig,	. . .	0 10 0
Logiepert,	. . .	6 6 0
Arbroath—Inverbrothock,	. . .	0 6 6
Carmylie,	. . .	0 7 7
Carnoustie,	. . .	1 4 5
Panbride,	. . .	2 2 0
Laurencekirk,	. . .	0 16 6
Aberdeen—Bon Accord,	. . .	2 6 2
East,	. . .	5 8 0
Ferryhill,	. . .	2 0 0
South,	. . .	2 8 0
Trinity,	. . .	54 0 0
Union,	. . .	4 12 0
Woodside,	. . .	3 1 5
Banchory-Devenick,	. . .	0 7 0
Ballater,	. . .	0 10 0
Braemar,	. . .	0 10 0
Cromar,	. . .	0 10 0
Cruden,	. . .	0 15 0
Old Deer,	. . .	1 10 0
Rathen,	. . .	1 4 0
Turriff,	. . .	0 6 0
Cairnie,	. . .	6 5 0
Huntly,	. . .	4 1 10
New Marnoch,	. . .	3 16 3
Cromdale,	. . .	1 0 0
Aberlour,	. . .	0 9 8
Knockando,	. . .	1 0 0
Rothas,	. . .	0 10 0
Burghead,	. . .	1 5 0
Pluscarden,	. . .	0 10 0
Rafford,	. . .	5 4 0
Inverness—High,	. . .	4 16 8
North,	. . .	3 10 0
Knockbain,	. . .	3 18 0
Creich,	. . .	1 0 0
Bruan,	. . .	0 13 0
Thurso—West,	. . .	1 0 0
Applecross,	. . .	0 10 0
Lochalsh,	. . .	1 0 0
Cross,	. . .	0 15 0
Stornoway—English,	. . .	0 6 6
Deerness,	. . .	2 8 9
Firth,	. . .	0 10 0
N. Ronaldshay,	. . .	0 8 0
TOTAL,		£956 14 4

LX. B.—Congregations whose Schools received grants NOT MORE than the amount of their contributions.

Congregations	Contributions for year ended 31st March 1874	Grants paid at Whitsunday and Martinmas 1873
Edinburgh—St. Andrew's	£14 14 0	£15 0 0
St. George's	115 3 11	20 0 0
Glasgow—St. George's	21 10 4	15 0 0
St. James's	2 15 6	20 0 0
St. Katherine's	22 5 5	15 0 0
St. Peter's	15 8 11	15 0 0
Aberdeen	5 0 4	5 0 0 ¹
Larraz	15 14 0	15 0 0
Wick	5 0 0	5 0 0
	£377 13 5	£125 0 0

LX. C.—Congregations whose Schools received in grants MORE than the amount of their contributions.

Congregations	Contributions for year ended 31st March 1874	Grants paid at Whitsunday and Martinmas 1873
Edinburgh—Holyrood,	£1 5 8	£7 10 0
Newington,	18 17 1	20 0 0
Pleasance,	0 18 0	23 0 0
Musselburgh,	4 10 0	15 0 0
Ormiston,	2 9 0	30 0 0
Stobhill,	1 0 0	15 0 0
Dunbar,	3 0 0	15 0 0
Prestonpans,	7 11 0	15 0 0
Dunse,	5 17 4	30 0 0
Greenlaw, . . . . .	.....	10 0 0
Yarrow,	2 7 6	7 10 0
Dailly,	4 12 9	15 0 0
Symington,	5 9 6	15 0 0
Beith,	3 9 9	7 10 0
Catrine,	8 18 0	15 0 0
Kilmarnock—High,	3 11 2	7 10 0
Perceton,	3 10 0	15 0 0
Houston, . . . . .	.....	7 10 0
Fairlie,	5 17 8	15 0 0
Largo, . . . . .	.....	7 10 0
Hamilton—St. John's,	14 12 10	45 0 0
Strathaven,	2 0 2	15 0 0
Glasgow—Maryhill,	3 7 6	15 0 0
Sighthill, . . . . .	.....	9 7 6
Wellpark,	3 14 6	15 0 0
Dunoon,	6 14 3	15 0 0
Kilmodan,	4 6 0	15 0 0 ²

¹ Besides £5 from M'Laren Grant.

² Besides £10 from M'Laren Grant.

Congregations.	Contributions for year ended 31st March 1876.	Grants paid at Whitsunday and Martinmas 1875.
Kilbrandon, . . . . .	.....	£15 0 0
Balquhiddel,	£0 12 6	15 0 0 ¹
Callander,	12 10 7	15 0 0
Strathfillan, . . . . .	.....	7 10 0
Amulree, . . . . .	.....	7 10 0
Blackford,	5 15 1	23 15 0 ²
Aberdour,	2 11 2	15 0 0
East Wemyss,	8 8 3	15 0 0
Collessie,	1 2 6	10 0 0
Dairsie,	0 7 2	15 0 0
Cray,	4 19 2	20 0 0
Dundee—St. John's,	6 11 0	20 0 0
St. Paul's,	17 0 6	25 0 0
Montrose—St. John's,	19 12 1	20 0 0
St. Paul's,	2 0 0	15 0 0
Arbroath—East, . . . . .	.....	7 10 0
Inverbrothock,	0 6 6	7 10 0
Ladyloan,	5 15 10	15 0 0
Colliston,	5 2 1	15 0 0
Skene,	4 10 11	13 0 0
Cluny,	3 18 0	15 0 0
Lumphanan,	1 10 0	10 0 0
Towie, . . . . .	.....	4 0 0
Alves,	3 1 0	10 0 0
Ardclach,	1 18 0	15 0 0
Avoch,	0 14 6	6 0 0
Killearnan, . . . . .	.....	20 0 0
Kilmorack,	2 11 2	17 18 4
Urray,	7 15 0	15 0 0
Kincardine, . . . . .	.....	7 10 0
Assynt,	2 0 0	20 0 0
Helmsdale,	8 0 0	15 0 0
Lairg,	4 10 0	15 0 0
Rogart, . . . . .	.....	7 10 0
Rosehall, . . . . .	.....	17 10 0
Strathy,	1 12 6	14 0 0
Tongue,	2 0 0	22 10 0
Latheron,	4 0 0	12 10 0
Reay,	3 0 0	20 0 0
Thurso—First,	10 9 6	15 0 0
Bracadale, . . . . .	.....	6 17 6 ³
Duirinish,	5 0 0	15 0 0
Harris, . . . . .	.....	15 0 0
Kilmuir,	1 0 0	20 0 0 ⁴
Snizort,	1 6 0	20 0 0
Back,	4 5 0	15 0 0
Carloway,	1 0 0	20 0 0
Stornoway,	7 0 0	25 0 0 ⁵
Birsay,	1 10 1	15 0 0
Evie and Rendall,	4 12 0	30 0 0
Delting,	0 16 0	5 0 0
Dunrosness,	1 5 0	10 0 0
Walls,	1 0 0	15 0 0
	£300 18 9	£1210 8 4

¹ Besides £25 from M'Laren Fund and Grant.² Besides £9 from M'Laren Grant.³ Besides £5 from M'Laren Grant.⁴ Besides £15 from M'Laren Grant.⁵ Besides £10 from M'Laren Grant.

X.—Congregations and Stations, without Schools attached, that contributed NOTHING to the Education Fund, for year ended 31st March 1876.

CONGREGATIONS.

Colinton and Currie.	Houndwood.
Corstorphine.	Langton.
Edinburgh—Cowgate.	Longformacua.
Cowgatehead.	Mordington.
Knox's.	Swinton.
M'Crie.	Coldstream.
Moray.	Eccles.
Roxburgh.	Gordon.
St. Paul's.	Kelso.
Stockbridge.	Makerstoun.
Tron.	Morebattle.
West Port.	Nenthorn.
Leith—St. John's.	Westruther.
St. Ninian's.	Yetholm.
Trinity.	Ancrum.
Liberton.	Castleton.
Newhaven.	Crailing.
Abercorn.	Denholm.
Armadaie.	Hawick.
Bathgate.	Do., St. Andrew's.
Bo'ness.	Do., Territorial.
Crofthead.	Jedburgh.
Grangemouth.	Wolflee.
Harthill.	Bowden.
Kirkliston.	Galashiels.
Linlithgow.	Ladhope.
Livingstone.	Lauder.
Polmont.	Melrose.
Slamannan.	Selkirk.
Torphichen.	St. Boswells.
Uphall.	Stow.
Whitburn.	Annan.
Broughton.	Ecclefechan.
Culter.	Johnstone, etc.
Kirkurd.	Kirkmichael.
Peebles.	Kirkpatrick Fleming.
Skirling.	Langholm.
Carlops.	Lochmaben.
Cockenzie.	Lockerbie.
Cockpen.	Moffat.
Loanhead.	Corsock.
Roslin.	Dalbeattie.
Cockburnspath.	Dalton.
Dirleton.	Dumfries.
Garvald.	Do., Territorial.
Haddington—St. John's.	Dunscore.
Humbie.	Glencaple.
Innerwick.	Irongray.
Pencaitland.	Kirkbean.
Salton and Bolton.	Kirkmahoe.
Tranent.	Kirkpatrick Durham.
Yester.	Lochend, etc.
Allanton.	Maxwelltown.

Ruthwell.
 Closeburn.
 Glencairn.
 Penpont.
 Sanquhar.
 Cairnryan.
 Glenluce.
 Inch.
 Kirkcolm.
 Kirkmaiden.
 Leswalt.
 Stoneykirk.
 Stranraer.
 Newton-Stewart.
 Port-William.
 Sorbie.
 Wigtown.
 Auchencairn.
 Balmaghie.
 Castle-Douglas.
 Tongland.
 Ayr.
 Do. Wallacetown.
 Ballantrae.
 Barr.
 Barrhill.
 Colmonell.
 Crosshill.
 Dalmellington.
 Dalrymple.
 Girvan.
 Kirkoswald.
 Maybole.
 Monkton.
 New Cumnock.
 Old Cumnock.
 Ochiltree.
 Tarbolton.
 Ardrossan.
 Dalry.
 Fenwick.
 Hurlford.
 Kilbirnie.
 Kilmarnock—Henderson.
 St. Andrew's.
 Kilmaurs.
 Kilwinning.
 Loudoun.
 Mauchline.
 Muirkirk.
 Saltcoats—Gaelic.
 Stevenston.
 Stewarton.
 Barrhead.
 Bridge of Weir.
 Houston.
 Inchinnan.
 Johnstone.
 Lochwinnoch.
 Neilston.

Paisley—Gaelic.
 Martyrs'.
 South.
 St. George's.
 Pollockshaws—East.
 West.
 Renfrew.
 Cumbræes.
 Erskine.
 Gourrock.
 Greenock—Mount Park.
 North.
 Wellpark.
 Inverkip.
 Largs.
 Port-Glasgow.
 Airdrie—Broomknoll.
 Baillieston.
 Bellshill.
 Blantyre.
 Bothwell.
 Cambusnethan.
 Chapelhall.
 Chapelton.
 Dalziel.
 Greengairs.
 Hamilton—Burnbank.
 Holytown.
 Shotts.
 Stonehouse.
 Wishaw.
 Abington, etc.
 Carluke.
 Carnwath.
 Crossford.
 Douglas.
 Lesmahagow.
 Alexandria.
 Arrochar.
 Bonhill.
 Cardross.
 Dumbarton—North.
 Duntocher.
 Garelochhead.
 Killearn, etc.
 Luss.
 Renton—Gaelic.
 Roseneath.
 Shandon.
 Strathblane.
 Bishopbriggs.
 Busby.
 Campsie.
 Cathcart.
 Chryston.
 Cumbernauld.
 Glasgow—Argyll.
 Augustine.
 Barony.
 Blochairn.

Glasgow—Bridgegate.	Kilchoman.
Bridgeton.	Killarow.
Broomielaw.	Ardchattan.
Camlachie.	Glenorchy.
Campbell Street.	Kilninver.
Cowcaddens.	Muckairn.
Cunningham.	Oban.
Dennistoun.	Ardnamurchan.
Duke Street.	Coll.
Fairbairn.	Iona and Ross.
Gorbala.	Kilninian.
London Road.	Strontian.
Lyon Street.	Tobermory.
Maitland.	Torossay and Salen.
Martyrs'.	Alloa—West.
M'Donald.	Alva.
Milton.	Bannockburn.
Paisley Road.	Clackmannan.
Partick—High.	Dollar.
Pollokshields.	Larbert.
Queen's Park.	St. Ninian's.
St. Andrew's.	Stirling—Marykirk.
St. Enoch's.	Tullibody.
St. Luke's.	Bucklyvie.
St. Mark's.	Dunblane.
Trinity.	Kilmadock.
Tron.	Kippen.
Victoria.	Norrieston.
Whiteinch.	Tillicoultry.
Wynd.	Auchtergaven.
Govan, Gaelic.	Blair-Atholl.
St. Mary's.	Burrelton.
Hillhead.	Cargill.
Kirkintilloch—St. Andrew's.	Dalguise, etc.
St. David's.	Dunkeld.
Rutherglen.	Kirkmichael.
Ardrishaig.	Lethendy.
Innellan.	Moulin.
Inverary.	Ardeonaig.
Kilfinnan.	Fortingall.
Kilmartin, etc.,	Glenlyon.
Kingarth.	Kenmore.
Lochfineside.	Killin.
Lochgilphead.	Lawers.
North Bute.	Logierait.
Rothesay—Gaelic.	Tummel Bridge.
Sandbank.	Abernethy.
South Kingarth.	Arngask.
Strachur.	Errol.
Kilberry, etc.	Kinfauns.
Kilbride.	Logiealmond.
Kilcalmonell.	Methven.
Killeen.	Perth—Knox's.
Kilmory.	St. Stephen's.
Lochranza.	Pitcairngreen.
Shiskan.	Aberuthven.
Tarbert.	Auchterarder.
Whiting Bay.	Braco.
Bowmore.	Crieff.

Dunning.
 Madderty.
 Muthill.
 Dunfermline—North.
 St. Andrew's.
 Saline.
 Torryburn.
 Tulliallan.
 Cowdenbeath.
 Fossoway.
 Kinross.
 Lassodie.
 Orwell.
 Portmoak.
 Strathmiglo.
 Buckhaven.
 Burntisland.
 Dysart.
 Kinglassie.
 Abbotshall.
 Dunnikier.
 Galatown.
 Invertiel.
 Lochgelly.
 Auchtermuchty.
 Ceres.
 Falkland.
 Flisk and Creich.
 Kettle and Cultra.
 Anstruther.
 Carnbee.
 Crail.
 Elie.
 Ferryport.
 Largo.
 Leuchars.
 St. Andrews.
 Strathkinness.
 Airlie.
 Alyth.
 Blairgowrie—South.
 Coupar-Angus.
 Glenisla.
 Meigle.
 Rattray.
 Aberlemno.
 Dunnichen.
 Forfar—First.
 East.
 Kinnettles.
 Kirriemuir—North.
 South.
 Memus.
 Abernyte and Rait.
 Broughty-Ferry—East.
 West.
 Dundee—Albert Square.
 Bonnethill.
 Chalmers.

M'Cheyne.
 St. Andrews'.
 Wallacetown.
 Wellgate.
 Willison.
 Lochee.
 Longforgan.
 Mains.
 Monifieth.
 Do. South.
 Tealing.
 Brechin—East.
 West.
 Edzell.
 Lochlee.
 Maryton.
 Menmuir.
 Montrose—St. George's.
 Arbirlot.
 Arbroath—High Street.
 Knox's.
 Barry.
 Friockheim.
 Inverkeillor.
 Benholm.
 Bervie.
 Fettercairn.
 Fordoun.
 Glenbervie.
 Kinneff.
 Marykirk.
 St. Cyrus.
 Stonehaven.
 Aberdeen—Gaelic.
 Gallowgate.
 Gilcomston.
 Greyfriars'.
 High.
 Holborn.
 John Knox's.
 Mariners'.
 Melville.
 North.
 Old Aberdeen.
 Rutherford.
 Ruthrieston.
 St. Clement's.
 West.
 Belhelvie.
 Blackburn.
 Cultra.
 Durris.
 Dyce.
 Kingswells.
 Maryculter.
 Newhills.
 Peterculter.
 Torry.
 Aboyne.

Banchory-Ternan.
 Crathie.
 Echt.
 Kincardine O'Neil.
 Midmar.
 Strachan.
 Tarland.
 Alford.
 Auchindoir.
 Keigh and Tough.
 Kinnethmont.
 Rhynie.
 Strathdon, etc.
 Blairdaff.
 Culsalmond.
 Garioch.
 Insch.
 Inverurie.
 Kenmay.
 Kintore.
 Lealie and Premnay.
 Oyne.
 Rayne.
 Ellon.
 Foveran.
 Methlic.
 New Machar.
 Old Meldrum.
 Slains.
 Udney.
 Clola.
 Fraserburgh.
 Longside.
 New Aberdour.
 New Deer.
 New Pitsligo.
 Peterhead.
 Do. Territorial.
 Pitaligo.
 Strichen.
 St. Fergus.
 Auchterless.
 Drumblade.
 Forglen.
 Fergie.
 Fyvie.
 Gamrie.
 Macduff.
 Monquhitter.
 Banff.
 Boyndie.
 Buckie.
 Cullen.
 Deskford.
 Enzie.
 Ordiquhill, etc.
 Portnockie.
 Portsoy.
 Bellie.

Botriphnie.
 Gartly.
 Glass.
 Grange.
 Keith.
 Rothiemay.
 Abernethy.
 Alvie.
 Duthill.
 Kingussie, etc.
 Kirkmichael.
 Boharm.
 Inveravon.
 Mortlach.
 Elgin—High.
 South.
 Garmouth.
 Hopeman.
 Lossiemouth.
 Urquhart.
 Dallas.
 Dyke.
 Edinkillie.
 Forres.
 Kinloss.
 Daviot.
 Dore and Bona.
 Inverness—East.
 Queen Street.
 West.
 Kiltarlity.
 Kirkhill.
 Moy.
 Petty.
 Stratherrick.
 Ardersier.
 Auldearn.
 Cawdor.
 Croy.
 Nairn.
 Cromarty.
 Fortrose.
 Resolia.
 Alness.
 Dingwall.
 Fodderty, etc.
 Kiltarn.
 Maryburgh.
 Strathconan.
 Urquhart.
 Edderton.
 Fearn.
 Invergordon.
 Kilmuir-Easter.
 Logie-Easter.
 Nigg.
 Rosskeen.
 Tain.
 Tarbat.

Clyne.
 Dornoch.
 Golspie.
 Stoer.
 Altnaharra.
 Durness.
 Eddrachillis.
 Farr.
 Kinlochbervie.
 Melness, etc.
 Berriedale.
 Bower.
 Canisbay.
 Dunnet.
 Halkirk.
 Keiss.
 Lybster.
 Olig.
 Pultneytown.
 Watten.
 Westerdale, etc.
 Coigach.
 Gairloch.
 Glenelg.
 Glenshiel.
 Lochbroom.
 Lochcarron.
 Plockton.
 Poolewe.
 Shieldag.
 Ballachulish.
 Fort Augustus.

Fort William.
 Glen Urquhart.
 Kilmalie.
 Kilmonivaig.
 Carinish.
 North Uist.
 Portree.
 Raasay.
 Sleat.
 South Uist.
 Strath.
 Tarbert.
 Barvas.
 Knock.
 Lochs.
 Uig.
 Harray.
 Holm.
 Kirkwall.
 Orphir.
 Papa-Westray.
 Rousay.
 Sanday.
 St. Andrews.
 S. Ronaldshay.
 Stromness.
 Conningsburgh.
 Fetlar.
 Lerwick.
 Unst.
 Weisdale.
 Yell.

STATIONS.

Granton and Wardie.
 Mayfield.
 Blackridge.
 Muiravon.
 Haddington—Knox's.
 Robertson.
 Durrisdeer.
 New Luce.
 Nitshill.
 Clalland.
 Whifflet.
 Glasgow—Bell Street.
 Buchanan Memorial.
 Eaglesham.
 St Matthew's Mission.
 Shettleston.
 Craguish.
 Lochgilphead.
 Carradale.
 Gigha.
 Jura.
 Portnahaven.
 Kilcrennan.
 Acharacle.
 Kilfinichen.
 Morven.

Tyree.
 Airth.
 Gargunnoch.
 Struan.
 Amulree.
 Kelty.
 St. Monance.
 Dundee—Dura Street.
 Wilson Territorial.
 Newbyth.
 Fordyce.
 Strathglass.
 Strathgarve.
 Croick.
 Kildonan.
 Wick—Gaelic.
 Kinlochewe.
 Arasaig.
 Boreray and Bernera.
 Small Isles.
 St. Kilda.
 Sanday Station.
 Stennis.
 Westray.
 Quarff.

XI.—*Minutes adopted by the Education Committee with reference to the late Principal Lumsden and the late Dr. Cumming.*

The Committee unanimously resolve to record their deep sense of the great loss which, in common with the Church at large, they have sustained in the lamented death of Principal Lumsden of Aberdeen.

A Member of Committee almost from its first appointment, Dr. Lumsden has all along been one of the most zealous, wise, and able promoters of the Education Scheme of the Church.

During the many vicissitudes which marked its earlier history, his self-denying energy and active interest in the scheme never wavered. The Committee gratefully recall the readiness with which, in this department, his valued aid was ever at the call of the Church, and the reliance ever to be placed upon the conscientious diligence with which whatever work he undertook was sure to be performed, through the whole course of his connection with the Committee, as well as during the ten years in which he filled the office of Vice-Convener; and in particular, his recent laborious and successful efforts in connection with the local arrangements for the Normal School at Aberdeen.

Now that he rests from his abundant labours, it may be emphatically said of Principal Lumsden, that "his works do follow him." The Committee contemplate with gratitude to God the noble example of self-forgetting fidelity in all duty which he has left behind him, and which already, through his teaching and influence in the high office which he held, there is good reason to believe has been the means of infusing a like spirit into many of the rising ministry of the Church, who have from time to time been under his charge.

The Committee direct that a copy of this minute be sent to the relatives of Principal Lumsden, together with an expression of their sincerest sympathy.

The attention of the Education Committee having been called to the fact that since their last meeting Dr. Cumming had been removed by the hand of death, they feel it to be a duty to put on record their sense of the greatness of the loss they have sustained. Born in this city in the beginning of the century, trained at the High School and the University, he devoted his life to the cause of education, and filled with honour and acceptance the several important positions which he was successively called on to occupy. For twenty years he was one of the masters of the Edinburgh Academy, for five years he was Rector of the Glasgow Academy, and for nearly a quarter of a century he was one of Her Majesty's Inspectors of Schools for Scotland. On the occasion of his retirement from each of these positions, he received permanent memorials of the high appreciation in which he was held. It was in his official capacity as Inspector of the Normal Schools that this Committee was brought into close and frequent contact with him, and they feel it a great satisfaction to have it in their power to express that, during the whole of his lengthened period of service, nothing ever occurred to create the slightest feeling of discomfort. While he secured the confidence of the Privy Council in London, he won the estimation of all the members of this Committee. As Inspector of Schools, he was known to all the ministers and teachers of the Church, as well as to those who were under training, and wherever he went he was met with a cordial welcome; for, while he was strict in the discharge of duty, he was at the same time genial in his whole bearing and deportment, blending courtesy with fidelity as few have done. His very presence awakened their confidence, while it inspired them with reverence. They knew his learning, they felt his kindness, and were stimulated to excel. There are many in all parts of the country who cherish his memory with warm affection. On his retirement from the inspectorship, the Church gladly availed herself of the opportunity of naming him as a member of this Committee, and, brief though the period has been, he has rendered in various ways most valuable service. And now that he has passed away, the Committee love to think of him, not merely as an eminent scholar and distinguished educationist, but as a man of high character, sterling worth, unaffected simplicity, and genuine piety. The Committee desire to express their heartfelt sympathy with his widow and family in their sore bereavement.

COMMITTEE.

1876-77.

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 Dr. BEGG.
 Mr. THOS. BROWN.
 Dr. W. FRASER.
 Mr. T. MAIN.
 Dr. ELDER.
 Dr. T. M'LAUCHLAN.
 PRINCIPAL DOUGLAS.
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Mr. J. MILLER, Newton-on-Ayr.
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 Mr. JOHN M'EWAN.
 Dr. A. B. DAVIDSON.
 Mr. J. C. MACPHAIL.
 Mr. R. G. BALFOUR.
 Mr. JOHN THOMSON, Leith.
 PROFESSOR M'GREGOR.
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 Mr. ALEX. WILSON.
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 Mr. HARRY WALKER.
 Mr. JOHN GIFFORD.
 Mr. CHARLES COWAN.
 Mr. DAVID DICKSON.

Mr. JOSIAH LIVINGSTONE.
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 Mr. JAMES PARLANE.
 Mr. ROBERT LUMSDEN.

Mr. MAIN, *Convener*.

Free Church of Scotland.

REPORT

OF THE

HOME MISSION AND CHURCH EXTENSION COMMITTEE.

MAY 1876.

DURING the past year the work with which the Committee is charged has been prosecuted with unabated vigour. That work is of a very varied and extensive kind. It embraces several departments not indeed of equal, but still without exception of great importance. From the arrangements made by the Church two years ago, it has been in the power of the Committee to exercise a superintendence over all these departments which was not possible before. Applications for new grants, and for the continuance of old ones, have been carefully considered, and while a good deal yet remains to be done, a material saving has in certain cases been effected. On the other hand, by correspondence, and specially by personal visitation, the work has been stimulated and extended, placed on a better footing, and carried into hitherto unoccupied fields. The operations have latterly had to be restricted in one direction, from the length to which the expenditure had gone, and the danger there was of incurring liabilities which the funds at the disposal of the Committee did not warrant. With all the care which has been exercised, the outlay of the year has greatly exceeded the income, as shown in the Notes attached to the State of Accounts in the Appendix. There is still a considerable balance at the credit of the Committee, but that will soon disappear if the members of the Church do not increase their contributions; that is, on the supposition, which it is surely warrantable to make, that the work is not to be curtailed, but, on the contrary, extended as circumstances may require.

While much has been done for which devout thankfulness is due to God, a vast deal still remains to be overtaken. There are very many waste places yet to be reclaimed. Our large cities continue to have their thousands and tens of thousands who are wholly estranged from the

sanctuary with its ordinances, living in ignorance and immorality, the prey of manifold evils, the chief of them being that intemperance which is our greatest national vice and disgrace. The new distribution of the population which is taking place by the removal of those in better circumstances from the heart of these cities to suburban and country residences, alike tends to increase the destitution in the old districts abandoned, the poor being more crowded together and left by themselves, and to necessitate the work of Church Extension in the new districts occupied, that the inhabitants there may be supplied with the means of grace within convenient distances. Vast multitudes have gathered into the mining and manufacturing fields, and this process is going on constantly and extensively. These people are brought together from all quarters, and in circumstances fitted to have a most deteriorating influence in moral and spiritual respects. The large mixture of depraved and reckless characters, the excessive number of public-houses, the Sabbath labour carried on in certain works, the influx of Roman Catholics,—these and other causes produce often a state of society marked by the most alarming and revolting features. From time to time the deeds of violence committed, the fights, assaults, murders, arrest public attention, and show how far corruption has proceeded. And in the country at large, even in the most strictly rural parts of it, there is a process of decay going on which may well excite apprehension. The class of farm-servants, with many individual exceptions of course, is falling more and more away from religious principles and habits. Testimony to this painful fact is borne from many quarters, and not only by parties connected with the Free Church, for others beyond her pale are making a similar complaint.

These evils, alas! so many and so great, can be removed only by those means which the Committee are employing. While all remedial measures, intellectual, moral, and social, should be hailed and supported, educational agencies, temperance movements, improved dwellings, savings banks, and such like, the only real effectual cure is the gospel brought home to the houses and the hearts of the people, on Sabbath-days and week-days, by living loving agents. This is the grand instrument to be used, and when blessed by God, it is mighty to the pulling down of all the strongholds of wickedness in individuals and communities. What is needed is no new system or method, but the old prosecuted in wise adaptation to times and circumstances with far more untiring energy and with far more unfaltering faith. It is simply by going forward that we are to be delivered from worse hosts than those of Pharaoh, and are destined to reach a better land than Canaan with all its rest and plenty.

There is not a little fitted to animate Christ's servants and people to persevere and advance in this field of labour. A signal blessing has attended past efforts, notwithstanding their feebleness and manifold defects. Large additions have been made to the Church in the shape of congregations gathered and nurtured by the agencies which are dependent for their existence and continuance on this Committee, and some of these Mission-congregations are among the most numerous, useful, and exemplary anywhere to be found. The light is shining in not a few places, and guiding the feet of many a wanderer into the ways of peace, where formerly the night of spiritual death spread in unrelieved starless darkness. Hundreds, thousands have been reclaimed from ignorance, indifference, immorality, and, from being beyond the pale of ordinances,

are now intelligent, devout, honoured members of the Christian Church. The Lord only knows the hearts of men, but great numbers are giving what seems to be decisive evidence of having passed from death unto life, of having become new creatures in Christ Jesus. The work has been largely owned and advanced by the recent outpouring of the Spirit in various quarters, and the judgment day alone can declare how many, both of the old and young, will have to praise God to all eternity, for the good received through the agents and operations of this Home Mission Scheme.

The Committee will now give a more detailed account of the year's work in its several departments, adhering as far as possible to the order followed in last annual Report.

I.—CHURCH EXTENSION STATIONS AND CHARGES.

1. *Stations.*—The previous year these stations numbered thirty-six ; at the close of the year now ended there were thirty-two. Six were sanctioned as ministerial charges by last Assembly :—Baillieston, Buckhaven, Galatown, New Aberdour, Ormiston, South Ronaldshay ; three were added more recently, Birnie, Presbytery of Elgin, Braehead, and Cleland, Presbytery of Hamilton ; and one has been transferred to the Miners' Mission-class. The difference is thus explained : Of those now on the list five are applying to this Assembly for sanction, namely, Bank, Presbytery of Ayr, Granton and Wardie, Presbytery of Edinburgh, Shettleston, Presbytery of Glasgow, Kelty, Presbytery of Kinross, Sanday, Presbytery of Orkney. In addition to these stations there are some which receive no grants, being able to maintain ordinances themselves, as Mayfield, Edinburgh, Great Western Road, Glasgow, and Stornoway. The sum required for the support of the whole is £1085, being £100 less than the former year. A considerable number of them have been visited by Dr. Adam, some of them repeatedly, and it is expected that all not yet overtaken will be so between the present and next Assembly. In several of them very great progress has recently been made. Of this advancing and specially hopeful class, Shettleston, Kelty, Granton and Wardie, and Newton-Grange, may be mentioned as most favourable specimens. The steadfastness with which the people have adhered to their principles in connection with not a few of these stations is worthy of all praise. They have been without the stimulus and support of numbers ; they have often met with opposition from those of a different communion, and sometimes with coldness and neglect from those of their own ; they have not had the benefit and bond of a stated ministry, but have been subjected to frequent changes and irregular supplies ; they have laboured under manifold disadvantages and discouragements, and yet they have not been shaken in their allegiance. Doubtless very many have been actuated by a spirit of loyal obedience to the King of Zion, and have been amply rewarded by His gracious presence and fellowship in their humble sanctuaries. Where two or three are gathered together in His name, there He has promised to be in the midst of them ; and how often has a far larger blessing descended on their little assemblies than on the most crowded congregations.

The Committee desire to call the special attention of the Assembly to one of the Stations, that of Knox's Church, Haddington. The Assembly of 1873 adopted the following deliverance:—"The Assembly took up the Report of the Committee on the Reference from the Presbytery of Haddington and Dunbar, in the case of Knox's Church, Haddington, and in accordance therewith the Assembly, on account of the diminished number and resources of the Congregation, and other circumstances of the case, discontinue Knox's Church as a pastoral charge, and erect it into a Station, under the charge of the Presbytery of Haddington and Dunbar." It has been supposed by some parties that the Station thus occupies an exceptional and privileged position, having the special sanction of the General Assembly, and the Committee feel it to be desirable that all doubts on the subject should be removed, and the Station declared to stand on precisely the same footing, and with only the same rights, as all the others in receipt of grants from the Church's funds.

2. *Charges*.—The number last year was 37, this year it is 38. Five were put on the Platform of the Equal Dividend by last Assembly—Abington, Kemnay, Lochend and New Abbey, Rhynie, Strathdon. Six were added to the list, having become sanctioned charges by the decision of the same Assembly as has already been mentioned under the head of Stations. Congregations of this class enjoy grants of £40 for the first three years from the time of the minister's settlement, which grants are afterwards reduced by £5 annually until they are extinguished. The sum expended on them has been £976, 15s. A large proportion of them are doing a good work and making steady progress. They are not forgetting their character and position as Home Mission and Church Extension Charges, but on the contrary are amply vindicating the action of the Assembly in giving them the assistance from this fund which they now enjoy, and holding out to them the prospect of the higher position to which in due order they will be raised.

II.—TERRITORIAL MISSIONS AND CONGREGATIONS.

1. *Missions*.—These have been reduced from 10 to 5. This diminution has arisen from three of them having been sanctioned at last Assembly, viz. :—Blochairn, East Bridgeton, and Rose Street, all in the Presbytery of Glasgow, and other three of them having been placed on a different footing, Calton, Glasgow, Middle Church, and St. Andrew's, Greenock; while one has been added, Oatlands, Glasgow. The maximum grant is £80 a year, and they cost the Committee the sum of £400. With a single exception they are applying to the present Assembly for sanction as full ministerial charges. Dura Street, Dundee, is in a most promising condition. A handsome church is in course of erection, and there is no doubt that it will from the outset take its place as an important self-supporting congregation. Oatlands, the last admitted to the class, is presided over by the Rev. A. C. Fullarton, late of Grantown, and under him it is making rapid and most gratifying progress. An iron church, which was planted in the district by the Glasgow Free Church Building Society, is already well filled. The permanent structure is to be named in honour of the lamented Dr. Buchanan, and already measures are being

taken for its erection. The site has been presented to the congregation by three Glasgow gentlemen at an expense of £1716.

2. *Congregations*.—These number 21, being one more than in the previous year. Four were removed from the list by having been placed on the Platform of the Equal Dividend by last Assembly—Dumfries Territorial; Aberdeen, Gallowgate; M'Cheyne Memorial, Dundee; and East Miller Street, Glasgow; five were added by receiving sanction—Blochairn, Rose Street, Fairbairn, North Woodside, and Pollokshields, all in the Presbytery of Glasgow. They cost the Committee in grants £1956, 13s. 4d., being an increase of fully £400 on the former year. This increase is owing to the heavy addition which was made by last Assembly to the number receiving the special grants of £200 annually, and, indeed, the whole effect of it is not yet felt from the circumstance that the settlement of more than one of the ministers did not take place until recently. It is to be mentioned to the credit of the new Pollokshields congregation, which was entitled to receive one of these larger grants, that it has resolved to dispense with it entirely, and from the first be no burden on the funds of this Committee. It is earnestly to be hoped that others will as soon as possible follow this good example, and thus ease the pressure which has resulted from the liberal action of last Assembly. Were the means more adequately supplied, the expenditure would neither cause apprehension nor call for vindication, since the need which exists for this class of Territorial congregations is most urgent, and the work done by them is of incalculable importance. Ministers of ability and experience are required to deal effectively with the overgrown and often lapsed population of our large cities, and these cannot be expected to leave regular charges and settled incomes without having a reasonable amount of support secured to them while engaged in the laborious and trying task of gathering a flock from the spiritual desert around.

III.—CONGREGATIONAL MISSIONS.

1. Those conducted by *Students*. Of these there are 54, about the same number as in the preceding year. The grants are at the rate of £30, an equal sum being contributed by the congregation in connection with which the student is employed. The salaries are larger in summer and less in winter, as the work is more limited during the latter part of the year to admit of a due amount of time and attention being given to College studies. Good service is thus done in many a necessitous district, while the youthful labourers are profited themselves by undergoing a most valuable training for future usefulness in the Church. Not a few are by this means enabled to support themselves, and continue their course of preparation for the ministry, which they would otherwise have to abandon.

2. Those carried on by *Probationers* and *Catechists*. There are 33 of these, within one of the former year's number. The annual schedules show that most valuable work is done by these agents of both classes, though the results as regards additions to the membership of the Church are far from being in many cases what might be expected. Congregations would derive a larger benefit from such missions did they take a more

lively and active interest in the carrying of them on, did they, instead of standing aloof as they often do, give their hearty personal co-operation.

This particular class of missions was originated in 1868, when the plan of conducting them was fully laid down, and detailed regulations regarding them were sanctioned by the Assembly. It was agreed that a sum not above £500 a year should be devoted to their support. In 1873, it was raised to £1250. This year the amount expended, inclusive of the students' grants, has mounted up to £2468, 5s. 8d. It was strongly felt by the Committee that the outlay was going so far beyond the limit prescribed, and was so much out of proportion to the whole fund and to the expenditure on other branches, that it was necessary to decline several applications and wait until vacancies in the existing list occurred, or larger means were placed at the disposal of the Committee. Considering that many of the congregations enjoying these grants are strong in numbers and resources, it may reasonably be suggested whether they might not entertain the question of supporting their missions themselves, and so allow weaker and poorer congregations to obtain the assistance which they often greatly need. More might and should be done in this direction, without entailing any undue burden on the parties concerned, often with a positive advantage, for the interest then taken in the work might be all the greater, and the superintendence exercised over it all the more vigilant.

IV.—LAY EVANGELISTS.

Four of these are in the service of the Church, Messrs. Binnie, Miller, Steven, and Peden. It was found necessary to frame more definite regulations for their employment, and also to improve somewhat their income and prospects. The arrangements adopted by the Committee in these respects will be found in the Appendix to this Report. Since last Assembly they have laboured in the following places:—Messrs. Binnie and Miller together in the Presbyteries of Breadalbane, Garioch, Kincardine O'Neil, and at Crosshill, Ayrshire; Mr. Binnie by himself at Hillhead, Glasgow; Holburn, Aberdeen; Mr. Miller by himself at Holytown, Partick; Pitlochrie; and Blair Athole. Mr. Steven has been engaged at Whitburn, Armadale, Harthill, Slamannan, Uphall, Killiemore, Kenmore, Tyndrum, Troon, Cornhill, Skene, Newbyth; Mr. Peden at Gallowgate, Aberdeen; Newhills, Woodside, Echt, Whifflet, Banchory-Devenick, Laurencekirk, Keith, Fogo Muir, and Langton. Numerous testimonies have been received as to the manner in which their services have been appreciated, and the benefit derived from them by many persons in the localities visited. Let a single specimen here suffice. In the Annual Report submitted lately to one of the Glasgow congregations, the following statement is made with reference to their Mission Church and district:—“For two weeks special evangelistic services were conducted by an Evangelist appointed by the Home Mission Committee of the Free Church. These services seem to have been greatly blessed, and to have been the means of awakening many, and of adding several to the fellowship of the Church.” It is matter of regret that the applications for their assistance have been less numerous of late than formerly. This probably arises from things returning to the more ordinary channels after a season of wide-spread religious revival with its special agencies and efforts. In some

respects, this is scarcely to be disapproved of or wondered at, but in others it may well awaken inquiry and fear lest there should be a sinking down into old indifference and routine. Believing that the lay brethren engaged by the Church are every way reliable in their character and teaching, and that they are fitted to be highly useful both in congregations and among those without; it is hoped that ministers and others will largely invite their co-operation. While certain terms have been laid down by the Committee, they are always ready to relax these when those wishing such help are not able to bear their full share or even any part of the expense, so that the poorest districts may freely apply for an evangelistic labourer, and every effort will be made to comply with their request.

V.—EVANGELISTIC DEPUTIES.

Deputies were sent forth during the last summer and autumn to the following places:—

Dundee, Chalmers' Church.	Peterhead.	Bo'ness.
Wishaw.	Harthill.	Oakley.
Motherwell.	Addiewell.	Forfar, East Church.
Coatbridge, Baillieston, Whifflet, etc.		

Twenty ministers gave their services to the Committee. In some districts arrangements were made by local parties for carrying on such evangelistic work, help being given in the matter of expense. Journals were kept by the deputies, and they contain not a few instructive and interesting details. In several of them strong testimony is borne to the value of out-door preaching. The remark also is common that the ministers employed felt much comfort and derived much benefit themselves. A specimen of a single week's labour of one engaged was given in the Missionary Record for February. A quotation of a more general, but most encouraging kind, must here suffice:—"The evangelistic operations now concluded, says the deputy to Chalmers' Church, Dundee, have in results much exceeded our expectations. The unsettled condition of the working population of Dundee just now has proved a great hindrance to the work, especially to any effective visitation; yet notwithstanding this drawback, the meetings have been large, have steadily increased, and the impression has deepened every night. God's own people have been revived; a considerable number have been impressed; and of these, a few have, we trust, been really converted. The hearty sympathy of the minister, the missionary, and of a considerable number of the congregation, has been all that could be desired."

It has been matter of regret that this department of the scheme has not been so fully and satisfactorily prosecuted as it was some years ago. Not a few ministers, whose qualifications for the work are the highest, and whose services the Committee were anxious to secure, have declined the most urgent invitations to engage in it as now conducted, and great difficulty has been experienced, first, in making suitable arrangements, and then in carrying them out with regularity. There have been many disappointments and failures. The necessity of some change has been generally and strongly felt. The proposal to have a number of ordained evangelists, ministers in full standing, entirely devoted to Home Mission effort, was made in certain overtures to last General Assembly,

and the whole subject was remitted by the Supreme Court to this Committee for its best consideration. The result of their deliberations is presented in a separate report, and there a plan is sketched and recommended, which it is believed would prove much more effective than that now in operation, without going anything like the length of the measure suggested in the overtures. Whatever the way in which it may be carried on, this department of the Church's work must not be abandoned or curtailed, and the design of any modification of former methods introduced should be to render it more powerful and productive.

VI.—MINING DISTRICTS MISSION.

This branch of the Home Mission Scheme dates from a very recent period. It was adopted by the Assembly of 1873, and it did not come into anything like full operation until some time afterwards. No one was so largely instrumental in its origination as T. M. Mure, Esq. of Perceton, whose premature death by the lamentable railway accident at Abbots-Ripton has excited such general and deep sorrow. Living in a part of the country where a large mining population is located, he had special opportunities of becoming acquainted with the spiritual wants of this class, and his loving Christian heart was stirred in its behalf. He waited on Dr. Wilson, then convener of the Home Mission Committee, spoke to him earnestly on the subject, and gave him information as to the religious destitution of miners. It was suggested by Dr. Wilson that he should go on gleaning statistics, and endeavouring to raise subscriptions for the purpose, as the Home Mission Fund did not admit of an additional burden. He did both, and was of the greatest service in arousing public attention to the state of matters, and familiarising people's minds with the idea of a special scheme, and of contributions for its support. He has been suddenly called away, but in this, and other ways, though dead, he yet speaketh.

The original proposal was to raise £30,000 for the purposes of such a Mission, but only about the half of that sum was actually subscribed. This has rendered it impossible to carry on as extensive operations as were once contemplated, but still a good deal has been done, and with very gratifying results. The nature of the work in its various departments will appear from the following statement:—

1. *Iron Churches*.—Of these there are five, and they have been planted at—

Bank, New Cumnock.	Whifflet.	Addiewell.
Baillieston.	Newton-Grange.	

The one at Addiewell was the gift of the Barclay congregation, Edinburgh, and that at Baillieston was presented by the Sabbath-school children of the Church. The others were erected by the Committee, and at their expense. The work in connection with them all is prospering. At Bank a considerable congregation has been gathered, which is applying to this Assembly for sanction. Baillieston is already a ministerial charge, and, under Mr. White, recently settled, it is growing up into strength and extending its influence in the district. Much spiritual fruit has there been reaped. Newton-Grange is making most hopeful progress, as will afterwards appear, and the same may be said of the other two, Whifflet and Addiewell.

2. *Churches*.—Grants at the rate of 10s. per sitting, and amounting in all to nearly £1100, have been made to aid in the erection of new permanent churches at—

Coatbridge,

Wishaw,

Greengairs,

and a sum of upwards of £250 has been voted to assist in the enlargement and improvement of the previously-existing churches at—

Harthill, Shotta, and Kelty.

Some of these congregations owe their origin to this scheme, and had it effected nothing more than planting a faithful ministry, with all needful appliances, in places like Greengairs and Wishaw, it would have done a work worthy of all the labour and expense incurred. Not only is the progress very satisfactory as regards numbers and finances, but there is every reason to believe that many souls have been brought into the kingdom. Bellshill is now applying for a similar grant, and other demands of a like kind will soon be made on the funds of the Committee.

3. *Manse*s.—Grants of £100 have been made to aid in the building of manse at—

Lassodie.

Forth and Wilsontown.

Hillhead, near Glasgow.

Gorebridge.

While resolved to devote no more of their funds to this purpose than was absolutely necessary, the Committee felt that these cases were all of a most pressing kind, and that without suitable houses, which could not be otherwise obtained, the ministers were not in a position to discharge their spiritual duties with comfort and efficiency. Gorebridge may be taken as an example. In pleading for help the Deacons' Court say, and their statement is thoroughly corroborated:—

“The district in the centre of which their church is planted is a mining one, with a population of nearly 2500 people, one-half of whom, it is calculated, live in total neglect of the ordinances of religion. The congregation consists exclusively of the labouring classes, and has largely increased under the efforts of our present minister, Mr. Macalpine, there being no fewer than 90 added to the membership within the past two years. Since his settlement among us two years ago, he has been subjected to many and great inconveniences, which he has patiently borne. The house which he rents is *small, damp, exposed*, and quite unfit for a minister's residence; and there being no suitable house in the locality, a manse becomes a pressing and absolute necessity. The minimum sum required is £800, of which one-half has been obtained, and in order to secure the other half, the congregation, having been since canvassed and done their very utmost, are under the necessity of appealing for aid.”

4. *Halls*.—Grants amounting to about £150 have been voted by the Western Committee to assist in the erection of halls for mission purposes at—

Cleland, and Tollcross,

where great need was shown to exist for such accommodation.

5. *Ministers*.—The scheme from its commencement was meant, among other objects, to supplement the stipends of the ministers of new charges in the mining districts where the congregations were poor and unable to provide suitable incomes. Grants have been made for two or three years to the ministers of the following charges:—

Greengairs.
West Calder.

Crofthead.
Baillieston.

Wishaw.

6. *Missionaries.*—Grants have been given for the support of missionaries in whole or in addition to the ordinary allowances from the Home Mission funds at the following places :—

Old Cumnock.	Cockpen.	Newton-Grange.
Portobello, for Niddrie.	Muirkirk.	Addiewell.
Tranent.	Braehead.	Gorebridge.
Whifflet.	Chryston.	East Wemyss.
Bank, New Cumnock.	Cleland.	Burnbank, Hamilton.

Details of the work at these places might be presented, but one specimen must suffice. Newton-Grange has been already referred to, and we here give a portion of the annual Report by a Committee of the Session of Dalkeith congregation—

“In presenting their Report for the past year, the Committee feel that they have much reason for thankfulness and encouragement.”

“1. Mr. Burley states that the *Iron Church*, holding over 200, may be said to have been filled every Sabbath evening (except a few nights in the height of summer) at the ordinary service at 6.30. It has repeatedly been crowded, as members of the Committee present can testify; and the amount of interest, and often solemnity, manifest in the congregation has been most encouraging. At the request of a number of the people themselves, and after holding a conference with them on the subject, at which there was a very hearty and unanimous expression of opinion, it was agreed to have in addition a forenoon service. This was begun on the first Sabbath of January, at 11.30. The attendance—although, as was to be expected, much smaller than in the evening—has been hopeful, and up to the present date (January 31st), appears to be steadily increasing.

“2. A series of evangelistic meetings was held in November, conducted by the Rev. D. Barnetson, of Roslin, and a respected elder of the Church, James Balfour, Esq., W.S., who came out night after night for more than a week from Edinburgh, refusing all recompense but what he found in the work itself. To both of these gentlemen the Committee feel their warmest thanks are due. A manifest blessing, as formerly, accompanied these special services.

“3. The service for the young every Sabbath forenoon in Iron Church has maintained an average attendance throughout the year of about 100. Ten teachers from district, including superintendent. This now (January 1876) turned into regular Sabbath-school, meeting from 10 to 11.

“4. Bible classes for young men and women. Mr. Burley reports average attendance twenty-five to thirty, mostly young men.

“5. Weekly prayer-meeting on Wednesday evenings, well attended. Several belonging to district take part in prayer.

“6. Mothers' meeting begun last spring, on Tuesday afternoons, by Mrs. Robert Mushet, Glenarch, has been continued weekly. Attendance and interest encouraging. Mrs. Mushet's kindness seems greatly appreciated in district. Between thirty and forty on roll.

“7. Cottage meetings held fortnightly in Easthouses, and from time to time in other parts of district.

“8. Regular house-to-house visitation.

“The Committee have much pleasure in stating that eight from Newton-Grange have been received into the fellowship of the Church during the past year, seven of these for the first time, and four after baptism before the Session. They are not aware that more than one from that district have been added to the Church previously within at least the last ten years. Others, regarding whom we entertain good hopes, have been counselled to wait for further instruction and establishment in the faith.

“As to material progress, the Treasurer's statement shows that the Church-door collections averaged between 6s. and 7s. a night through the past

year. This is now increased by the collection at the morning service. The purchase and fitting-up of a handsome stove for the Church, enlargement of pulpit, expense of social meetings, etc., have been entirely defrayed by the people themselves. The contributions of the Sabbath-school children for missions form a hopeful feature in the work. Taking all the circumstances into account, the Committee hold that these facts prove a gratifying amount of Christian liberality, called forth or stimulated by means of the Iron Church.

"In the evident blessing which has hitherto rested on the work, the Committee recognise the answer to much prayer. They would earnestly repeat the request with which their last Report closed, 'that all friends into whose hands this may come, would remember the work and the workers at Newton-Grange in secret and family prayer.' 'It is God that giveth the increase.' 'Except the Lord build the house, they labour in vain that build it.'

"D. D. BANNERMAN, *Convener*.

"*January 31st 1876.*"

There are many wide fields not yet overtaken. The Committee mean to extend the work as suitable opportunities occur, and as the funds placed at their disposal will admit. It is hoped that the friends of this Mission will see that a good deal has been effected, and that the special effort made has been justified by the results.

VII.—SPECIAL GRANTS.

These amount to nearly £400 a year. They are made to meet peculiar cases, and are for the most part of a tentative and temporary nature. Three of them are given to places in Orkney and Shetland, where there are great and special difficulties experienced in supplying the spiritual necessities of certain localities by reason of their remoteness and isolation. It is not needful to enter here into lengthened details which would be required for the explanation and vindication of these several grants, each of which has its own peculiarities, but it may be confidently stated, that, in every instance, the Committee were satisfied that a real want existed which did not admit of being met effectually by any other means. Doubtless some of the missions will open into permanent stations, and ultimately even into ministerial charges. Already, two of them are urging their claims to occupy this higher position.

There is a grant of an exceptional kind, namely, one of £50, to aid in support of the mission of Mr. C. S. Inglis, whose entire time is spent in the work of promoting Sabbath-schools, and otherwise largely in sustaining and extending the interest in these schools. Mr. Inglis has very high qualifications for discharging this duty, and much good, it is believed, has resulted from his devoted labours. It is gratifying to add that a friend of the cause has generously contributed to the funds of the Committee a sum equal to the amount of the grant. A short account of the work carried on by Mr. Inglis, in its bearing on Free Church Schools, will be found in the Appendix.

Such is a brief review of the Committee's work for the bygone year. A large and varied agency is in operation. Continued and increased liberality is required to sustain it, not to speak of extending it, as new fields open, which they are constantly doing. Thankfulness for the past should combine with a sense of present necessities to stimulate office-bearers and members of the Church to make still greater efforts in the

future. And, remembering that all gracious issues depend on the blessing of God, let much prayer ascend from believing hearts for the outpouring of the Spirit, that all the instrumentalities employed may be attended with divine power, and made productive of saving results. What a stimulus should there be in the assurance "that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

JOHN ADAM, *Secretary.*

I.—ACCOUNTS.

CHARGE.

I. Balance of last Account ending 31st March 1875, . .	£5,899	6	6
Consisting of Balance of Ordinary Fund, £4,361	7	5	
Do. for special purposes, 1,537	19	1	
	<u>£5,899</u>	<u>6</u>	<u>6</u>
II. Contributions during the year—			
1. Congregational Collections,	£3,474	17	8
2. Mission Stations,	350	0	0
3. Donations,	836	7	10
4. Legacies,	1,149	12	1
Do. to be invested (including £345 of Interest),	4,845	0	0
5. Juvenile Offerings,	222	13	7
6. Interest on Investments,	407	13	0
		<u>11,286</u>	<u>4</u> <u>2</u>
III. Home Evangelization (Biennial Collection)—			
1. Congregational Collections,	£2,580	3	8
2. Donations,	114	12	6
		<u>2,694</u>	<u>16</u> <u>2</u>
IV. Proceeds of Stations from Sustentation Committee for year to 15th March 1876,		1,707	8 2
V. Investment paid up and re-invested,		900	0 0
VI. Chalmers' Endowments—			
1. Interest on Investment,	£138	16	8
2. Price of Property in Glasgow sold, and Rents,	1,887	12	0
3. Interest accrued,	10	13	5
		<u>2,037</u>	<u>2</u> <u>1</u>
VII. Interest accrued,		70	14 8
		<u>£24,595</u>	<u>11</u> <u>9</u>

DISCHARGE.

I. Church Extension Stations—Salaries of Probationers and Catechists,	£2,813	12	10
II. Church Extension Ministerial Charges—Grants in aid of,	1,108	15	0
III. Territorial Operations—			
1. Grants to 22 Ministerial Charges in large Towns,	£2,062	2	8
2. Grants to 8 Stations,	831	0	8
Carry forward,	<u>£2,893</u>	<u>3</u>	<u>4</u> <u>£3,922</u> <u>7</u> <u>10</u>

	Brought forward,	£2,893	3	4	£3,922	7	10
3. Chalmers' Endowments—							
Chalmers' Ch., Glas.,	£27	15	4				
Young Street, do.,	27	15	4				
Broomielaw, do.,	27	15	4				
Lyon Street, do.,	27	15	4				
Maitland, do.,	27	15	4				
				138	16	8	
IV. Students employed as Missionaries,							3,032 0 0
V. Congregational Missions,							1,571 3 4
VI. Evangelistic Deputations,							897 2 4
VII. Pre-Disruption Probationers—Sums paid to them,							241 11 1
VIII. Lay Evangelists,							275 0 0
IX. General Charges,							443 6 4
X. Annual Collection—							198 13 1
1. Printing Notices,				£41	5	0	
2. Postage thereof,				20	12	3	
							61 17 3
XI. Expenses—							
1. Secretary, one year,				£25	0	0	
Do. Rev. Dr. Adam,				507	3	6	
2. Do. do. his outlay,				30	12	8	
3. Clerk,				80	0	0	
4. Postages, etc.,				20	0	0	
5. Printing and Stationery,				30	15	3	
6. Travelling Expenses of Members attending Meetings of Committee,				76	13	1	
							770 4 6
							£11,413 5 9
XII. Sums invested,							6,200 0 0
XIII. Balance in favour of Scheme,				£5,084	0	7	
Do. for Chalmers' Endowments (being price of Property sold),				1,898	5	5	
							6,982 6 0
							£24,595 11 9

NOTES EXPLANATORY OF THE FOREGOING ACCOUNT.

INCOME.

1. The Income under the head of "Contributions during the year" is shown, for the purpose of comparison, in the following Table, exhibiting the Receipts for the last three years:—

	1873-74.	1874-75.	1875-76.
Congregational Collections,	£3,323 17 8	£3,545 7 8	£3,474 17 8
Mission Stations,	550 0 0	505 10 0	350 0 0
Donations,	837 11 2	1,002 5 0	836 7 10
Legacies,	1,282 15 5	2,836 9 7	1,149 12 1
Juvenile Offerings,	211 18 4	226 7 10	222 13 7
Interest on Investments,	48 11 6	127 19 6	407 13 0
	£6,254 14 1	£8,243 19 7	£6,441 4 2
Legacies specially destined,	.....	1,547 19 1	.....
Legacy to be invested, in- cluding £345 of Interest,	.....	.....	4,845 0 0
	£6,254 14 1	£9,791 18 8	£11,286 4 2

2. Leaving out of view Special Legacies, it will be seen that the ordinary Income of 1875-76, amounting to £6441, 4s. 2d., is less by £1800 than that of the preceding year, owing to the unusual amount of Legacies received in 1874-75, and that it exceeds the Income of 1873-74 by £187.

3. But in order to show the INCOME available to meet the ordinary Expenditure, the following additions have to be made to the above sum of	£6441	4	2
Interest on Legacy to be invested, received in 1876,	345	0	0
One half of Biennial Collection for "Home Evangelisation,"	1347	8	1
Interest accrued on account,	70	14	8
	<hr/>		
Sum,	£8204	6	11
Deduct proceeds of "Mission Stations" which are returned to these Stations,	350	0	0
	<hr/>		
Leaving of available Income for the year,	£7,854	6	11

4. The Biennial Collection amounts, with Donations, to £2694, 16s. 2d. On the previous occasion it amounted to £2634, 15s. 4d.

EXPENDITURE.

Branches I. and II.—Taking the first two Branches of Discharge together, it appears that the sum expended on *Church Extension Stations* and *Ministerial Charges* is less by £332 than the amount of the previous year.

Branch III.—The amount expended on Territorial operations differs very little from the amount of the preceding year.

<i>Branches IV. and V.</i> —Taking the two Branches together, the amount expended this year on <i>Student Missionaries</i> and on <i>Congregational Missions</i> ,	£2468
Exceeds the amount of the preceding year,	2012
	<hr/>
By	£456

The increased amount on *Student Missions*, and diminished amount on *Congregational Missions*, are to be ascribed to the operation of the new regulations applicable to the former. The rapid growth of these two branches of the Committee's Expenditure in the last seven years may be shown as follows:—

	Students.	Congregational Missions.	Total
1869-70,	£389 6 8	£543 1 8	£932 8 4
1870-71,	443 6 8	718 15 4	1162 2 0
1871-72,	347 5 6	903 9 0	1240 14 6
1872-73,	446 17 4	997 2 4	1443 19 8
1873-74,	453 2 6	1140 16 8	1593 19 2
1874-75,	882 0 6	1130 18 4	2012 18 10
1875-76,	1571 3 4	897 2 4	2468 5 8

Special attention was directed in last year's Report to the increased expenditure on these two Branches of Missions. The Committee having ceased to admit any more grants, the expenditure may be held as having reached its *maximum*, but the question remains, whether it does not exceed the due proportion of the Income of the Committee which ought to go to these objects, and whether, in particular, the large amount expended on "Students' Missions" is really beneficially expended, looking to the objects and purposes of the Home Mission Scheme.

The remaining Branches of the Discharge do not appear to call for special remark.

The TOTAL EXPENDITURE for this year, as shown in the Accounts, leaving out of view those sums which appear on both sides of the Account, amounts to	£9,217	0	11
The TOTAL INCOME, as shown above, is	7,854	6	11
EXCESS OF EXPENDITURE,	£1,362	14	0

The *general results* of the year's Account may be shown in another way as follows :—

The balance of Ordinary Fund in hand at 31st March 1875 was	£4361	7	5
Add part of sum destined for Special Purposes, which has now been thrown into the Ordinary Fund,	737	19	1
Balance at 31st March 1875,	£5099	6	6
The balance at 31st March 1876 is	£5084	0	7
But this includes one-half of the Biennial, which belongs to the Income of next year, 1347 8 1			
	£3736	12	6

Hence it follows that the Committee has expended not only the whole Income of the year available for ordinary Expenditure, but has further encroached upon and expended the balance accumulated from the Extra Income of previous years to the extent of £1362, 14s.

It is plain from this statement that the present rate of Expenditure very much exceeds the Income of the Committee, and that it will not suffice, in order to bring matters right, that the Committee shall merely close their door, as far as they can, against new applications. They can only do this to a limited extent. It has always been held that new charges, when sanctioned by the Assembly and appointed to receive aid from this Committee, are entitled, as a matter of course, to be admitted to grants; and for a number of years the addition from this cause to the Committee's liabilities has very much exceeded the relief arising from the current reduction of grants in terms of the rules. It appears, therefore, to be absolutely necessary that the Committee shall set about a thorough investigation of their engagements and liabilities, with a view to reducing them within limits commensurate with the funds at their disposal.

It is important to take special notice that the "*balance in favour of the scheme*" at the close of the year's account, £5084, 0s. 7d., embraces the following particulars, viz. :—

1. Legacy, specially destined for Home Missionary purposes in Edinburgh,	£737	19	1
2. Half of Biennial Collection, which properly forms part of next year's Income,	1347	8	1
3. Balance of ordinary fund,	2998	13	5
	£5084	0	7

ABSTRACT OF EXPENDITURE ON MISSION STATIONS AND MINISTERIAL CHARGES.

ABSTRACT.

I. MISSION STATIONS—	No. at close of year.	Expenditure.
1. Church Extension,	32	£2813 12 10
2. Territorial,	5	831 0 8
Total of these two classes; the payments embracing both the Committee's grants, and the sums remitted by the Stations to the Sustentation Fund, and returned to them,	37	£3644 13 6
Carry forward, 37		£3644 13 6

Brought forward,	37	£3644 13 6
Deduct amount of the sums remitted from Stations, as shown in the Charge, viz. :—		
Through the Sustentation Fund, £1707 8 2		
Through General Treasurer for Home Mission,	350 0 0	
		<u>2057 8 2</u>
Remains net Expenditure by Committee,		£1587 5 4

II. MINISTERIAL CHARGES—

1. Church Extension,	38	£1108 15 0
2. Territorial,	21	2062 2 8
These sums embrace only the Committee's grants, the contributions being received and returned through the Sustentation Fund, without passing through the accounts of the Committee. —		
Number of Stations and Charges,	96	
Total Expenditure of the Committee's Funds towards Church Extension,		<u>£4758 3 0</u>

Note.—No deduction has been made here of the amount contributed through the *general collection* to the funds of the Home Mission by the above stations and charges, the same being included in the aggregate of congregational collections.

MINERS' FUND—EASTERN DIVISION.

CHARGE.

I. Balance of last account at 31st March 1875,	£2354 11 3
II. Subscriptions and Donations received during the past year,	609 13 5
III. Interest on Bank account for year,	25 1 9
	<u>£2989 6 5</u>

DISCHARGE.

I. Grants for Buildings—	
Harthill, for enlargement of Church,	£100 0 0
II. Grants for Agents' Salaries—	
1. Cockpen,	£20 0 0
2. Addiewell,	28 10 0
3. Newton-Grange, £40, less received from station, £10,	30 0 0
4. Crofthead,	35 0 0
5. East Wemyss,	40 0 0
6. Niddrie Mission,	20 0 0
7. West Calder,	30 0 0
8. Tranent,	11 13 4
9. Gorebridge,	13 6 8
10. Lahore and Capeldrae,	5 0 0
	<u>233 10 0</u>
Amount of Discharge,	£333 10 0
Amount of Charge,	2989 6 5
Balance in favour of Fund,	<u>£2655 16 5</u>

MINERS' MISSION—WESTERN DIVISION.

Total amount subscribed,	£9345 0 0
Amount paid to this date,	£3642 19 0
Interest,	85 0 9
	<u>£3727 19 9</u>

Grants paid :—

Chryston,	£12 10 0
Cleland,	60 0 0
Whifflet,	518 0 0
Do. for Missionary,	39 10 0
Wishaw,	200 0 0
Do. for Missionary,	60 0 0
Coatbridge,	185 0 0
New Cumnock,	350 0 0
Do., for Missionary,	16 13 4
Greengairs,	232 0 0
Do., for Missionary,	30 0 0
Braehead,	49 3 4
Hurlford,	30 0 0
Muirkirk,	35 0 0
Cumnock,	15 0 0
Hall Rent,	1 5 0
	<u>1834 1 8</u>
Balance in Bank,	<u>£1893 18 1</u>

Grants unpaid—

Wishaw,	£200 0 0
Coatbridge,	190 0 0
Greengairs,	10 0 0
Ballieston,	40 0 0
Bellahill,	30 0 0
Shotts,	106 0 0
New Cumnock,	23 6 8
	<u>£599 6 8</u>

II. GRANTS.

No. 1.—MISSION STATIONS.

Names of Stations.	Presbyteries.	Amount of Grant.	Population of District.	Attendance.	Number of Communicants.	Church or not.
1. Addiewell, .	Linlithgow, .	£30 0 0	2000	70 to 80	70	Yes.
2. Airth, .	Stirling, .	40 0 0	1200	65	60	Yes.
3. Balfron, .	Dumbarton, .	30 0 0	1500	20 to 90	...	No.
4. Bank, Cumnock, .	Ayr, .	40 0 0	2000	200	67	Yes.
5. Birnie Mission, .	Elgin, .	40 0 0	...	...	...	...
6. Blackridge, .	Linlithgow, .	30 0 0	300	...	60	Yes.
7. Braehead, .	Hamilton, .	40 0 0	2000	85	...	...
8. Cambusbarron, .	Stirling, .	40 0 0	1350	130 to 150	133	No.
9. Cleland, .	Hamilton, .	40 0 0	2100	75	61	No.
10. Durrisdeer, .	Penpont, .	30 0 0	1189	40 to 80	45	Yes.
11. Eaglesham, .	Glasgow, .	40 0 0	1800	90 to 200	75	Yes.
12. Fordyce, .	Fordyce, .	40 0 0	1350	170	100	Yes.
13. Gargunnoch, .	Stirling, .	50 0 0	700	70 to 140	75	Yes.
14. Haddington— Knox's, .	Haddington and Dunbar, .	40 0 0	4000	55	54	Yes.
15. Inkerman, .	Paisley, .	40 0 0	1800	25 to 40	...	...
16. Kelty, .	Kinross, .	40 0 0	1600	160	121	Yes.
17. Lochgoilhead, .	Dunoon, etc., .	40 0 0	250	30 to 130	20	Yes.
18. Muiravon, .	Linlithgow, .	35 0 0	1800	120	143	Yes.
19. Newbyth, .	Turriff, .	40 0 0	2400	60 to 90	90	Yes.
20. Newluce, .	Stranraer, .	40 0 0	650	50	54	Yes.
21. Newton-Grange, .	Dalkeith, .	40 0 0	2000	160	...	Yes.
22. Nitshill, .	Paisley, .	40 0 0	1000	100 to 150	75	No.
23. Quarff and Burra, .	Shetland, .	.....	...	...	...	...
24. Robertson, .	Selkirk, .	30 0 0	593	30 to 50	40	Yes.
25. Rothesay Mission, .	Dunoon, etc., .	20 0 0	...	...	...	...
26. Sanday, .	Orkney, .	30 0 0	...	...	...	Yes.
27. Sandness, .	Shetland, .	.....	...	...	...	...
28. Shettleston, .	Glasgow, .	40 0 0	6000	140 to 250	110	Yes.
29. Torrance, .	Glasgow, .	40 0 0	700	80 to 90	50	Yes.
30. West Yell, .	Shetland, .	.....	...	...	...	Yes.
31. Wardie & Granton, .	Edinburgh, .	40 0 0	2000	200 to 300	61	Yes.
32. Whifflet, .	Hamilton, .	40 0 0	220	180 to 220	108	Yes.

**No. 2.—CHURCH EXTENSION CHARGES drawing Grants under
the Regulations applicable thereto.**

Congregation.	Presbytery.	Minister.	Amount of Grant, 1875-76.
1. Alford, . .	Alford,	W. G. Brander, . .	£16 5 0
2. Auchterless, . .	Turriff,	A. J. Chrystal, . .	28 15 0
3. Baillieston, . .	Hamilton,	John White,	40 0 0
4. Bellshill,	Do.,	Wm. Macdonald, . .	40 0 0
5. Buckhaven,	Kirkcaldy,	Wm. M'Ghie,	38 0 0
6. Campsie,	Glasgow,	James Dewar,	30 0 0
7. Cowdenbeath, . .	Kinross,	A. Anderson,	40 0 0
8. Crofthead,	Linlithgow,	John Russell,	35 0 0
9. Crossford,	Lanark,	J. Matthewson,	30 0 0
10. Culross,	Dunfermline,	John Jenkins,	30 0 0
11. Dalton,	Dumfries,	David Paton,	25 0 0
12. Dunroessness, . .	Shetland,	Alex. Martin,	40 0 0
13. Durris,	Aberdeen,	John Hendry,	16 5 0
14. Fetter,	Shetland,	J. J. Smith,	40 0 0
15. Forth & Wilson- town,	Lanark,	J. Bain,	28 15 0
16. Galatoun,	Kirkcaldy,	A. D. Donaldson, . .	40 0 0
17. Greengairs,	Hamilton,	A. S. Houston,	40 0 0
18. Harthill,	Linlithgow,	A. C. Henderson, . .	21 5 0
19. Holm,	Orkney,	D. M'Neill,	22 10 0
20. Kirkmichael, . .	Lockerbie,	John Geddes,	36 5 0
21. Lassodie,	Kinross,	James Clark,	40 0 0
22. Longformacus, . .	Dunse, etc.,	G. Taylor,	26 5 0
23. Monifieth, South,	Dundee,	R. M'Gregor,	20 0 0
24. Neilston,	Paisley,	A. Ferguson,	40 0 0
25. New Aberdour, . .	Deer,	W. M'Robbie,	40 0 0
26. Ormiston,	Dalkeith,	James Brodie,	40 0 0
27. Portknockie, . .	Fordyce,	F. Harper,	40 0 0
28. Port-William, . .	Wigtown,	James Thomson,	40 0 0
29. Sandbank,	Dunoon, etc.,	J. Headrick,	12 10 0
30. Slains,	Ellon,	G. Manson,	40 0 0
31. South Kingarth, . .	Dunoon, etc.,	W. Meiklejohn,	33 15 0
32. South Ronaldshay,	Orkney,		40 0 0
33. Strathblane,	Dumbarton,	Thomas Robertson, . .	28 15 0
34. Tollcross,	Glasgow,	J. Drysdale,	30 0 0
35. Torry,	Aberdeen,	W. Innes,	40 0 0
36. Weisdale,	Shetland,	A. Macdonald,	40 0 0
37. West Calder,	Linlithgow,	D. Taylor,	24 11 8
38. Wishaw,	Hamilton,	D. Brunton,	40 0 0

No. 3.—TERRITORIAL MISSIONS—NON-MINISTERIAL.

Name of Mission.	Amount of Grant and Contributions, 1874-75.	Amount of Grant and Contributions, 1875-76.
1. Dundee, Dura Street,	£120 0 0	£160 0 0
2. „ Wilson Territorial,	174 4 9	187 6 8
3. Edinburgh, Tolbooth,	80 0 0	80 0 0
4. Glasgow, Oatland, . . . . .	.....	94 0 0
5. „ St. Matthew's,	162 11 1	160 0 0

No. 4.—TERRITORIAL CHARGES—MINISTERIAL.

Names of Charges.	Ministers.	Grants, 1874-75.	Grants, 1875-76.
1. Glasgow, M'Donald,		£42 10 0	£20 0 0
2. Inverness, West,	Duncan Colvin,	65 0 0	55 0 0
3. Glasgow, Cowcaddens,	Gabriel Kerr,	57 10 0	47 10 0
4. Aberdeen, Rutherford,	Alex. Yule,	70 0 0	60 0 0
5. Hawick, West Port,	Robert Fordyce,	90 0 0	80 0 0
6. Glasgow, Sighthill,	George Hanson,	100 0 0	90 0 0
7. Dundee, Bonnet Hill,	James A. Simpson,	100 0 0	100 0 0
8. Aberdeen, Greyfriars,	H. Fitzpatrick,	100 0 0	95 0 0
9. Stirling, Marykirk,	Chas. Wedderburn,	100 0 0	97 10 0
10. Glasgow, Cunningham,	Alex. Andrew,	200 0 0	200 0 0
11. Peterhead, Territorial,	Alex. Bisset,	80 0 0	100 0 0
12. Edinburgh, Fountainbridge,	R. M. Massie,	80 0 0	100 0 0
13. Glasgow, Candlish Memorial,	James Stuart,	200 0 0	200 0 0
14. Greenock, Mount Park,	G. A. Marshall,	50 0 0	100 0 0
15. Glasgow, London Road,	Peter M'Lauchlan,	75 0 0	100 0 0
16. „ Whiteinch,	G. W. Cumming,	50 0 0	100 0 0
17. „ Blochairn,	Robert Murdoch,	80 0 0	95 0 0
18. „ Rose St. Territorial,	William Tullo,	50 0 0	200 0 0
19. „ Fairbairn Church,	Gilbert Laurie, . . . . .	.....	116 13 4
20. „ North Woodside,	D. R. Kilpatrick, . . . . .	.....	.....
21. „ Paisley Road,	J. Riddell, . . . . .	.....	75 0 0

No. 5.—LIST OF CONGREGATIONS CARRYING ON MISSIONARY WORK
where a New Charge is not contemplated.

1. *Where Students are Employed.*

1. Aberdeen, Melville.	27. Elgin, South Church.
2. „ Trinity.	28. Glasgow, Anderston.
3. „ Union.	29. „ Barony.
4. „ Rutherford.	30. „ Bridgeton.
5. „ Students' Association, 2 Grants.	31. „ Bell Street, Calton.
6. Cromdale.	32. „ Candlish Memorial.
7. Edinburgh, Chalmers' Territorial.	33. „ College Church.
8. „ Fountainbridge.	34. „ Cowcaddens.
9. „ Greyfriars'.	35. „ Kelvinside.
10. „ Holyrood.	36. „ Lyon Street.
11. „ John Knox's.	37. „ Oatlands Territorial.
12. „ Lady Glenorchy's.	38. „ Paisley Road.
13. „ Pilrig, 2 Grants.	39. „ St. Enoch's.
14. „ Roseburn.	40. „ St. George's.
15. „ St. Bernard's.	41. „ St. John's.
16. „ St. Cuthbert's.	42. „ St. Mark's.
17. „ St. John's.	43. „ Trinity.
18. „ St. Mary's.	44. „ Union.
19. „ St. Peter's.	45. „ Wynd.
20. „ St. Stephen's.	46. Govan, St. Mary's, 2 Grants.
21. „ Stockbridge.	47. Partick.
22. Keith.	48. Inverurie.
23. Leith, North Church.	49. Kilwinning.
24. „ South.	50. New Marnoch.
25. „ St. John's.	51. Paisley, Martyrs'.
26. „ St. Ninian's.	52. Perth, St. Leonard's.

2. *Where Probationers or Catechists are Employed.*

1. Arbroath, Ladyloan.	17. Glasgow, Bridgegate, 2 Grants.
2. Blairgowrie, for Bridge of Cally.	18. „ Finnieston.
3. Carnbee, for Bonerbo.	19. „ Maitland.
4. Chryston.	20. „ Wellpark.
5. Cockpen.	21. „ Young Street.
6. Crieff.	22. Partick, High Church.
7. Dumfries, Territorial.	23. Rutherglen.
8. Dundee, St. Peter's.	24. Greenock, St. Andrew's.
9. Edinburgh, Dean.	25. „ Middle Church.
10. „ High Church.	26. Hamilton, Burnbank.
11. „ St. David's.	27. Muirkirk.
12. „ St. Paul's.	28. Paisley, High Church.
13. Elgin, High Church.	29. „ Middle Church.
14. Forfar, First Charge.	30. „ St. George's.
15. Glasgow, Augustine.	31. Portobello, for Niddrie.
16. „ Broomielaw.	32. Strathkinnes, for Duraden.

No. 6.—SPECIAL GRANTS.

1. Bourtriebush.	6. Shetland, for Evangelist.
2. Gorebridge.	7. Tranent.
3. New Lanark.	8. Unst, for Assistant.
4. North Queensferry.	9. Westray.
5. Huntly.	

No. 7.—MINERS' FUND.

	<i>Eastern Division.</i>	<i>Western Division.</i>
1. Cumnock, for Lay Missionary's Salary,		£10 0 0
2. Greengairs,		30 0 0
3. Cockpen,	£20 0 0	.....
4. Newton-Grange,	40 0 0	.....
5. Portobello, for Niddrie,	20 0 0	.....
6. Muirkirk, . . . . .	.....	15 0 0
7. Addiewell,	30 0 0	.....
8. Tranent,	20 0 0	.....
9. Braehead, . . . . .	.....	20 0 0
10. Gorebridge,	20 0 0	.....
11. Whifflet, . . . . .	.....	40 0 0
12. Crofthead,	35 0 0	.....
13. Wishaw, . . . . .	.....	40 0 0
14. Chryston, . . . . .	.....	20 0 0
15. East Wemyss,	20 0 0	.....
16. West Calder,	30 0 0	.....
17. Bank, Cumnock, . . . . .	.....	40 0 0
18. Cleland, . . . . .	.....	40 0 0

III. EVANGELISTS.

I. *Their Services.*—The following brief directions having been prepared and sanctioned, are issued for the information and guidance of parties who wish the services of the Committee's lay evangelists :—

“1. As the Home Mission Committee has but a limited sum at its command for the employment of evangelists, congregations applying for their services are expected to contribute toward their support a minimum sum of £4 per month, that being nearly equivalent to the half of their salary.

“2. Local parties are not under any obligations to provide board or lodgings for the evangelists, but they are expected to assist them in obtaining needed accommodation, and otherwise to show them attention and kindness.

“3. It devolves on local parties to make all necessary and suitable arrangements for the labours of the evangelists : as by securing proper places for holding meetings, assisting in the work of house to house visitation, and using their best efforts to bring out the people to the services.

“4. It is considered of great consequence that ministers and office-bearers should actively co-operate with the evangelists by intimating, and, when in their power, attending the meetings and taking part in conducting them.

“5. Evangelists are not to be employed in filling the pulpits of ministers at the regular diets of worship, or otherwise taking the place of ministers, but are to devote themselves strictly to evangelistic and mission work, and that as much as possible among those not reached by the ordinary agencies in operation.

“6. The evangelists are to labour in the way of holding religious meetings, visiting the people in their houses, distributing tracts, and otherwise as circumstances may require and experience warrant.”

II. *Their Salaries.*—The Committee agree that these shall be fixed as follows, that payment shall be made accordingly :—At the rate of £90 for the first year, of £100 for the next three years, of £110 for the following three, and at the end of the seven years a maximum salary of £120 shall be given.

IV.—MEMORANDUM OF SABBATH SCHOOL VISITATION.

The places and districts visited during the past year, in connection with the Free Church of Scotland Sabbath-schools, are as follows:—

Alloa.	Glasgow.	Muthill.
Aberdeen.	Gourock.	Methven.
Bishopbriggs.	Half Morton.	Madderty.
Brechin.	Inverurie.	Moffat.
Bridge of Earn.	Johnstone.	Oban.
Baillieston.	Kilarrow.	Perth.
Bowmore.	Kennoway.	Port Ellen.
Bridge of Weir.	Kilmallie.	Port Charlotte.
Crieff.	Kentallen.	Portmahaven.
Canonbie.	Lochwinnoch.	Port Appin.
Cuilchenna.	Langholm.	Peebles.
Dyce.	Loch Ghruinort.	Skene.
Errol.	Lennoxtown.	Scone.
Fort-William.	Maryhill.	Stonehaven.
Glencoe.	Milngavie.	

About 170 lectures and addresses of various kinds in connection with religious instruction have been given to Congregations, Teachers, and Sabbath-schools.

With the exception of the large towns, such as Glasgow, Aberdeen, etc., nearly every Sabbath-school and Bible Class has been visited in the places above-mentioned, and the initial steps taken in many cases for the institution of infant and senior classes where they were wanting.

Also a number of prolonged interviews have been held with Office-bearers, in order to aid them in plans for new church halls, or remodelling those already in existence.

CHARLES S. INGLIS.

1st May 1876.

Free Church of Scotland.

SPECIAL REPORT

OF

THE HOME MISSION COMMITTEE

WITH REFERENCE TO

Labourers in the Home Mission Field.

MAY 1876.

THE last General Assembly having taken up the overtures regarding Labourers in the Home Mission field, agreed to remit these overtures to the Home Mission Committee, with instructions to consider fully the subject of them, and to report to next Assembly. The Committee, in discharge of the duty thus devolved on them, have, by Sub-Committee and otherwise, given the matter their best attention, and now unanimously report as follows:—

The Home Mission Committee are not prepared to recommend the institution of a class of ordained Home Missionaries, as certain of the overtures urge the duty of doing. To say nothing of the doubts which may not unreasonably be entertained as to the Scriptural warrant for such an order of officers in ordinary circumstances, there are strong practical reasons for questioning the propriety of adopting any such course.

The first and most important consideration is that the plan may not be the best suited to secure the end in view, for the Committee believe that there is no better school in which to acquire fitness for evangelistic effort than the stated work of the Ministry, and that in the long-run, and as regards the great majority of cases, the one would suffer deeply by being dissociated from the other. They greatly fear that the effect of the separation would be a loss of power both as regards the discharge of pastoral duty, and the prosecution of mission work. It is not doubted

that God may from time to time raise up men pre-eminently qualified and clearly marked out for this department of service, and that it may be the duty of the Church to take advantage of them in some such way as that suggested in the overture. But, while admitting this most fully, and always reserving the right to act as special circumstances may call for, it is obvious that the ordinary course of procedure must be regulated by the ordinary condition of matters.

In addition to this there is the obvious and serious difficulty of providing adequate support for a class of men with full ministerial status, thus specially and permanently employed. But as to this the Committee do not insist, as were the way clear otherwise, means might be found of surmounting the obstacle in question.

On these grounds, then, the Committee are not favourable to so great a change, but they are persuaded that some change is indispensable. Our summer Deputies, while rendering good service, do not meet the necessities of the case, and, indeed, the scheme for their employment has worked far from satisfactorily of late. Many of the best ministers have recently not responded to the call, and there have been endless withdrawals and disappointments. The Lay Evangelists occupy an important place, and give valuable assistance, but there is a want which they are not qualified, and do not profess to supply. The Committee venture to suggest a plan which they think is free from the objections which apply to that of ordained Home Missionaries, and is fitted to accomplish the end aimed at more safely and satisfactorily. Briefly sketched it is the following :—

Let the Home Mission Committee be instructed to look out each year, say six ministers, pre-eminently qualified by their gifts, tastes, and labours for this department of service, and prepare the way by corresponding with them, securing their acquiescence, and submitting their names to the Commission in March. Let the General Assembly formally appoint them to give themselves to such Evangelistic Work for two months in summer or winter, or partly in both, and let it solemnly set them apart to the work in a public manner, and with special exercises at one of its diets; thus sending them forth with the Church's full imprimatur. Let them be appointed to labour not only without congregations where there is a large and necessitous population, as in the great cities, and the mining and manufacturing districts of the country; but also in congregations where their services may be specially desired, or urgently needed. Let all arrangements be made for their employment by the Committee in concert with the Presbyteries within whose bounds, and with the Ministers and Sessions in connection with whose localities or congregations they are to prosecute their labours. Let provision be made for the satisfactory supply of their pulpits, and for bearing all expenses incurred by them in carrying on the work, so that, though not remunerated, they may at all events suffer no loss by responding to the Church's call.

JOHN ADAM, *Secretary.*

Free Church of Scotland.

REPORT OF COMMITTEE

ON

CHURCH EXTENSION BUILDING FUND.

MAY 1876.

THE Committee submit the following report which, with a view to the information of the Church, was laid on the table of the Commission in March :—

The object of this projected Fund is to furnish a reasonable amount of assistance to local parties in the erection of Churches in connection with new Charges. It is hoped that in many cases these parties would be enabled, by means of the assistance thus given, to complete their Churches without being under the necessity of soliciting subscriptions from the larger contributors to this fund. Such private applications are often felt to be disagreeable both by those making them and those to whom they are made, and it is eminently desirable that they should be superseded, so far as possible, by a more satisfactory way of giving and getting help. It may be some inducement to the wealthier members of the Church to support this scheme liberally, that their money will be administered with the utmost care, that every case will be thoroughly investigated, and grants voted only when and to the extent to which they are really required.

1. The Fund is to be distinctively a Church Extension Building Fund, and as such shall be applicable only to Charges and Stations sanctioned at and after the Assembly 1875.

(It is proposed to extend the provisions of the Scheme, so as to include the case of those previously sanctioned Congregations which have not yet been able to get Churches erected.)

2. The Fund shall be administered by a Committee appointed by the General Assembly, in which the Subscribers to the Fund shall be largely represented.

3. The sum proposed to be raised is £100,000; but the Fund shall be held to be constituted when the sum subscribed amounts to £50,000. Parties shall have the option of paying their Subscriptions at once, or in instalments, which may extend over five years.

4. Subscribers shall be permitted to appropriate the whole or a part of their contributions to localities or Congregations in which they are specially interested.

5. The maximum grant shall be £1500; no Grant shall exceed one-fourth of the entire cost; and it shall be payable in the proportion of one-third at laying the foundation-stone, one-third at the roofing in, and one-third at the completion of the building.

6. No Grants shall be made except for Churches where Charges have been sanctioned by the Assembly, or Stations have been set up by Presbyteries, with a view to their becoming at an early period regular Ministerial Charges.

7. No Grants shall be made unless the Plans and Estimates have been submitted to the Committee, and it shall be satisfied that there is no extravagant or unnecessary expense incurred on the one hand, and that the structure is respectable and sufficient on the other.

8. No Grants shall be made but where the Committee is satisfied that a reasonable sum has been raised or subscribed by the local parties, and that the Church will be completed either altogether free from debt, or with such an amount of debt as will not unduly burden the Congregation.

9. Loans may be made for the same purpose either in addition to, or in place of, Grants. The amount of them shall be determined according to circumstances, but in no case shall they exceed £1500, and they shall be repayable within a fixed period not exceeding five years. Interest shall be charged at the rate of $2\frac{1}{2}$ per cent., but when repayment is not made according to agreement, it shall be raised to 6 per cent. The Committee shall obtain, either from members of the Congregation or others acting in its behalf, satisfactory security that the terms on which the loans are given will be fulfilled.

10. All Churches built in connection with this Scheme shall have their Titles completed according to the Model Trust Deed, and where debt exists an obligation shall be taken to have them thus completed.

J. ADAM, *Convener*.

No. IV.

Free Church of Scotland.

HIGHLAND MISSION.

REPORT OF THE COMMITTEE

FOR THE

HIGHLANDS AND ISLANDS.

MAY 1876.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1876.

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FORM OF BEQUEST.*

I leave and bequeath the sum of _____ pounds sterling (*the amount to be stated in words, not figures*) to the Committee for the Management of the HIGHLAND MISSION FUND of the Free Church of Scotland, and I appoint the same to be paid at the first term of Whitsunday or Martinmas after my death, to JOHN MACDONALD, Esq., General Treasurer to the Free Church of Scotland, and his Successors in office, Treasurers aforesaid; and I declare that the discharge of the said JOHN MACDONALD, Esq., or of such Treasurer for the time being, shall be a sufficient discharge to my Executors.

* It is desirable that parties bequeathing legacies for the benefit of the general Home Missions of the Church should know that the Home Mission is not understood to include the Highlands.

REPORT.

ABSTRACT of the INCOME and EXPENDITURE of the COMMITTEE for the year ending 31st March 1876.

CHARGE.

I. Balance of last Account, ending 31st March 1875 :—			
1. On General Fund,	£1010	15	1
2. On Endowment Funds,	262	3	6
	<hr/>		
		£1272	18 7
II. Contributions during the year :—			
1. Congregational Collections,	£3139	8	1
2. Donations,	449	19	7
3. Legacies,	567	13	11
4. Juvenile Offerings,	81	13	3
5. Interest on Investments,	184	10	9
6. Donation from "Four Highlanders" for increasing Stipends of Ministers of Church Extension Charges,	380	4	11
	<hr/>		
		4798	10 6
III. Proceeds of Stations from Sustentation Committee for year to 15th March 1876,			
		474	14 1
IV. Endowment Fund :—			
1. General—			
Donations for Tyree,	£156	8	0
Legacies,	4986	6	0
2. For Kilberry, Investment paid up, etc.,	147	11	11
3. For Shieldag, do., do.,	5	17	5
4. For Glenquoich, do., do.,	0	11	4
5. For Morven, do., do.,	1	10	10
6. For Kilninian, etc., Donations and Interest,	20	10	2
	<hr/>		
		5318	15 8
V. Interest accrued,			
		17	17 11
	<hr/>		
		£12,782	16 9
	<hr/>		

DISCHARGE.

I. Supply of Stations :—			
1. Probationers' Salaries,	£1036	9	8
2. Catechists' Salaries,	1064	3	4
	<hr/>		
		£2100	13 4
	<hr/>		
Carry forward,		£2100	13 4

		Brought forward,	£2100 13 4
II. Expenses of Ministers on Evangelistic Deputations, Tracts, etc.,	.	.	300 6 10
III. Aid to Students :—			
1. Bursaries at Edinburgh,	.	£30 0 0	
Do. at Glasgow,	.	20 0 0	
Do. at Aberdeen,	.	10 0 0	
2. Students,	.	42 0 0	
3. Do., engaged in Missionary Work,	.	242 0 0	
			344 0 0
IV. Grants-in-Aid to Ministers of Church Extension Charges,			457 14 11
V. Endowment Fund :—			
General Fund—			
1. Sum invested,	.	£3850 0 0	
2. For Tyre,	.	1000 0 0	
			4850 0 0
VI. General Charges,	.	.	106 8 1
VII. Biennial Collection,	.	.	31 0 0
VIII. Expenses :—			
1. Clerk,	.	£70 0 0	
2. Postages, etc.,	.	35 0 0	
3. Stationery,	.	5 14 0	
4. Printing Report, etc.,	.	14 10 0	
5. Travelling expenses of Members attending Meetings of Committee,	.	68 9 8	
			193 13 8
IX. Balance in favour of Committee, viz. :—			
On General Fund,	.	£2768 0 9	
On Endowment Fund,	.	338 12 1	
On Kilberry Endowment,	.	172 13 9	
On Shieldag Endowment,	.	13 11 1	
On Glenquoich Endowment	.	38 11 10	
On Morven Endowment,	.	105 1 5	
On Kilninian Endowment,	.	45 9 0	
			3498 19 11
			£12,782 16 9
Collection, 1863,	£3025 9 6	Expenditure, 1863-64,	£3296 16 9
		" 1864-65,	3011 17 3
		Total,	£6308 14 0
Collection, 1865,	£3084 15 9	Expenditure, 1865-66,	£2955 12 4
		" 1866-67,	3007 6 4
		Total,	£5962 18 8
Collection, 1867,	£2902 1 2	Expenditure, 1867-68,	£3350 0 0
		" 1868-69,	3051 1 5
		Total,	£6401 1 5

Collection, 1869,	£2999 16 5	Expenditure, 1869-70,	£3018 1 9
		„ 1870-71,	3107 9 11
		Total,	£6125 11 8
Collection, 1871,	£3102 0 1	Expenditure, 1871-72,	£3053 8 0
		„ 1872-73,	3447 13 1
		Total,	£6501 1 1
Collection, 1873,	£3033 7 10	Expenditure, 1873-74,	£3180 0 0
		„ 1874-75,	3254 16 4
		Total,	£6434 16 4
Collection, 1875,	£3139 8 1	Expenditure, 1875-76,	£3153 11 11

The usual biennial collection for the Committee was made in October last, and the amount collected was fully as large as the sum realised from the collection made in October 1873. It is pleasing to note that the interest of the Church in the Committee's work has not therefore decreased. It is also gratifying to the Committee to find that the proceeds from stations are larger than they had been for several years back. The sum realised this year through the Sustentation Committee is £474, 14s. 1d., being an increase over last year of £91, 6s. 9d. Juvenile offerings—which the Committee note with interest—amount to £81, 13s. 3d., being an increase over the amount received from the same source in 1874 of £12, 13s. 9d. The increase over last year, however, is only 11s. 1d. The difference is not great, but it is on the right side. However small the sums contributed may be, they not only add to the revenue of the Committee in the meantime, but the interest awakened in the minds of the young in this way in connection with this and other missions, will be a lasting boon to the Church, as well as beneficial to the young people themselves. “Train up a child in the way he should go; and when he is old he will not depart from it.” It would be well if the young all over the Church were trained early to give to the cause of Christ.

The returns from the fishing Stations are also in advance of what they were last year from almost all the Stations to which deputies were appointed. Altogether the Committee are glad to be able to report that their revenue is in a flourishing condition. The balance in hand on the General Fund at the close of the financial year was £2768, 0s. 9d., being £87, 6s. 8d. over the balance at the same period two years ago. At the same time the necessary expenditure of the Committee in carrying on their operations will henceforth be greater than formerly. Hitherto the Probationers in their service were paid at the rate of £60 a year, but the increased expense of living, even in the country, rendered this sum yearly more inadequate for their support. The Committee therefore felt that they could not any longer postpone the raising of the Salary of Probationers. They accordingly fixed it at the rate of £70 per annum for one year as an experiment. Taking the average number of Probationers in the direct employment of the Committee for the past five years as a means of

judging the probable additional expense that will be incurred by this increase in their Salaries, it has been calculated that this will be about £200 a year, a serious additional drain on a revenue that depends so largely on the private gifts of friends as your Committee's does. They would call special attention to this matter, in the hope that they may receive contributions sufficient to enable them to carry on their operations with comfort till they benefit from another collection.

Agreeably to the remit of Assembly, the Committee appointed a Board for the Distribution of the Funds for the Highland debts liquidation Scheme. Arrangements were made for ascertaining the amount of debts on the different congregations entitled to benefit by the Scheme, and the collection has been made, but as all the results have not been ascertained, the Board have not been enabled to make their final arrangements in connection with the matter, but these will be made as soon as possible.

SANCTIONED CHARGES.

The settlements that have been made in connection with sanctioned charges during the past year are as follows:—

Congregations.	Presbyteries.	Pastors.
1. Gairloch, . .	Lochcarron, . .	Rev. John Baillie.
2. Lybster, . .	Caithness, . .	" Alex. Lee.
3. Oban, . . .	Lorn, . . .	" John Mackay.
4. Tarbert, . .	Kintyre, . . .	" M. MacQueen.
5. Strathconon, .	Dingwall, . .	" D. Macfarlane.
6. Carloway, . .	Lewis, . . .	" Rodk. M'Rae.
7. Lochs, . . .	Do., . . .	" H. Cameron.
8. Renton, . . .	Dumharton, . .	" James Dempster.
9. North Bute, .	Dunoon and Inverary,	" John T. M'Lean.
10. Dunoon, Gaelic, .	Do.,	" D. M'Nicol.

Seven of these settlements have created an equal number of vacancies, Tarbert, Strathconon, and Carloway being the only places where Probationers were appointed. The following congregations are now without pastors:—

Congregation.	Presbytery.	Congregation.	Presbytery.
1. Poolewe, . .	Lochcarron.	12. Inverness, .	} Inverness.
2. South Uist, .	Skye and Uist.	East, . . .	
3. Port Ellen, .	Islay.	13. Campbeltown,	} Kintyre.
4. Torosay, . .	Mull.	Gaelic, . .	
5. Tyree, . . .	Do.	14. Kilberry, . .	Do.
6. Glenlyon, . .	Breadalbane.	15. Lochranza, .	Do.
7. Strathfillan, .	Do.	16. Whiting Bay,	Do.
8. Nairn, . . .	Nairn.	17. M'Donald Ch.,	Glasgow.
9. Duthil, . . .	Abernethy.	18. Kilfinnan, .	{ Dunoon and
10. Cromdale, .	Abernethy.	19. Ballachulish,	
11. Moy, . . .	Inverness.		Inverary.
			Abertarff.

This exceeds the largest number of vacancies that existed in connection with Gaelic congregations in any one year for the last twenty years. Though, with the exception of the Church Extension charges, these congregations are not embraced directly in the Committee's operations, yet they cannot but feel how important it is that they should be speedily and efficiently supplied with a Gospel ministry.

ASSISTANTS HAVE BEEN EMPLOYED AT—

1. Lawers.	4. Fodderty (in Summer).	7. Ross of Mull.
2. Dornoch.	5. Knockbain.	8. Cawdor.
3. Eddrachillis.	6. Ballachulish.	9. Killin.

CHURCH EXTENSION CHARGES.

Whiting Bay; Dunoon, Gaelic; and Tyree have been added to the list of Church Extension Charges since last Report was given in. A pastor has just been placed over the congregation at Dunoon, and the congregation at Whiting Bay elected one recently.

In the case of Tyree, which last Assembly recommended to their special care, the Committee were enabled to report to the Commission of Assembly in November that the contemplated endowment of £1000 had been completed in behalf of the congregation, and the Commission sanctioned it as a ministerial charge. A church and manse are not yet built, but a site has been fixed upon. Mr. Donald Stewart, missionary, has undertaken to collect funds to aid in meeting the expense of erecting suitable buildings, and the congregation have subscribed according to their ability in money, and they will do more still in labour when the work is commenced. The same deep interest in divine things still exists among the people. The Rev. Mr. Lee of Lybster revisited the Island in September with the view of dispensing the Communion. Heanish was the place fixed upon for meeting on the Sabbath of the Communion as the most central and convenient. At an early hour of the day it was found that the Baptist Chapel, which was placed at their disposal, "could not hold half the people assembled, and they were still gathering from all directions." The services had therefore to be conducted in the open air, near "M'Rae's Knoll," so named in remembrance of a powerful service held there in Disruption days by the Rev. Mr. M'Rae, late of Carloway, and the late Rev. Mr. M'Lean of Stornoway. There was scarcely a meeting held when parties did not remain behind in deep anxiety, desirous of converse about the way of salvation. Mr. Fraser, Coll, reports to the same effect, and later intimation is to the effect that a part of the Island where the people were but little affected during the earlier manifestations of the movement was now deeply moved.

In these circumstances the Committee rejoice in the prospect of a pastor being soon placed over the congregation, and they feel assured that the Assembly and the whole Church will rejoice with them.

**LIST OF CHURCH EXTENSION CHARGES in the HIGHLANDS at 15th March
1876, in ORDER of SANCTION, with DATE of SETTLEMENT.**

Name of Charge.	Presbytery.	Date of Sanction.	Minister.	Date of Settlement.
1. Bowmore, .	Islay, . . .	1859	Rev. A. Macintosh,	March 26, 1874.
†2. Fortingall, .	Breadalbane, .	1860	„ D. M. Connell,	May 20, 1862.
*3. Kilberry and } S. Knapdale }	Kintyre, . .	1862		
†4. Lochfyneside, {	{ Dunoon and } Inveraray, }	1863	„ Jno. Clarke,	Sept. 9, 1867.
*5. South Uist } and Barra, }	Skye and Uist,	1864		
6. Ardrishaig, .	{ Dunoon and } Inveraray, }	1865	„ John Stewart,	June 9, 1868.
7. Glenshiel, .	Lochcarron, .	1865	„ Angus Mackay,	July 1867.
8. Altnaharra, .	Tongue, . .	1869	„ J. S. Mackay,	Sept. 27, 1871.
9. Kilcalmonell,	Kintyre, . .	1870	„ Alex. MacRae,	April 20, 1875.
10. Ardow, } Torloisk, . }	Lorn and Mull,	1872	„ Alex. Paterson,	Feb. 27, 1873.
11. Coigach, . .	Lochcarron, .	1872	„ Arch. Beaton,	Oct. 1, 1872.
12. Ardnamurchan	Lorn and Mull,	1873	„ Nicol Campbell,	Jan. 1, 1874.
13. Strathconon, .	Dingwall, . .	1873	„ D. Macfarlane,	Jan. 6, 1876.
14. Govan, Gaelic,	Glasgow, . .	1874	„ A. Cameron,	Aug. 21, 1874.
15. Portnahaven, .	Islay, . . .	1874	„ J. G. M'Neill,	May 5, 1875.
16. Dunoon, Gaelic,	Dunoon and } Inverary, }	1875	Rev. D. M'Nicol,	Mar. 30, 1876.
17. Whiting Bay,	Kintyre, . .	1875		
18. Tyree, . . .	Mull, . . .	1875		

This year the sum required for making up the Stipends of the Ministers of these charges, amounted to £380, 4s. 11d., and was supplied by William Mackinnon, Esq. of Balnakill, and friends. To them the Church is greatly indebted for their munificent gifts.

STATIONS.

I. Districts formally disjoined from the charges to which they previously belonged. One new Station, Acharacle, in the Presbytery of Mull, has been added to the list in the course of the year. This district was formerly connected with Strontian. It promises to be an interesting Station, but there is no church, and the meeting-place is too small for the congregation. There is a movement set on foot by the people for collecting funds to enable them to build a church, and the Committee wish them all success in their undertaking. The following is a list of the Stations under this head embraced in the operations of the Committee:—

* These have been put on the Equal Dividend Platform.

† There is a special arrangement by which these get a Grant from the Sustentation Fund Committee.

Stations.	Presbyteries.	Post Towns.
1. Jura and Colonsay, .	Islay,	Lochgilphead.
2. Kilchrennan, . .	Lorn,	Inveraray.
3. Kilfinichen (Brolas), .	Mull,	Aros, Mull.
4. Morven,	Do.,	Fort-William.
5. Acharacle,	Do.,	Strontian.
6. Amulree,	Breadalbane,	Dunkeld.
7. Strathglass and Mauld,	Inverness,	Inverness.
8. Strathgarve,	Dingwall,	Dingwall.
9. Kildonan,	Dornoch,	Helmsdale.
10. Arisaig,	Abertarff,	Fort-William.
11. Small Isles,	Skye and Uist,	Arisaig.
12. Boreray and Bernara, .	Do.,	Lochmaddy.
13. St. Kilda,	Do,	Stornoway.
14. Gigha (Catechist), .	Kintyre,	Tayinloan.
15. Carradale and Skipness,	Do.,	Tarbert.
16. Croick,	Tain,	Ardgay.
17. Struan,	Dunkeld,	Blair Athole.
18. Craignish,	Dunoon and Inveraray, .	Lochgilphead.
19. Kinlochewe,	Lochcarron,	Dingwall.
20. Wick (Gaelic),	Caithness,	Wick.

Kilfinichen, Morven, and Strathgarve have forwarded Schedules of Application for Sanction, with recommendations from the Presbyteries within the bounds of which the different Stations are situated. They are all necessitous districts, and, although labouring under many disadvantages with respect of the public means of grace, have continued faithful to Free Church principles since the Disruption. These districts are in many respects different from newly erected Stations, which have not endured such trials as they, and on this account they deserve all the support and encouragement the Church may see proper to give them.

II. Districts connected with other charges, where missionaries are employed chiefly in summer. Under this head also are classed temporary Mission Stations, started for the benefit of Highland labourers in districts where large bodies of them are found on railway and other works. They generally apply for Gaelic services, through a neighbouring minister, and, as a rule, contribute very well in support of the mission. One such mission has just been started at Inverkeithing, for the benefit of an influx population working at the railway in progress there. The Shinness Mission was started in December 1874 for the benefit of the labourers engaged in the reclamation work carried on there by the Duke of Sutherland, and the contributions received from them for seventeen months, to 24th April last, amount to £83, 2s. 5d.

The Highlanders having removed from Maryhill, the mission there was discontinued last summer. For the same cause the Kilmarnock Mission (latterly removed to Stewarton) was discontinued during the summer months. About the beginning of winter, however, the Gaelic population increased in and about Kilmarnock, and the mission was resumed, and is still held on.

There are 12 of these Stations, as follows:—

Station.	Presbytery.	Post Town.
1. Athelstaneford (Catechist),	Haddington and Dunbar,	Drem.
2. Glengarry and Tomdoun,	Abertarff,	Fort-William.
3. Glencoe (three months), .	Do.,	Do.
4. Glen Etive and Glen Creran,	Lorn,	Taynuilt.
5. Oban (three months), . .	Do.,	Oban.
6. Greenock (Gaelic), . . .	Greenock,	
7. Broomielaw (Gaelic Mis.),	Glasgow,	Glasgow.
8. Kilmarnock,	Irvine,	Kilmarnock.
9. Barra (Catechist), . . .	Skye and Uist,	Lochmaddy.
10. Lochgoilhead (Catechist),	Dunoon and Inverary, .	Inveraray.
11. Shinness,	Dornoch,	Lairg.
12. Inverkeithing,	Dunfermline,	North Queensferry.

Besides the above, the Committee made grants in connection with Gaelic meetings held at Partick and Springburn, near Glasgow; also in connection with one or two meetings in the Hebrides.

FISHING STATIONS.

III. The Committee endeavour to send deputies for eight weeks to Fishing Stations frequented by Highlanders at the herring-fishing season.

The chief of these are:—

1. Stornoway.	} Western Islands.	8. Burghead.	} Moray Firth.
2. Lochmaddy.		9. Lossiemouth.	
3. Benbecula.		10. Buckie.	
4. Lochboisdale,		11. Macduff.	
5. Wick.	} Caithness.	12. Rosehearty.	} On the coast of Ireland.
6. Helmsdale.		13. Fraserburgh.	
7. Lybster.		14. Peterhead.	
		15. Howth.	
		16. Ardglass.	

PROBATIONERS.

Six of the Gaelic-speaking Students who finished their course of studies for the ministry last year are now in the service of the Committee. There are eight who have completed their course in the different Colleges of the Church this year.

The Probationers now on the Roll are the following:—

1. Probationers licensed before last year.

1. Rev. Murdo M'Intyre, Pre-Disruption Probationer.	
2. Rev. Colin Fraser.	7. Rev. David Ferguson.
3. „ Peter M'Intosh.	8. „ Wm. Fraser.
4. „ Jas. Fletcher.	9. „ Alex. Chisholm.
5. „ Ewan Matheson.	10. „ D. C. Mackenzie.
6. „ Angus M'Kenzie.	11. „ Jas. Dewar.

12. Rev. Jas. Ross.	21. Rev. Duncan Campbell.
13. „ George MacLeod.	22. „ Duncan Black.
14. „ Dun. MacMurchy.	23. „ Rodk. M'Donald.
15. „ Charles G. Ross.	24. „ Donald M'Innes.
16. „ Alexr. Grant.	25. „ John R. M'Neill.
17. „ Donald Campbell.	26. „ Donald Martin.
18. „ Alexr. M'Neill.	27. „ James M'Leod.
19. „ Malcolm M'Phail.	28. „ John Campbell.
20. „ Duncan Finlayson.	

2. Those licensed since last Assembly :—

29. Rev. W. Mackinnon.	32. Rev. Nicol Nicolson.
30. „ Peter M'Iver.	33. „ Donald M'Donald.
31. „ Donald Mackay.	

Ordained Missionary.

Rev. John Mackay, St. Kilda.

Gaelic-speaking Students who have this year finished their theological curriculum :—

Mr. Ewen M'Leod in Edinburgh.	Mr. Alex. Cumming in Glasgow.
Mr. John M'Coll „ do.	Mr. Alex. S. MacPhee, do.
Mr. John Finlayson do.	Mr. Duncan MacRae, do.
Mr. A. Grant in Aberdeen.	Mr. Archd. MacTavish, do.

LIST OF CATECHISTS.

1. Neil M'Donald, East Lothian.	16. Charles M'Leod, Islay.
2. Alex. Murray, Edinburgh & Leith.	17. Kenneth M'Pherson, Ness.
3. Alex. Gilmore, Strathpeffer.	18. Roderick Forbes, Poolewe.
4. Duncan Cameron, Gigha.	19. Duncan Black, Kiltarn (retired).
5. William Campbell, Halkirk (retired.)	20. John M'Naughton, Laggan.
6. Colin Sinclair, Leith.	21. James M'Kenzie, Assynt and Stoer.
7. Norman Munro, Stenscholl.	22. Malcolm M'Donald, Kilmalie.
8. Peter M'Intosh, Campbelton.	23. Donald Henderson, Urray.
9. Ronald M'Donald, Uig, Skye.	24. Norman M'Lean, Barra.
10. John M'Lean, North Uist.	25. Donald Cameron, Acharacle.
11. Donald M'Queen, Bracadale.	26. Robert Simpson, Ferintosh.
12. Neil Stewart, Grimsay.	27. Duncan M'Beth, Applecross.
13. John Stewart, Abernethy.	28. Alexander M'Donald, Dingwall.
14. Murdoch M'Leod, Lochs.	29. Allan Fraser, Ullapool.
15. Donald Cattnach, Rothiemurchus.	

DEPUTATIONS.

The Deputies and the Stations they visited during the past year are as follows :—

Wick, . . .	{ Rev. John S. MacPhail, Kilmuir.
Lybster, . . .	{ „ Gustavus Aird.
Peterhead, . . .	{ „ D. M'Donald, Probationer.
Fraserburgh, . . .	{ „ Archd. Beaton, Coigach.
	{ „ D. MacMaster, Back (latter half of Session.)
	{ „ D. MacMaster, Back (first half of Session.)
	{ „ John M'Donald, Fearn.

Macduff, } . . .	Rev. A. Fraser, Coll.
Rosehearty, }	
Stornoway, . . .	{ „ Finlay Graham, Sleat.
	{ „ N. Taylor, Dundee.
Ardglass, . . .	{ „ Alex. Macdonald, Ardclach.
	{ „ Neil Dewar, Kingussie.
Tyree, . . .	{ „ Alex. Lee, Lybster.
	{ „ Alex. Fraser, Coll.
Brolas, . . .	„ A. M'Rae, Glenurquhart.
Arisaig, . . .	„ John MacPherson, Lochalsh.
Strome Ferry, . . .	„ Duncan Macgregor, Dundee.
Uig, . . .	„ D. Murray, Tarbat.
Kilchrennan, . . .	„ Hugh Munro, Kilmorie.
Ladies' Association Schools,	„ Professor Macgregor.

It is with very great anxiety that the Committee look forward this year to the deputation department of their work. Not that they fear that ministers will be less willing than usual to accept of appointments of this kind, even at inconvenience to themselves. But their anxiety is from another source. A glance at the preceding pages of this report will show that, large though their staff of workers is, the ordinary work of the Committee with eighteen vacant congregations and eight assistantships, more than absorbs all the preachers on their roll, and in point of fact they have been obliged to give but very irregular supplies to several of their stations for some time past, and even with the service of students are now unable to meet all the demands made upon them. They cannot, however, think of abandoning this department entirely. They will use their utmost endeavour to supply the most important, at least, of the fishing stations, although this will necessitate the withdrawal of supplies from some of their regular stations.

ENDOWMENT SCHEME.

The importance of this scheme can hardly be over-estimated. It has been the means of enabling the Church to supply several poor and destitute districts with the means of grace through an ordained ministry, which would otherwise remain in their destitute condition. There are still many deserving localities, which, if the Committee had the means, they would most gladly endow partially, so as to enable them to obtain sanction as Church Extension charges. When the Committee think of the steadfastness with which such stations as Morven, Kilfinichen, etc., have adhered to Free Church principles ever since the Disruption, thirty-three years ago, and all that time but irregularly supplied, and receiving church privileges at the hands of ministers not their own, it grieves them very much that they are unable to extend to them the benefits of the scheme. The Committee are sensible of the large support they have already obtained from rich and liberal friends of the Church and the Highlands, in connection with this scheme. They feel assured that were the calls that are made on those beneficent friends with reference to other schemes, similarly important, less frequent, they would yet receive such support as would enable them to endow many of the most necessitous localities embraced in their operations. They desire anew to call the earnest attention of the Church to this matter, and of the friends of the

Highlands to the form of bequest found on the second page of this report. The regulations under which such endowments are asked, and which have been approved by the General Assembly are as follows :—

- “That a sum of not less than £1000 be aimed at, to be apportioned for the benefit of each such charge ; it being understood that this endowment shall not be available except in those cases in which the General Assembly is satisfied that the Congregation is doing its duty to the Sustentation Fund.
- “That such Endowments be funded in the names of the General Trustees for the Church, but under the control of this Committee, as subject to the supervision and direction of the General Assembly.
- “That the proceeds of such Endowments be annually paid in, on behalf of each Charge, to the General Sustentation Fund.
- “That it shall be lawful for this Committee, with the authority of the General Assembly, to transfer such endowments from any one Charge in the Highlands to another similar Charge, if at any time the continuance of the Charge first endowed be deemed unnecessary, or the circumstances be so changed as not to require it.”

THOS. M'LAUHLAN, *Convener.*

LIST OF EXISTING ENDOWMENTS.

South Uist,	.	.	.	.	.	.	£1000	0	0
Strath,	.	.	.	.	.	.	500	0	0
Kilmuir,	.	.	.	.	.	.	500	0	0
St. Kilda,	.	.	.	.	.	.	500	0	0
Fodderty(Legacy),	.	.	.	.	.	.	2700	0	0
Ardchattan,	.	.	.	.	.	.	500	0	0
Kilmartin,	.	.	.	.	.	.	1000	0	0
Bowmore, Invested,	.	.	.	.	.	.	600	0	0
Torrasay,	.	.	.	.	.	.	300	0	0
Ardow and Torloisk,	{ Invested, . £700 0 0 } { Not yet invested, 300 0 0 }						1000	0	0
Raasay,	.	.	.	.	.	.	1000	0	0
Kilberry,	.	.	.	.	.	.	140	0	0
Shieldag,	.	.	.	.	.	.	150	0	0
Morven received, ready to be Invested,	.	.	.	.	.	.	100	0	0
Portnahaven,	.	.	.	.	.	.	1000	0	0
Ardnamurchan,	.	.	.	.	.	.	500	0	0
Badenoch, for Catechist,	.	.	.	.	.	.	500	0	0
Tyree,	.	.	.	.	.	.	1000	0	0
TOTAL,							£12,990	0	0

Free Church of Scotland.

REPORT OF COLLEGE COMMITTEE.

MAY 1876.

THE following is the Treasurer's Statement of the General College Fund for the past year :—

COLLEGE GENERAL FUND.

Income for the year 1875-6, £2658 17 9

Expenditure—

Balance due by Fund at 31st March 1875, £56 17 5

Payments during the year, 2566 5 11

2623 3 4

Balance in favour of Fund, £35 14 5

The church-door collection amounted to £2592, 19s. 4d., being £92, 2s. 9d. more than last year. The donations amount to £65, 18s. 5d., being £30, 19s. above last year.

The Assembly of 1874 assigned £13,000 of the White Legacy to the General College Endowment Fund. After mature deliberation and full conference with the Senates of the several Colleges, this sum has been divided among the three Colleges as follows:—£6000 to the New College, Edinburgh, £4000 to Glasgow, and £3000 to Aberdeen. It cannot but be gratifying to the Church to know that some addition is thus secured to the inadequate salaries of our Professors. But these salaries are still far short of what they ought to be; and endowments must be largely increased before we can be independent of the Annual Collection.

NEW COLLEGE.

A very generous offer has been made to the New College, the nature and terms of which are explained in the following Minutes of the Senatus:—

SENATE HALL, NEW COLLEGE, Jan. 13, 1876.

The Senatus of the New College being met and duly constituted :

Inter alia,—

“The Principal reminded the Senatus that for several years efforts had been made to provide the Students with the means of instruction in Elocution, that Principal Candlish had taken much interest in the matter, that, mainly by his aid, this had to some extent been accomplished, and that, later, similar efforts had been made with some success. The Principal also submitted a Memorandum of an offer by a liberal member of the Free Church to endow the teaching of Elocution in connection with the New College.

“The Senatus very highly approve of the object in view, and resolve to express their deep sense of the wise and generous spirit evinced by this friend. The Senatus also cordially agree to co-operate to the utmost of their power with the view of having his intentions fully carried out.”

NEW COLLEGE, SENATE HALL, Jan. 21, 1876.

The Senatus being met and duly constituted :

Inter alia,—

“In regard to the teaching of Elocution, the Principal submitted ‘Heads of Arrangement,’ with the view to carrying out the wishes of the liberal friend referred to in minutes of last meeting. The Principal stated that in drawing up these regulations an object kept in view had been to lay as little additional work on the students as possible, consistently with the intentions of the friend who offers the endowment; and that, in point of fact, no greater amount of the time which students have at their disposal during the winter session would be required than many of them have already been in the habit of devoting to the object.”

NEW COLLEGE, SENATE HALL, Feb. 4, 1876.

The Senatus being met and duly constituted :

Inter alia,—

“The following communication from J. Fulton, Esq., Clinton Road, Edinburgh, was submitted :—

“‘January 26, 1876.

“‘I promise to present the sum of Eight Thousand pounds to the Free Church of Scotland, to be invested for the purpose of providing to the Students attending the New College, Edinburgh, a complete course of training in the art of Elocution. The appointment of the Professor or Teacher, the terms of the engagement, and whole arrangements to be in the hands of the Senatus :—providing that the sum of £30, at least, annually out of said endowment shall be set aside for prizes; in awarding which prizes special weight to be given to a sustained course in distinct utterance: the gainer of the first prize not to be allowed to compete again, and the gainer of the second to compete again only for the first.

“‘And further providing that if upon fair trial, say for a period of ten years at least, it shall be found that this training does not yield results in some good measure commensurate with its cost, it shall be competent for the Church, on the vote of two successive General Assemblies to that effect, to change the destination of the said endowment to some better purpose, but always only in connection with, and in furtherance of, the proper teaching of the said New College, Edinburgh.

(Initialed) J. F.’

“The Senatus agree to record their cordial thanks to Mr. Fulton for this large and liberal offer, and they instruct the Secretary to forward extract minutes on

this subject to the College Committee at its next meeting, with the view of its being laid before the next General Assembly."

The proposal is now submitted to the Assembly for its approval. It will no doubt be felt that the most cordial thanks are due to the gentleman who has shown such large-hearted liberality.

GLASGOW.

A movement has recently been commenced among the friends of the Glasgow College, for the purpose of completing the Endowment Fund, or at least of increasing it to such an extent as would materially improve the present inadequate salaries. Several very liberal subscriptions have already been promised. If this movement is crowned with the success it deserves, it may be an encouragement to friends elsewhere to move in a similar direction.

ABERDEEN COLLEGE.

The appointment of Dr. Binnie to the new Chair of Church History at the August Commission, completing as it did the staff at Aberdeen, was a source of much satisfaction to all who were interested in the College. But on the other hand, the death of Principal Lumsden, which followed so soon after, was felt by those who knew his position and influence to be a loss of the most serious kind. The Committee has recorded its sentiments in regard to Principal Lumsden, his character and services, in the following minute:—

"The Committee desire to put on record their deep sense of the loss sustained by them, and by the Church at large, by the sudden death of Principal Lumsden on the 17th day of this month. He took an intelligent, active, and useful part in the general business of the Free Church, and in several of the Committees by which the administration of its affairs are carried on. In the north-eastern counties of Scotland he was the chief instrument in the work of Home Missions and Church Extension, and there are several flourishing congregations which, under God, owe their existence to his indefatigable energy. He was also honoured to become a leading instrument in the extension and hopeful revival of evangelical religion in the kingdom of Sweden. But it is with relation to his College work as Principal and Professor at Aberdeen that this Committee is chiefly concerned. Mainly through his influence and agency the College there was provided with a fourth Professor during this year, and it pleased the Lord to remove him just a few days before the commencement of what promised to be to him the most profitable and pleasing session in which he had ever laboured, thus affording an illustration of the truth that one soweth and another reapeth. Within the College, and in his relation to the students, he exercised an influence for good, which in many districts and congregations has produced, and will long continue to produce, the happiest results. His influence did not rest exclusively on the wise and able instructions imparted by him to those who were placed under his charge, but perhaps still more on the kind and paternal interest he manifested in them individually. They knew and esteemed him as their personal friend, and were greatly stimulated in all their preparations for the work of the ministry, by his affectionate concern for their welfare. His loss is in many respects irreparable in the Institution in which his chief labours were carried on. But the Lord who hath taken him to his rest abideth, and is able to supply all the need of those who trust in Him.

"The Committee also record their sympathy with the bereaved relatives of the deceased, and direct a copy of this minute to be sent to the eldest surviving brother."

For the carrying on of Principal Lumsden's Classes during the session the following arrangement was proposed by the Senatus and approved by Committee :—

"1. That with a view to bring the teaching of Church History next year into accordance with the scheme sanctioned by the August Commission, the class of Junior Church History shall not meet this session.

"2. That the two classes of Systematic Theology be combined, meeting with Dr. Binnie for one hour daily.

"3. That the exposition of a doctrinal epistle be undertaken by Professor Smith on one hour weekly, when he will meet with the second, third, and fourth classes combined.

"4. That it remain open to the Senatus to call on Rev. John Rae, Librarian of the College, to read certain of the late Principal Lumsden's lectures if the burden of the foregoing arrangements shall in the course of the session prove too heavy for the Professors."

This arrangement was carried out, the Senatus entrusting to Mr. Rae the weekly examination on the Text-book of Systematic Theology.

The number of students attending the several Colleges during the past session was as follows, detailed lists being given in the Appendix :—

	New College.	Glasgow.	Aberdeen.
Ordinary, . . .	92	48	21
Others, . . .	35	13	2
	<hr/> 127 <hr/>	<hr/> 61 <hr/>	<hr/> 23 <hr/>

WM. LAUGHTON,
Convener.

APPENDIX.

EDINBURGH.

LIST OF ORDINARY THEOLOGICAL STUDENTS who attended the New College, Edinburgh, Session 1875-76.

FIRST YEAR.

No.	Name	County.	University.	Presbytery.	Grad.	Discourses Delivered.
1	Barbour, R. W., M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Homily.
2		Forfar,	Edinburgh,	Edinburgh,	No,	Homily.
3		Fife,	St. Andrews,	Edinburgh,	No,	Homily.
4		Forfar,	Edinburgh,	Brechin,	No,	Homily.
5		Forfar,	St. Andrews,	Dundee,	No,	Homily.
6		Perth,	Edinburgh,	Perth,	No,	Homily.
7	Gillies, James R., M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Homily.
8	Greig, Charles Edward, M.A.,	Perth,	Edinburgh,	Perth,	No,	Homily.
9	Hill, Robert, M.A.,	Lancashire,	Edinburgh,	Edinburgh,	No,	Homily.
10	Ireland, Walter E., M.A.,	Aberdeen,	Edinburgh,	Edinburgh,	No,	Homily.
11	Keith, Charles,	Caithness,	Edinburgh,	Mull,	No,	Homily.
12	Low, William, M.A.,	Fife,	St. Andrews,	Dundee,	No,	Homily.
13	Lundie, Robert A., M.A.,	Cheshire,	Edinburgh,	Edinburgh,	No,	Homily.
14	Macfarlane Andrew	Down,	Edinburgh,	Edinburgh,	No,	Homily.
15		Dumfries,	Edinburgh,	Penpont,	No,	Homily.
16		Ayr,	Edinburgh,	Irvine,	No,	Homily.
17		Wigton,	Edinburgh,	Stranraer,	No,	Homily.
18		Inverness,	Edinburgh,	Skye and Uist,	Yes,	Homily.
19		Inverness,	Edinburgh,	Abertarf,	Yes,	Homily.
20	Salmond, Charles A., M.A.,	Forfar,	Edinburgh,	Arbroath,	No,	Homily.
21	Sorley, William R., M.A.,	Selkirk,	Edinburgh,	Edinburgh,	No,	Homily.
22	Smith, George A., M.A.,	Calcutta,	Edinburgh,	Edinburgh,	No,	Homily.
23	Stewart, Peter,	Perth,	Edinburgh,	Lochbroom,	No,	Homily.
24	Tait, Gavin J., M.A.,	Inverness,	Edinburgh,	Inverness,	No,	Homily.
25	Warrick, John, M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Homily.

EDINBURGH.

LIST of ORDINARY THEOLOGICAL STUDENTS who attended the New College, Edinburgh, Session 1875-76.

SECOND YEAR.

No.	Name.	County.	Presbytery.	Gradu.	Discourses Delivered.
1	Bruce, John,	Shetland,	Lexington,	No,	Heb. Lect.
2	"	Forfar,	Dundee,	No,	Heb.
3	"	Forfar,	Arbroath,	No,	Heb. Lect.
4	"	Forfar,	Dundee,	No,	Heb. Lect.
5	"	Inverness,	Inverness,	Yes,	Heb. Lect.
6	"	Caithness,	Caithness,	No,	Lect.
7	"	Forfar,	Dundee,	No,	Heb. Lect.
8	"	Forfar,	Forfar,	No,	Heb. Lect.
9	Ingus, J. D.,	Forfar,	Brechin,	No,	Heb. Lect.
10	Johnston, J. H. W.,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
11	Johnston, J. F., M.A.,	Stafford,	Edinburgh,	No,	Heb. Lect.
12	Mackay, Patrick R.,	Caithness,	Edinburgh,	No,	Heb. Lect.
13	MacLennan, J. M.,	Inverness,	Edinburgh,	No,	Heb. Lect.
14	Mearns, D. B.,	Kinross,	Edinburgh,	No,	Heb. Lect.
15	Morrison, Duncan,	Ross,	Edinburgh,	No,	Lect.
16	Panton, James,	Fife,	Edinburgh,	No,	Heb. Lect.
17	Paterson, Alex. D., M.A.,	Haddington,	St. Andrews,	Yes,	Heb. Lect.
18	Roy, William,	Nairn,	Hamilton,	No,	Heb. Lect.
19	Ross, Roderick,	Ross,	Nairn,	No,	Heb. Lect.
20	Shaw, Charles,	Perth,	Edinburgh,	Yes,	Heb. Lect.
21	Sutherland, W. M., M.A.,	Caithness,	Dalkeith,	No,	Heb.
22	Turnbull, Robert,	Edinburgh,	Dunkeld,	Yes,	Heb. Lect.
23	Vernon, Edward, M.A.,	Edinburgh,	Edinburgh,	No,	Heb. Lect.

EDINBURGH

LIST of ORDINARY THEOLOGICAL STUDENTS who attended the New College, Edinburgh, Session 1875-76.

THIRD YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1	Agnew, William,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
2	Brown, John,	Fife,	Edinburgh,	Kirkcaldy,	No,	Ex. and add., Exeg.
3	Cameron, Richard, M.A.,	Moray,	Aberdeen,	Edinburgh,	No,	Ex. and add.
4		Ross-shire,	Edinburgh,	Edinburgh,	Yes,	Ex. and add., Exeg.
5		Perthshire,	Edinburgh,	Perth,	No,	Ex. and add., Exeg.
6	M.A.,	Aberdeen,	Aberdeen,	Edinburgh,	No,	Ex. and add., Exeg.
7	Forbes, Alexander M., M.A.,	Aberdeen,	Aberdeen,	Turriff,	No,	Ex. and add., Exeg.
8	Fowler, Thomas, M.A.,	Fife,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
9	Gordon, Francis, M.A.,	Forfar,	St. Andrews,	St. Andrews,	No,	Ex. and add., Exeg.
10	Jeffrey, John,	Stirling,	Edinburgh and Glasgow,	Edinburgh,	No,	Ex. and add., Exeg.
11	Kennedy, John,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
12	M'Donald, Alexander, M.A.,	Ross-shire,	Edinburgh,	Tain,	Yes,	Ex. and add., Exeg.
13	M'Pherson, Norman,	Inverness,	Edinburgh,	Edinburgh,	Yes,	Ex. and add., Exeg.
14	Mitchell, David, M.A.,	Perth,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
15	Munro, Robert,	Sutherland,	St. Andrews,	Tongue,	Yes,	Ex. and add., Exeg.
16	Miller, James,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
17	Pearson, Thomas, M.A.,	Dumfries,	Edinburgh,	Dumfries,	No,	Ex. and add., Exeg.
18	Ritchie, Thomas L.,	Leven,	Edinburgh and Glasgow,	Edinburgh,	No,	Ex. and add.
19	Sinclair, John,	Caithness,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
20	Sutherland, R. R. M., M.A.,	Caithness,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
21	Walker, Johnstone, M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.

EDINBURGH.

LIST of ORDINARY THEOLOGICAL STUDENTS who attended the New College, Edinburgh, Session 1875-76.

FOURTH YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1	Beattie, W. D.,	Fife,	St. Andrews,	Cupar,	No.	Popular Sermon.
2	Cook, Donald, M.A.,	Ayrshire,	Glasgow,	Irvine,	No,	Popular Sermon.
3	Dodds, G. T.,	Forfar,	St. Andrews,	Edinburgh,	No,	Popular Sermon.
4	Drummond, Henry, M.A.,	Stirling,	Edinburgh,	Stirling,	No,	Popular Sermon.
5	Fisher, Peter, M.A.,	Perth,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
6	Fleming, D. W. B.,	Perth,	Edinburgh,	Edinburgh,	No,	Pop. Sermon., Exeg., Lect.,
7	Forrest, James, M.A.,	Forfar,	Aberdeen,	Arbroath,	No,	Ex. and add., Heb.
8	Georgeson, John G., M.A.,	Caithness,	Edinburgh,	Caithness,	No,	Popular Sermon.
9	Glasse, John, M.A.,	Fife,	St. Andrews,	Cupar,	No,	Popular Sermon, Exeg.
10	Grieve, A. C.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
11	Halliday, James, M.A.,	Dumfries,	Edinburgh,	Kirkcudbright,	No,	Popular Sermon.
12	Macleod, Kwen,	Inverness,	Edinburgh,	Skye,	Yes,	Popular Sermon.
13	Macleod, G. G.,	Nairn,	Edinburgh,	Nairn,	No,	Popular Sermon.
14	M'Coll, John, M.A.,	Argyllshire,	Edinburgh,	Mull,	Yes,	Popular Sermon.
15	Macrae, J. F.,	Bute,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
16	Moir, A. F. A.,	Aberdeen,	Aberdeen,	Aberdeen,	No,	Pop. Sermon., Exeg., Ex. and add., Heb. Lect.
17	Philip, James,	Forfar,	Edinburgh,	Dundee,	No,	Popular Sermon.
18	Robertson, A. L.,	Stirling,	Edinburgh,	Stirling,	No,	Popular Sermon.
19	Smith, Crawford, M.A.,	Perth,	Edinburgh,	Perth,	No,	Popular Sermon.
20	Steven, George,	Forfar,	Edinburgh,	Arbroath,	No,	Popular Sermon.
21	Thomson, Peter, M.A.,	Banff,	Aberdeen,	Strathbogie,	No,	Popular Sermon.
22	Wood, John, M.A.,	Elgin,	Aberdeen,	Elgin,	No,	Popular Sermon, Lect., Heb.
23	Yule, Alexander, M.A.,	Aberdeen,	Aberdeen,	Strathbogie,	No,	Popular Sermon.

EDINBURGH.

LIST OF THEOLOGICAL STUDENTS (not Ordinary), or Students not fully enrolled *, who attended the New College, Session 1875-76.

No.	Name.	No.	Name.
SCOTLAND.		CAPE OF GOOD HOPE.	
1	Adam Baillie.	22	Andrew Murray.
2	John Finlayson.		
3	W. J. Grant, M.A.		
4	Adam Y. Henderson.		
5	Rev. J. Kirk.		UNITED STATES.
6	Marshall Lundie, M.A.		
7	David Macdonald, M.A.*	23	W. Frost Bishop.
8	James H. M'Kenzie.*	24	J. William Flinn, B.A.
9	George M'Leod.*	25	Alfred Jones, B.A.
10	Donald J. Nicolson.*	26	Peter M. Snyder.
11	James Robertson.*	27	W. Edward Wilson, B.A.
12	A. B. Thomson.		
13	William H. Telford.*		
ENGLAND.		BOHEMIA.	
14	George Mole.	28	Venceslans Céck.
		29	Friederick Jelen.
WALES.		HUNGARY.	
15	David Charles Davies.		
		30	Lewis Csiky.
		31	Gabriel Janosi.
		32	Francis Mark.
CANADA.		ITALY.	
16	John Boyd.		
17	James Campbell, M.A.		
18	David C. Macintyre, M.A.		
19	Samuel M'Naughton, M.A.	33	William Meille, B.A.
NEW ZEALAND.		SWEDEN.	
20	John Ferguson.	34	Petrus Nordfors.
NATAL.		SWITZERLAND.	
21	James Scott.	35	Bartolomeo Revel, B.A.

GLASGOW.

LIST OF THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1875-76.

FIRST YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Aitken, Alexander, . . .	Kintyre, . . .	Glasgow, .	No,	Argyll, . . .	Homily.
2	Andrew, Adam, . . .					Homily.
3	Connan, Daniel, M.A., . . .	Auchterarder, . . .	Edinburgh, .	No,	Perth, . . .	Homily.
4	Gillies, David, . . .	Glasgow, . . .	Glasgow, .	No,	Stirling, . . .	Homily.
5	Jamieson, John, M.A., . . .	Arbroath, . . .	Glasgow, .	No,	Forfar, . . .	Homily.
6	M'Gregor, Peter, . . .	Inverness, . . .	Aberdeen, .	No,	Inverness, . . .	Homily.
7	M'Grouther, Robert, . . .	Dumbarton, . . .	Glasgow, .	No,	Perth, . . .	Homily.
8	M'Kenzie, Hector, . . .	Lochcarron, . . .	Glasgow, .	Yes,	Ross, . . .	Homily.
9	MacLachlan, Neil D., M.A., . . .	Greenock, . . .	Glasgow, .	No,	Renfrew, . . .	Homily.
10	M'Leod, Duncan, . . .	Lewis, . . .	Glasgow, .	Yes,	Ross, . . .	Homily.
11	M'Nair, John Virtue, . . .	Glasgow, . . .	Glasgow, .	No,	Inverness, . . .	Homily.
12	Purves, David, M.A., . . .	Dumfries, . . .	Glasgow, .	No,	Kirkcudbright, . . .	Homily.
13	Speirs, Ebenezer B., . . .	Greenock, . . .	Glasgow, .	No,	Bute, . . .	Homily.

GLASGOW.

LIST OF THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1875-76.

SECOND YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Alexander, Archibald, . . .	Glasgow, . . .	Glasgow, . . .	No,	Dumbarton, . . .	Greek Exercise.
2	Brown, David, . . .	Glasgow, . . .	Glasgow, . . .	No,	Argyle, . . .	Greek Exercise.
3	Henderson, Henry F., M.A., . . .	Glasgow, . . .	Glasgow, . . .	No,	Lanark, . . .	Greek Exercise.
4	MacCallum, Archibald, . . .	Glasgow, . . .	Glasgow, . . .	No,	Lanark, . . .	Greek Exercise.
5	MacIver, John, . . .	Lochcarton, . . .	Glasgow, . . .	Yes,	Ross, . . .	Greek Exercise.
6	Morrison, Murdo, . . .	Lewis, . . .	Glasgow, . . .	Yes,	Ross, . . .	Homily. Greek Exercise.
7	Patrick, William, M.A., . . .	Glasgow, . . .	Glasgow, . . .	No,	Lanark, . . .	Greek Exercise.
8	Pollock, John I. W., M.A., . . .	Glasgow, . . .	Glasgow, . . .	No,	Stirling, . . .	Greek Exercise.
9	Thomson, James H., . . .	Glasgow, . . .	Glasgow, . . .	No,	Forfar, . . .	Greek Exercise.

GLASGOW.

LIST OF THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1875-76.

THIRD YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourse.
1	Bell, Matthew,	Paisley,	Glasgow,	No,	Renfrew,	---
2	Blackie, John,	Glasgow,	Glasgow,	No,	Lanark,	Heb. Critical, Controversial Discourse.
3	Cameron, James E.,	Glasgow,	Glasgow,	No,	Dumbarton,	Hebrew Critical.
4	Currie, Hugh Hart, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Hebrew Critical.
5	Harper, James W.,	Glasgow,	Glasgow,	No,	Stirling,	Heb. Critical, Controversial Discourse.
6	Hauxwell, Francis M.,	Paisley,	Glasgow,	No,	Renfrew,	Hebrew Critical.
7	Kennedy, David,	Glasgow,	Glasgow,	No,	Renfrew,	Hebrew Critical.
8	M'Cormick, Dugald,	Skye and Uist,	Glasgow,	Yes,	Argyll,	Controversial Discourse.
9	Macdonald, Donald A.,	Glasgow,	Glasgow,	Yes,	Argyll,	Heb. Critical, Controversial Discourse.
10	Rutherford, John, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Heb. Critical, Controversial Discourse.
11	Todd, Alexander,	Glasgow,	Glasgow,	No,	Dumfries,	Heb. Critical, Controversial Discourse.

GLASGOW.

List of THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1875-76.

FOURTH YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Blake, Buchanan, M.A., .	Glasgow, .	Glasgow, .	No,	Lanark, .	Popular Lecture, Sermon.
2	Brown, W. Panton, .	Glasgow, .	Glasgow, .	No,	Aberdeen, .	Popular Lecture, Sermon.
3	Collins, Thomas, .	Glasgow, .	Glasgow, .	No,	Lanark, .	Popular Lecture, Sermon.
4	Cumming, Alexander, .	Abertarf, .	Aberdeen, .	Yes,	Ross, .	Heb. Crit., Pop. Lect., Sermon.
5	Hewitt, David R., M.A., .	Glasgow, .	Glasgow, .	No,	Lanark, .	Popular Lecture, Sermon.
6	Kelso, Donald, .	Strathbogie, .	Glasgow, .	No,	Bute, .	Popular Lecture, Sermon.
7	Leitch, John, .	Glasgow, .	Glasgow, .	No,	Dumbarton, .	Popular Lecture, Sermon.
8	M'Dougall, Duncan, .	Glasgow, .	Glasgow, .	Yes,	Argyll, .	Popular Lecture, Sermon.
9	MacPhee, Alexander S., M.A.,	Glasgow, .	Glasgow, .	No.	Inverness, .	Pop. Lect., Sermon, Greek Exercise.
10	MacRae, Duncan, M.A., .	Chanonry, .	Aberdeen, .	Yes,	Ross, .	Popular Lecture, Sermon.
11	M'Taggart, James C., M.A., .	Greenock, .	Glasgow, .	No,	Renfrew, .	Pop. Lect., Cont. Discourse, Sermon, Greek Exercise.
12	M'Tavish, Archibald, .	Dunoon & Inverary, .	Glasgow, .	Yes,	Argyll, .	Popular Lecture, Sermon.
13	Monro, George B., .	Glasgow, .	Glasgow, .	No,	Aberdeen, .	Popular Lecture, Sermon.
14	Paton, James A., M.A., .	Perth, .	St. Andrews, .	No,	Perth, .	Popular Lecture, Sermon.
15	Scott, James, .	Glasgow, .	Glasgow, .	No,	Kinross, .	Popular Lecture, Sermon.

GLASGOW.

STUDENTS (not Ordinary, or not fully enrolled *) who attended the
Glasgow College, Session 1875-76.

No.	Name.	No.	Name.
1	Allan, John.	8	Fyfe, Archibald.
2	Andrietti, Pietro, Italy.	9	Macdonald, John.
3	Booth, George.*	10	Struthers, John P.
4	Daly, John Fairley, M.A.	11	Drysdale, Henry.
5	Maxwell, Adam.	12	MacNeill, Nigel.
6	Fisher, Malcolm.*	13	M'Pherson, Lachlan.
7	Fulton, J. Mitchell.		

ABERDEEN.—LIST OF MATRICULATED STUDENTS in Free Church College, Aberdeen, 1875-76.

NAME.	Native Parish.	Gaelic.	University.	Presbytery.	Discourses Delivered.
<i>Fourth Session.</i>					
1. John Gall, M.A.,	Ellon, .		Aberdeen, .	Aberdeen, .	Heb. Ex. and add., Lect., Sermon.
2. David Eaton, M.A.,	Marykirk, .		Aberdeen, .	Aberdeen, .	Ex., Heb. Ex. and add., Lect., Ser., Hom., Gk. Ex. and add.
3. Thomas Murray, M.A.,	Aberdeen, .		Aberdeen, .	Aberdeen, .	Exeg., Hom., Gk. Ex. and add.
4. John Philip Barry, .	Aberdeen, .		Aberdeen, .	Aberdeen, .	Lect., Sermon.
5. David Doig Young, .	Liverpool, .	Yes, .	Aberdeen, .	Arbroath, .	Heb. Exeg. and add., Lect., Sermon, Gk. Ex. and add.
6. Alexander Grant, .	Abernethy, .		Aberdeen, .	Abernethy, .	Exeg., Heb. Ex. and add., Lect., Sermon, Hom.
<i>Third Session.</i>					
1. George P. Robertson, M.A.,	Fetteresso, .		Aberdeen, .	Fordon, .	Exeg., Hom.
<i>Second Session.</i>					
1. John Berry, .	Old Machar, .		Aberdeen, .	Aberdeen, .	
2. Alex. Alexander, M.A.,	Forgue, .		Aberdeen, .	Turriff, .	
3. James Cameron, M.A.,	Glencairn, .		Aberdeen, .	Kin. O'Neil, .	
4. James Hendry, M.A.,	St. Andrews- Llanbride, .		Aberdeen, .	Strathbogie, .	
5. James Henderson, M.A.,	Marylebone, .		Aberdeen, .	Aberdeen, .	Homily.
6. Robert H. Abel, .	Skene, .		Aberdeen, .	Aberdeen, .	Homily.
<i>First Session.</i>					
1.	Laurenco Kirk, .		Aberdeen, .	Fordon, .	
2.	Strathconan, .	Yes, .	Aberdeen, .	Inverness, .	
3.	Edinburgh, .		Aberdeen, .	Aberdeen, .	
4.	Inveraven, .		Aberdeen, .	Aberdeen, .	
5.	Aberdeen, .		Aberdeen, .	Aberdeen, .	
6.	Strathdon, .		Aberdeen, .	Aberdeen, .	
7.	Maryculter, .		Aberdeen, .	Aberdeen, .	
8.	Cromdale, .	Yes, .	Aberdeen, .	Abernethy, .	

STUDENTS (not Ordinary) who attended the Free Church College, Aberdeen, Session 1875-76.

1. James Duncan, M.A.

2. John Cullen, M.A.

Free Church of Scotland.

REPORT

OF

THE COLONIAL COMMITTEE.

MAY 1876.

APPOINTMENTS, 1875-76.

Ministers.	Date of Appointment.	Colony.
1. Rev. John Russell, Probationer,	19th May 1875,	Victoria.
2. „ Alex. M. Finlayson, Do.,	„ „ .	Otago, New Zealand.
3. „ Farquhar M'Rae, Do.,	„ „ .	Canada.
4. Mr. Alex. Stewart, Lay Evang.,	„ „ .	New Zealand.
5. Rev. George Morice, Minister,	22d June „ .	New Zealand.
6. Mr. Wm. Dawson, Lay Evang.,	„ „ .	Nova Scotia.
7. „ Jas. Miller, Lay Evangelist,	„ „ .	Canada.
8. Rev. Andrew Dryburgh, Probr.,	20th July „ .	Canada.
9. „ Alexander Arge, Do., .	„ „ .	
10. „ Murdoch Maedonald, Minr.,	„ „ .	Victoria.
11. Mr. James Mudie, Lay Evang.,	„ „ .	South Australia.
12. Rev. Thomas Hume, Probr., .	11th Aug. „ .	Queensland.
13. Mr. Lewis M. Weir, Lay Evang.	18th Jan. 1876, .	Australia.
14. Rev. John Jackson, Minister, .	22d Feb. „ .	Belize.
15. „ Charles Bell, . Do., .	„ „ .	Australia.
16. „ Donald Kelso, Probr., .	18th April „ .	Canada.
17. „ James Treadwell, Minr., .	„ „ .	Wanganui, New Zealand.
18. „ Donald Mackintosh, Probr.,	„ „ .	Canada.

"Look not every man on his own things, but every man also on the things of others." The admonition is applicable to churches as well as individuals; and churches no less than individuals will profit or otherwise, according as they attend to or disregard it. Even if those who claim our sympathy and help were perfect strangers to us, far removed from ourselves in language, manners, climate, race, religion, we are bound to care for them, and to strive to do them good as we have opportunity. They have immortal souls like ourselves, they partake of the same nature as we do, they belong to the same human family, and are the children of the same Father; and if they need our help, and especially our help in the most important of all interests, and if we have it in our power to aid them, we are bound to do so. Hence the obligations resting upon us with respect to the heathen world, the millions of perishing sinners whom we never saw and never will see in this world, but regarding whom we must not venture to say, "Am I my brother's keeper?"

But surely the obligation is not lightened when we come to deal with those who are not strangers, not aliens and foreigners, not men and women and children of whom we only know that they exist in the world and need to be taught the way of salvation, but our own countrymen and kindred who have gone from our own shores and our own hearths, who were our schoolfellows in youth and our friends and neighbours in riper years, or whose fathers of a generation or two bygone stood in the same intimate relations to ours,—when it is these who are appealing to us to send them ministers of the Gospel to instruct them and their families in the saving truths of our holy religion, and inculcate its blessed precepts, to tell them of sin and of the Saviour of sinners, of the value of the soul and the realities of eternity, is not the duty rendered still more urgent and imperative by the considerations now adverted to? And amid many shortcomings on the part of the Church with respect to our expatriated countrymen, it is a satisfaction that ever since the Disruption in 1843, as well as for some years previous to that memorable event, the obligation resting upon us to care for them has been recognised, and honest exertions have been made, though with only partial success, to perform the task allotted to us. It is, indeed, in anything but a boastful spirit that we refer to what we have been privileged and enabled to do. If we were to indulge such a feeling, the urgent appeals incessantly made to the Committee for aid, compared with the limited help which they have been able to afford, would effectually check and rebuke all self-complacency. But at the same time the very frequency of these appeals proves that our brethren in the Colonies look to the Free Church of Scotland with some measure of confidence for the supply of Gospel ordinances for the ever-increasing population of these distant lands, and that they are encouraged to do so by the action of the Church in past times. Of the Presbyterian ministers who are now labouring in the Colonies, or who have laboured in that field during the last thirty years, the Free Church has sent a much larger proportion than any other Church, and yet the supply has always fallen far short of the demand. At the present moment we have applications for a greater number of ministers than we have sent to the Colonial field during the whole of the past year, or rather for a much longer period. We never come within sight of an adequate provision of ministerial labour.

But perhaps some may say, "Let the Colonists provide ministers for themselves. They should not look to us for the supply, or lean upon us for support. They are surely able to do without the help which may have been needed at first, but which cannot be considered as requisite at the present stage of their development." Now this is a very reasonable suggestion, and deserves to be fairly dealt with. And unless a satisfactory reply can be given, we should at once cease from advocating this scheme. If it were the case that the Colonial churches were doing nothing—or doing little—for the supply of religious ordinances for their own adherents, and if they and their adherents were indolently and selfishly casting themselves upon the Church at home for what they should themselves provide, we should not utter a word in their defence. But is it so? It is the very reverse. They are all of them striving to train ministers for their own pulpits. In the dominion of Canada there are not fewer than six Presbyterian Theological Colleges; in New Zealand, in Victoria, in New South Wales, in South Australia, and in Queensland, arrangements have been made, more or less complete, for educating young men for the ministry of the Gospel. But it must be obvious to any one acquainted with the circumstances of young colonies and of the population of such countries, that the great difficulty is to secure, not the educational machinery, though that is difficult enough, but anything like an adequate number of young men qualified and disposed to study for the ministry. It is simply out of the question to expect it without some very special interposition of the Lord of the harvest in the way of thrusting forth labourers into his harvest. If we would have these young communities instructed in the saving truths of the Gospel, we *must send them instructors*, to supplement at least the provision which they are making for themselves. And even if it were reasonable to expect all these churches to supply ministers in sufficient number for their own population, are we also to call upon them to provide ordinances for the multitudes of emigrants which we are annually pouring in upon them from our own borders? Is our responsibility with regard to these at an end when they step on board the vessels which convey them from their native land? Are we to do nothing to promote their spiritual welfare when they are scattered sparsely over wide and strange regions,—it may be—probably in the case of many it will be—far from church and pastor, and doomed, but for our care for them, to sink into indifference regarding the one thing needful? The truth is, that the Colonial churches still require our help, both in men and in money for their support; and in both of these particulars they need far more help than the Committee have found it possible to render.

We need hardly again urge, what has been so often pressed upon the attention of the Church, the unspeakable importance of having these infant but rapidly growing communities leavened at this stage of their progress with the principles of vital Christianity. On every ground, then, on which the claims of the Colonies have ever been pleaded, we can conscientiously and earnestly plead for them now, on the ground of their urgent need, on the ground of their strenuous exertions to help themselves, on the ground of the numbers of our own people who are constantly betaking themselves to these far-off lands, on the ground of the incalculable value of pure religion, not only in its primary bearing upon the salvation of immortal souls, but also upon the welfare of nations

whose future life and history may thus be elevated and moulded, and last but not least, on the ground of the influence which these Colonies may, or rather must, exercise upon the character of other races around them. This last consideration is becoming more and more prominent as we find each Colonial church becoming a centre for missionary operations among heathen tribes and nations, and thus, in lending a helping hand to these distant churches, we are not only promoting the spiritual welfare of our own kindred, but doing not a little to help forward the evangelisation of the world.

Details regarding the Committee's operations over the wide field entrusted to their care have been given from month to month in the columns of the *Record*, and therefore it will not be necessary to dwell at length upon them in this report. It is true that but a small part of the communications received has been published. But the attempt has been made to set before the Church a fair representation, though in a very condensed form, of the work in which the Committee is engaged. We now submit to the General Assembly a brief sketch of our own work and that of the Colonial churches and their ministers during the past year.

I. EUROPE.

GIBRALTAR.—Besides ministering to the Presbyterian soldiers, and to the portion of the civilian population who adhere to the Presbyterian Church, our minister at Gibraltar has hitherto conducted a weekly service in the convict establishment. This establishment has recently been removed, and the Government allowance to Mr. Coventry as chaplain has consequently been withdrawn. The Committee have felt called upon to do something towards supplying the deficit. A recent attempt to endow the Anglican and Roman Catholic Churches by an annual grant from the funds of the colony has, the Committee are glad to learn, failed to obtain the sanction of Government. Mr. Coventry gives interesting accounts of prayer meetings in which Christian officers take part.

MALTA.—During the whole of the past year the number of Scotch regiments stationed at Malta has been such as to give ample employment to Mr. Wisely and his assistant Mr. Ramsay, together with the help willingly rendered when necessary by Dr. Koppel, to whom reference was made in the last report.

MADEIRA.—The Committee have renewed the appointment of Mr. Angus for another year at Madeira, and have given a grant in aid of the work of Mr. De Mattos among the Portuguese. The *Monthly Record* has from time to time contained interesting letters from Mr. Angus regarding the remarkable movement once more in progress among the native population of Madeira. The Committee, and we believe the whole Church, will continue to look upon this work with prayerful interest. And though it may not strictly fall within the scope of the Committee's field if the limits were marked off with absolute and formal precision, yet the connection with our operations is so intimate, and the associations with the early days of the Free Church, and with men whose names are still dear, are so close and tender, and moreover the work bears so directly upon the advancement of the Redeemer's kingdom and the salvation of souls, that we are per-

suaded that the Church will not only condone but entirely approve of the action of the Committee in extending to it their countenance and support, and granting the small sum of £50 in aid of Mr. De Mattos' salary.

ODESSA.—Mr. Clark has laid before the Church an account of his annual missionary visit to the scattered sections of our countrymen in South Russia, and we believe his narrative has been read with much interest. He is now, or has very lately been engaged in a similar tour in the Caucasus, the account of which will be equally welcome. Of course this is a voluntary addition to his proper work at Odessa, but one of which the Committee have always warmly approved, and have willingly helped to defray the travelling expenses.

II. AMERICA.

THE DOMINION OF CANADA.—The union which was spoken of in our last report, as prospective but impending, took place on 15th June at Toronto, and the different sections of the Presbyterians of British North America were united into one church, consisting of upwards of six hundred ministers. Thus far the union appears to have realised the hopes of its friends, and to have imparted a fresh impulse to the efforts of the Church for the advancement of the cause of Christ throughout the vast territory which forms the sphere of that Church's labours. The Committee, having regard to the great task imposed upon the united Church, and to the manifold difficulties which have to be surmounted, and desirous of showing their sympathy and goodwill in the circumstances of the church in that colony, have cordially agreed to double their former grant, thus making the amount of the grant for this year £500 instead of £250. It is gratifying to the Committee that Professor Gregg of Toronto and Mr. Grant of Halifax are expected to be present as deputies to the General Assembly.

DEPUTATION.—The Committee having been assured that a Deputation from this Church to the ensuing meeting of the General Assembly of the Presbyterian Church in Canada would be cordially welcomed, requested the Rev. A. N. Somerville, Glasgow, to undertake this mission, and it was with much satisfaction that the Committee received his consent. They anticipate the happiest results from the visit of one so well fitted to strengthen the ties which link the churches together.

BERMUDA.—From the difficulty of procuring supply for his pulpit, Mr. Thorburn of Bermuda was unable to accomplish his intended visit to Scotland last year, but we trust that we shall have the pleasure of welcoming him home during the present season.

WEST INDIES.

TRINIDAD.—In our last report the hope was expressed that the Portuguese congregation at Port-of-Spain should not be augmented by fresh persecutions in Madeira. We have more than once had apprehensions that this might be the case, but hitherto, in the providence of God, the wrath of the foe has been restrained. Meanwhile Mr. Walker continues to labour hopefully and, he trusts, not in vain.

BELIZE—BRITISH HONDURAS.—Mr. Arthur's health having considerably improved, he has returned for a time to his sphere of labour at Belize. It is satisfactory, however, to the Committee to be able to announce that a colleague and successor has at length been found for Mr. Arthur, in the

person of the Rev. John Jackson, minister of the Reformed Presbyterian Church, Girvan, who will (D.V.) proceed to his charge in the course of this year.

FALKLAND ISLANDS.—The period during which the Committee agreed to supplement the stipend of Mr. Yeoman has now expired, but the Government have agreed to give a grant of £100 a year for this purpose out of public funds. Mr. Yeoman continues his labours in his isolated, and in some respects difficult and trying sphere.

III. AFRICA.

KING WILLIAMSTOWN.—After a protracted vacancy, the congregation of King Williamstown have applied to the Committee to send them a minister. The Committee are anxiously looking out for a suitable pastor for this important sphere. It is one of the charges in which the work among our own countrymen is very closely linked with mission work among the native population.

PIETERMARITZBURG.—We have nothing special to report regarding the two Presbyterian congregations in Pietermaritzburg. We believe that, in the case of both, the proper work of the Church is proceeding quietly and successfully.

DURBAN.—We are not yet in circumstances to announce that a minister has been settled in this congregation, though we have from time to time had the satisfaction of hearing that Mr. Paton is conducting the services with growing acceptance.

CAPE TOWN.—Everything which the Committee have learned regarding Mr. Russell's charge at Cape Town has been of a gratifying nature.

EAST LONDON.—The application for a minister for this place, which promises to be, at no distant day, a very important harbour, still lies on the Committee's table. More than once the effort to obtain a suitable man seemed on the point of being successful, though in each case we and the congregation have been disappointed. We hope, however, that ere long the Master will provide a labourer, and meanwhile our efforts for the attainment of this object will not be relaxed.

In connection with South Africa the Committee have again to express their growing sense of the importance of having this important territory supplied with able and efficient Presbyterian ministers. The climate is most inviting, and the opportunities of usefulness are all that an earnest man could desire.

IV. ASIA.

JAVA—MEESTER CORNELIS.—Very recently the Committee received intelligence of the enfeebled state of Mr. King's health, and the necessity of a change, temporary or otherwise, to a more bracing climate. Taking into account the long-continued and abundant labours of Mr. King, and the importance of doing anything which might be the means of preserving so valuable a life, the Committee had no hesitation in inviting Mr. King to take at their expense a voyage to Scotland, or elsewhere as might be deemed expedient.

CALCUTTA, BOMBAY, MADRAS, SIMLA, RANGOON.—Regarding these important spheres the Committee have not on the present occasion any

special report to make. They believe that in them all the work of the Church is vigorously prosecuted. The movement which was previously referred to, for establishing a ministerial charge in Madras for the Presbyterian population, has not yet been successful, but both this Committee and the Foreign Missions Committee are anxiously looking out for a suitable minister.

The charge at Singapore has now been formally connected with the English Presbyterian Church, and consequently it is no longer enumerated as one of our foreign stations; the Committee, however, will not cease to feel a warm interest in its welfare.

PENANG.—On account of the peculiar circumstances of the locality, as well as on account of family affliction, Mr. Proctor has felt constrained to resign the charge at Penang. It is proposed to convert the station into a purely missionary sphere of labour, for which there is ample scope. This, of course, will disjoin it from the Colonial Committee.

V. AUSTRALIA.

NEW SOUTH WALES.—We have very urgent applications for additional ministers for New South Wales, and money has been sent home for the purpose of defraying the passage and outfit. A liberal friend, David Berry, Esq. of Shoalhaven estate, has remitted the sum of £200 for this object, and the Committee are anxiously engaged in the search for efficient young men to meet this application. It is hoped that Dr. M'Gibbon will represent this Church in the Assembly.

VICTORIA.—Two of our respected ministers have, during the past year, gone to Victoria. One of these, Mr. Macdonald of Nairn, was selected by a Commissioner from Melbourne, for the congregation at Toorak, but the Committee very cordially concurred in the appointment, and gave Mr. Macdonald a commission to the Victorian Church. The other minister, Mr. Beattie of Pitcairn-green, was also appointed by Commissioners acting for Chalmers' Church, Melbourne, to the pastoral charge of that congregation. In Mr. Beattie the Committee rejoice to think that their esteemed father, Dr. Cairns, has at length found a worthy successor. The requirements of Victoria will be laid before the Assembly by Dr. Macdonald of Emeraldhill, than whom no one can be better fitted for such a task. The Committee will be deeply disappointed if Dr. Cairns's recent accident should prevent him from addressing the Assembly.

QUEENSLAND.—We have sent to Queensland during the past year one probationer, Mr. Thomas Hume. This, with a small donation from the funds of the Committee, is the only aid which we have been able to render to the Presbyterian Church of that vast territory. But inadequate as the help has been, the brethren there have received it with much gratitude. It will give peculiar satisfaction to the Committee if they shall be able during the current year to render more effective help.

SOUTH AUSTRALIA.—The friends in South Australia having requested the Committee, failing a probationer, to send a lay-evangelist for a particular district, the Committee considered themselves fortunate in securing the services of Mr. James Mudie, who has now entered upon his labours in that distant land.

WESTERN AUSTRALIA.—We have again the sad tale to tell, that neither the Free Church of Scotland, nor, so far as we know, any other Presbyterian Church, has a single representative congregation throughout the whole immense region of Western Australia. The Colony itself does not appear to be prospering like its sisters, but we trust that in every respect better days are approaching. The Committee would be glad to enter in at any suitable opening.

TASMANIA.—In our last report we spoke somewhat doubtfully of the prospect of our being able to do anything effective for Tasmania. It is with much satisfaction and thankfulness that we can now report that the Rev. R. M. Webster, formerly of Middlesburgh, has been settled as colleague and successor to the Rev. Dr. Nicholson of Hobart Town, to the great gratification both of the senior pastor and the congregation. We trust that this settlement will prove a blessing to the whole Colony.

VI. NEW ZEALAND.

The two Presbyterian churches of this Colony have now arranged for the completion of the union which has been so long in prospect. We need not therefore make any distinction between them; indeed we have always stood to both in the same relationship, and have uniformly dealt with them in the same way. We regret that during the past year we have been able to do so little for the Presbyterian Church of this great Colony, having only sent *four* additional labourers, one of them a Catechist. Urgent applications have come to the Committee from all parts of New Zealand, and to few of these have we been able to give a satisfactory response. We may indeed say with some confidence that we have done what we could, but this has been little compared with what we earnestly desired to do. It is, however, a satisfaction to report that very recently the Committee have appointed an esteemed minister, the Rev. James Treadwell of Stevenston, to Wanganui, Wellington, as successor to the Rev. J. Elmslie, who has been translated to Christchurch. The Committee expect that Mr. Bannerman of Clutha will represent the New Zealand Church at the ensuing meeting of the General Assembly.

DEPUTATION.

We hesitate to speak again of the proposed deputation to the Australasian Churches. We can only report that hitherto we have failed in securing such a deputation as would command the respect of these Churches, and worthily represent the Church at home. We shall not however lose sight of this matter, as we are strongly convinced of its importance, and of the beneficial effect which in many ways would, by the blessing of God, result from it.

SUPPLY OF MINISTERS FOR THE COLONIES.

The list of appointments prefixed to this Report will show at a glance what the Committee have done during the year, in the way of supplying additional labourers for the Colonial field. The list comprises, as will be

seen, 5 ministers, 8 probationers, and 5 lay evangelists,—18 in all, but of whom one probationer has been prevented by infirm health from proceeding to his destination. It is hardly needful to repeat the remark so often made of the utter inadequacy of this supply. The Table in Appendix No. II. will give some idea of the disproportion between the demand and the supply. This complaint has been reiterated from year to year in each successive Assembly till we have some fear that the ear of the Church has become callous to it, and yet it is a statement having a terrible significance. It tells of many of our brethren crying for the bread of life, and crying in vain. It has often been painful in the extreme to the Committee to find their exertions baffled and their hopes blighted. At the same time they are thankful for what they have been enabled to do, being rather more than they accomplished last year, and they look forward with some measure of hopefulness to the future. One thing they are resolutely determined upon, not to be driven by the scantiness of suitable supply to send inefficient men to the Colonial field, and they look for good and efficient men offering themselves for this work. They believe that an increasing number of the best of our probationers are coming more and more clearly to see that "the field is the world," and to feel that when the Master calls for labourers to go into any part of his harvest, they should each be ready to say "Here, am I, send me."

SHORT SERVICE PLAN.

This scheme for obtaining newly licensed probationers for service in the Colonies, which was explained in last Report and approved of by the General Assembly, has now obtained the sanction and concurrence of the Colonial churches generally. These churches regard it as well fitted to secure the services of efficient men though for a comparatively short period, and have intimated their readiness to agree to the terms specified in the proposed plan. The Committee, having received the concurrence from the distant Colonies for which they had to wait, are now quite prepared to give effect to the scheme by sending out under it suitable men for the work. One appointment has already been made, and such has been the reception of the plan among the students of divinity that the Committee are hopeful that it will prove an important auxiliary for providing ministers for the Colonial field. For the information of the Assembly and the Church, the Committee again print the exposition of the scheme by the Convener, which was given in last report (See Appendix No. I.) Of course it will be readily understood that the operation of this plan does not in the least conflict or interfere with the mode of appointing ministers and probationers hitherto in use, in all cases where this may be preferred.

FUNDS.

We have again to report to the Assembly that at the close of the financial year the Committee had a satisfactory balance on hand. Of course this balance has been considerably diminished since the 31st of March by the payments which have fallen to be made in the interval, and it will be still further reduced before the annual collection is available. If our anticipations are at all realised, we shall certainly have a larger expenditure during the coming year than we have had in the past; and we hope, as

well as believe, that this will be the case. Indeed, if it were possible for the Committee to do even partially what is urgently needed in the way of sending out ministers, their funds would be speedily exhausted. Wherever it is reasonable to expect it, a portion, or in some cases the whole, of the expense is borne by the colonists themselves. But in many instances, and these the most necessitous, this cannot be looked for, and to insist upon it and wait for its performance before rendering help would be practically to withhold altogether the ordinances of the Gospel from our expatriated countrymen. The Church may rely upon it that the contributions to this scheme will be expended with the utmost carefulness, and may safely assume that ample scope will be found for the employment of the most liberal donations in a way of which, we are sure, the donors would cordially approve. And we may venture to repeat a statement made to a former Assembly, that probably no expenditure made by the Church is more productive of good, or gives directly and indirectly a larger return to the cause of Christ, than that which is dispensed by the Colonial Committee. Take, for example, the expense of sending out a minister to a community of our countrymen in a district where a Presbyterian pastor has never been settled before. What happens? Double or treble the amount is drawn forth, not once only but *annually*, for his support. Church and manse are erected, collections are made for missionary and kindred objects, and in countless ways the springs of Christian liberality are touched, and the glory of God and the good of men greatly promoted.

We append a condensed statement of the income and expenditure of the Committee during the past year as compared with the previous one, referring for fuller details to the public accounts of the Church.

1874-5.

Balance at 31st March 1874,	.	.	.	.	.	£2387	3	3
Collections, .	.	.	.	.	.	2400	19	4
Donations, etc., .	.	.	.	.	.	628	1	1
Legacies, .	.	.	.	.	.	1228	11	2
Do. to be invested, .	.	.	.	.	.	797	16	3
						£7442	11	1
Payments, .	.	.	.	.	.	3161	1	10
						£4281	9	3
Gross balance, .	.	.	.	.	.	800	0	0
Deduct sum to be invested, .	.	.	.	.	.
						£3481	9	3

1875-6.

Balance at 31st March 1875,	.	.	.	.	.	£3481	9	3
Collections, .	.	.	.	.	.	2407	1	7
Donations, etc., .	.	.	.	.	.	445	18	8
Legacies, including sum to be invested, .	.	.	.	.	.	875	17	11
						£7210	7	5
Deduct sum of £600 to be invested, .	.	.	.	.	.	600	0	0
						£6610	7	5
Payments, .	.	.	.	.	.	2957	14	7
						£3652	12	10

It will be seen that while we begin the year with a slightly increased balance, this has resulted entirely from the diminution of our expenditure to the extent of rather more than £200. The Donations, including as before Juvenile Offerings and Interest, have declined to nearly the same amount. And the Legacies, which formed so important an item in the accounts of last year, have been as was anticipated less by upwards of a half during the year now closed, in other words, instead of £2026 we have only £875. While we are thankful that we are not at present hampered in our work by any lack of pecuniary means, we cannot help seeing that if right men are found in anything like adequate numbers for this great mission, we shall soon be constrained to decline tempting offers unless the Church shall prevent by its liberality an issue which would be so grievously to be deplored. We have the utmost confidence that this will not be permitted to occur, and we are the more encouraged in this expectation by the increase, however slight, which appears in the annual collections from year to year.

CONCLUSION.

We feel more and more that it is impossible to over-estimate the importance of the work in which we are engaged. The longer the Committee are occupied with their task, and the more extensive their experience becomes, the deeper is their sense of the momentous interests entrusted to them. And while they pray that the God of all grace may enable them faithfully to discharge the duties devolved upon them by the Church, and may richly bless their labours, they appeal to the members of the Church to place at their disposal the means of carrying on and extending their operations, remembering what great issues for time and eternity depend upon the work of this Committee in labouring to advance the Redeemer's kingdom throughout the vast Colonial Empire of Great Britain.

ROBERT G. BALFOUR, *Convener.*
PETER HOPE, *Secretary.*

APPENDIX.

No. I.

SHORT SERVICE PLAN.

It has always been felt by the Colonial Committee to be most desirable that a fair proportion of the best students at our Divinity Halls should give themselves, as soon as they are licensed, to work in the Colonial field. It is neither just to the Colonial churches, nor creditable to our own, that we should be under the necessity of sending out to important and influential spheres of labour probationers who have been for years trying without success to obtain a settlement at home, and who are consequently somewhat dispirited and disheartened. Unhappily, however, very few of our best students and recently licensed probationers will consent to go to the Colonies before they have tried their chances in the home field. The chief reasons of this reluctance seem to be, not merely a natural clinging to home and its associations, and the hope of speedily getting a call in Scotland, but an unwillingness to embark for life on an entirely unknown sphere; a fear that they might not be found well fitted for Colonial work; and the feeling that failure there, far from home and friends in a land of strangers, would be more disastrous than failure here in Scotland.

It may be also that at the time they were led to give themselves to the Church and the work of the ministry in it, they had not sufficiently, if at all, realised the fact that their Free Church extended beyond Scotland, and was doing a work for Christ in other quarters only second to that which she is doing at home.

To meet this difficulty, and to induce a certain number of our best men to try the Colonial field immediately upon receiving licence, it is proposed that a few such men, carefully selected, should be invited annually, or from time to time, to go to one or other of our Colonies *for a period of three years*—two and a half years to be spent in the Colony, and six months on the passage to and fro. For this, each of those sent would receive a salary of £150 a year, which is far more than he would be likely to receive as a probationer in this country, besides having his passage paid, and a small sum for outfit. At the end of his two and a half years' period of service in the Colony, it would be in his option either to remain or to return, in which latter case he would take rank among the probationers here, not as one who had tried the Colonial field and failed, but as one who had been selected for an important mission, and had honourably fulfilled it. In order that this might be quite plain to all concerned, it is proposed to ask the General Assembly to instruct the Committee on the employment and distribution of probationers, in fixing the place of any probationer on the roll for preaching in vacancies, to discount any period of time spent after licence in the service of the Church abroad.

It is believed that some of our most gifted young men might be induced on these terms to give a trial to the Colonial field, who would otherwise be almost certain to remain at home. And there can be no doubt that a goodly number of those who thus went would settle down as ministers in the Colonial churches. Being acceptable preachers, and good and able men, they would meet with a cordial welcome, and would speedily be invited to enter on some congenial sphere of labour. Becoming attached to their people, interested in their work, and accustomed to the climate, they would prefer remaining at their post, and thus the Colonial churches would be supplied with some very valuable men. Others would doubtless avail themselves of the opportunity of returning when the

stipulated term had expired. But, if good and able men, their two years and a half in the Colony would not be without result, while their Colonial experience could not fail to increase their power and usefulness as ministers at home.

But how is the expense of working such a plan to be met? In this way. Several of the Colonial churches guarantee to any probationer whom we may send a salary of £200 a year for two or three years, or until ordination. Well, we propose that those churches in the Colonies—we refer specially to those of Australia and New Zealand—which desire to reap the benefit of this scheme should undertake to pay to us £200 a year for the services of each of a limited number of selected men sent out to labour for two and a half years *in the Colony*, under their superintendence and control. This would amount to £500 for each probationer, of which he would receive from us £150 per annum, or £450 in all, for three years spent in the service, leaving in our hands £50 to pay his passage out and some small outfit. If at the end of the three years he were to return, we would undertake to pay his passage home. If he were to remain in the Colony, we would pay him £45 to procure a larger supply of books, etc., than would be needful in the case of one whose absence from home was to be limited to three years. Thus every man sent out under this scheme would cost the Committee *at least* £45, to be spent either in bringing him home, or in furnishing him with books and other necessary articles if he preferred remaining where he was. The cost of each man to the Colony would be £500 *at most*, for which they would receive two and a half years of service. This would be the *maximum* of expense to the Home Mission Committee of the Colonial church, and the *minimum* of expense to our Colonial Committee. For in the event of the probationer being settled within six or twelve months after his arrival in the Colony—no unlikely supposition—the expense to the Church there would only be £100 or £200, as the case might be. On the other hand, the Church here, in the event of a settlement within six months, would have to pay—

For passage out, full outfit and books (say),	£80	0	0
Salary for nine months, three of them on board ship,	112	10	0
	<hr/>		
Total,	£192	10	0
	<hr/>		

To meet which, there would only be six months' salary, or, £100, from the Colonial Church, leaving £92 to be paid by this Committee. In the case of a settlement within twelve months after arrival, the Colonial Church would have to pay £200 for the services of the probationer for a year, while the Committee here would have to pay £267, 10s. in all, for fifteen months' service, passage, books, etc., leaving a balance against us of £67, 10s. These illustrative cases are given to show that under this scheme our Committee would probably have to pay more, and the Colonial churches less, than might at first sight appear. But the experiment is one which it is well worth our while to make. And the benefit likely to accrue to the churches in the Colonies is so manifest and so great, that we can hardly think they will grudge the effort needed to give it a fair trial.

NOTE.—It will, of course, be understood that the above scheme having been framed with special reference to the Australasian Colonies, a different arrangement will require to be made in dealing with the Presbyterian Church in Canada. The time occupied by the passage will be much less, and the sum which these churches may be asked to contribute will probably not be more than £140 or £150 a year, while the remuneration to the probationers would be proportionately reduced. But there will be little difficulty in making the necessary modifications on the plan.

No. II.

EXTENT AND NATURE OF THE FIELD.

In order to bring the wants of the Colonial field under the notice of ministers, probationers, and students of Divinity at one view, we append the following tabular statement. Of course in the larger Colonies there are constant changes taking place. But with the incessant influx of population, we fear that the need is not growing less, but always greater. As it is, we are quite certain that we do not overstate the case in the view given below. Fuller information regarding the several localities may be obtained from the Secretary :—

Ministers required for	No. needed.	Remarks as to Climate, Work, etc.
1. Madeira, . . .	1	A sanatorium for invalids. Preaching and visiting sick, etc.
2. King Williams-town, . . .	1	Fine climate. Important towns.
3. East London, . . .	1	
4. Durban, . . .	1	
5. Presbyterian Church in Canada, . . .	50	Town and country districts. Population constantly increasing.
6. Victoria, . . .	14	Probably immediate employment for double this number.
7. New South Wales, . . .	5	Extensive spheres of usefulness.
8. Queensland, . . .	4	The population rapidly increasing—mines, etc.
9. Tasmania, . . .	2	One of the finest colonial climates. Much need of new labourers.
10. Otago, New Zealand, . . .	4	Climate similar to our own. Inhabitants largely Scotch.
11. Canterbury, Do., . . .	4	Many Scotch emigrants pouring in.
12. Wellington, Do., . . .	2	Extensive districts. Many Scotch families.
13. Auckland, Do., . . .	4	Several vacant congregations. Others being formed, and ready to call.
	93	

The salaries or stipends in these Colonies of course vary considerably. In several of them £200 a year is guaranteed to probationers—either for a limited period or till settlement. But in all cases it is believed that the remuneration is considerably greater than at home,—and the prospect of a speedy settlement is far better.

The above list refers only to actual vacancies, and does not by any means embrace even the whole of these. For organising new congregations a large additional number of ministers would be required.

No. III.

COLONIAL CHURCHES *in correspondence with the Free Church of Scotland.*

The list of Ministers of the Colonial Churches which correspond with the Committee and look to the Free Church of Scotland for aid, which was formerly appended to the Annual Report of this Committee, is now, to prevent misapprehension, printed separately, and copies may be had from the Secretary. It has often been found serviceable to have such a list to refer to, prepared with care, and as accurate and complete as one subject to constant changes could be made.

We may here state generally that the Churches in Europe, Asia, Africa, and America, with which we are more or less closely connected, comprise upwards of 1000 regular congregations, with at least 900 ministers. Of these more than 600 belong, as has been stated, to the Presbyterian Church in Canada, about 250 to the Australian Churches, and nearly 90 to New Zealand, the remainder to Europe, South Africa, and India.

Free Church of Scotland.

REPORT

OF

THE CONTINENTAL COMMITTEE.

MAY 1876.

THE work of the Committee may be regarded as dividing itself into three branches :—

1. The aid which it gives to the Continental Protestant Churches and to Evangelical organisations abroad.
2. The establishing and maintaining of permanent charges, the ministers of which form this Church's Continental Presbytery.
3. The supplying of ordinances at certain stations which are visited by invalids and others during portions of the year, and which require only temporary services.

Of the work of the Free Church, as performed by its Continental Committee, there are some general aspects which are perhaps not regarded with the interest which their importance merits.

The Protestant Churches on the Continent are placed in circumstances of much trial, and have a work to discharge requiring no ordinary exercise of judgment as well as of faith and patience.

In France, in Belgium, in Italy, in Spain, and Portugal, the Roman Catholic Church holds a sway over the consciences and circumstances of the people which makes it extremely difficult for the voice of the Gospel to find opportunity for being heard. No doubt the toleration now enjoyed on the Continent generally, and which recognises for the most part not only freedom of opinion but the work of evangelisation, affords openings for active effort which a few years ago were not available. But the whole influence of the Church of Rome and of its priests is directed to prevent the people from coming even within earshot of Gospel preaching, and the marvel is, this being so, that so much practical good is being quietly and effectively done in the face of such relentless

opposition. That good is being done abroad by the Protestant Churches, and by general Evangelical movements outside of Churches, admits of no doubt; and it were a strange thing if the Free Church of Scotland were not ready to lend kind words and generous gifts to those who in the difficult and trying positions referred to are bearing a burden of no ordinary weight and anxiety. The truth is, that but for the work of its Continental Committee, our Church would be taking no part in enlightening the ignorance and superstition of Popish lands; and it is clearly a most safe and efficient way of doing so to stand by and help existing organisations on the Continent.

For apart altogether from the grand work of winning individual souls to the Saviour, there is an influence, indirect but most valuable, which Evangelical efforts exert in modifying the teaching of the Church of Rome itself. A most competent and careful observer has said, "Any one who looks with care into the catechisms and manuals of devotion in use within the Romish communion, becomes very soon aware that those in use in different countries differ exceedingly in regard to the amount of Christian truth that finds a place in them. Some contain very little indeed. They are occupied with dead ceremonies and works. Others contain a great deal—so much so that one finds it easy to understand how they should be able to afford nutriment to souls, notwithstanding the alloy of superstition with which they are depraved. Now it seems to me that the proportion of Christian truth found in these manuals depends mainly on the degree in which Evangelical Protestantism prevails in the countries to which the manuals belong. If there is no Evangelical Protestantism in the community, the absence of truth is appalling. If there is much Evangelical Protestantism, there is much truth. . . . It is encouraging to those who love Christ's truth to know that invigorated Evangelical life in the Protestant Churches tells within the Romish communion also."

The direct effect and immediate fruit of Evangelical work on the Continent are quite visible and tangible, but the indirect effect and fruit are even of larger and further-reaching value. All this is true of the Continental Protestant Churches, and should encourage us to help and strengthen them in every possible way, but it is scarcely less true of the other departments of this Committee's work. The Stations maintained by our Church, whether of a more permanent or passing kind, point to the same results. Directly, they provide Gospel preaching for our own countrymen and for others in localities where it is greatly needed, and in circumstances where it is greatly valued; but, besides this, an indirect work of much importance is achieved. The local ministers of the Native Protestant Churches obtain much support from the representatives of the Free Church who are alongside of them; and in any movement on behalf of Evangelical or benevolent schemes in the country, our ministers are constantly looked to for counsel, and are often able to obtain material aid for them from English and Americans who are resting at, or passing through, these stations.

The Committee, in proceeding to give a brief report of its work during the year—of which detailed facts and incidents have appeared with some fulness already in the *Record*—commend the various interests under their charge to the prayers of the Church, and to the increased sympathy and support of its ministers and people.

I.—GRANTS TO FOREIGN CHURCHES, SOCIETIES, AND MISSIONS.

The following have been made during the past year :—

1. WALDENSIAN CHURCH,	£200
Additional Special Grant for this year,	100
2. UNION OF EVANGELICAL CHURCHES IN FRANCE,	100
3. SOCIÉTÉ EVANGELIQUE, BELGIUM,	75
4. SOCIÉTÉ EVANGELIQUE, GENEVA,	50
5. SPANISH EVANGELISATION SOCIETY,	50
6. NATIVE CHURCH, LISBON,	30
7. PASTEUR D'ISELIN, BERNE,	20
8. GENOA HARBOUR MISSION,	20
9. ST. MARTIN D'AUXIGNY (Final),	10
10. BELLEVILLE MISSION TO THE COMMUNISTS, MISS DE BROEN,	10

These different organisations are for the most part well known to our Church, and it is not necessary to dwell much upon them. The Committee were glad to be able to give an additional special grant of £100 to the VAUDOIS CHURCH, in answer to an appeal of the most pressing, and at the same time most encouraging kind. The demands made upon the Evangelisation Committee of that Church to open new Stations, and to send Evangelists, are such as it is very difficult to resist; and yet it will become a serious question for them, whether they must not confine themselves to establishing a limited number of Stations, which, being consolidated and strengthened, may become centres from which mission-work may be extended to the smaller places in their neighbourhood. The people in some districts of Italy are hungering and thirsting for the Gospel, and are willing to meet night after night to hear from the Evangelists all the words of this life.

It must be remembered by us that the Waldensian Church is determined to maintain a high standard of preparation for the filling of their pulpits and for their work of Evangelisation; and the demand for men is so great that the Church finds it no easy matter to meet it, as they are resolved to do, with thoroughly competent and qualified workmen.

It is gratifying to all who have watched the progress of this venerable Church during later years—a progress best illustrated by the fact that while the parishes within the confines of their Valleys only number sixteen, there are no fewer than forty Stations throughout the Peninsula occupied by it for evangelistic purposes—to observe the recent action of our Metropolitan University in conferring the degree of D.D. on Pasteur Lantaret, whose name and character are known far beyond the bounds of his own Church and country. The Committee had hoped that Dr. Lantaret might remain to be present at the General Assembly; but his reply to all appeals to do so was firm and conclusive—the work in his large parish of Pomaret must not be allowed to stand still, even for so pleasing a duty as that of representing his Church in the highest Court of ours. He attended, however, a meeting of the Continental Committee, and conveyed in very affecting terms the cordial regards of the Church of the Valleys to their Scotch friends, on whose behalf his Church ever implored the highest blessings.

As regards the work in France of “The Union of Evangelical Churches,” it is difficult to say as yet what may be the effect of recent political changes in that country on liberty of worship and of evangelistic

effort. There are, it is encouraging to know, many agencies besides those of this vigorous Church, watching for and entering into open doors of usefulness. The remarkable work of the Rev. Mr. M'All, towards which many contributions have been sent through our Secretary; and the no less interesting work of Miss de Broen, which includes a Medical Mission among the Communists in Belleville, are, it is believed, making a marked impression in a very low stratum of the Parisian community. The Committee feel assured of the sympathy and approval of the Church in anything they can do to send the Gospel of peace to that distracted country.

There seems to be no call to say more of the other grants, which, in almost every instance, would have been enlarged if the Committee had been in possession of the requisite means for doing so.

The Foreign Churches and Societies express their great thankfulness for the encouragement afforded to them, not only by our gifts, but by the visits of our deputies. The Rev. Mr. Walker of Dysart, Dr. Stewart of Leghorn, and the Rev. Mr. Miller of Genoa, represented the Free Church of Scotland at the Synod of the Waldensian Church; the Rev. Lewis Irving at the Synod of the Union of Evangelical Churches; the Rev. John Nixon at the Belgian Synod; and the Rev. A. F. Buscarlet at the Swiss Synods of the Free Churches of Canton de Vaud and of Neufchatel. All of them received the heartiest of welcomes, and the assurances of their gratitude for the support, both moral and material, extended to them by our Church.

II.—SANCTIONED CHARGES FOR ENGLISH-SPEAKING RESIDENTS AND TRAVELLERS.

LEGHORN,	REV. DR. STEWART.
FLORENCE,	REV. J. R. M'DOUGALL.
GENOA,	REV. DONALD MILLER.
NAPLES,	REV. JAS. GORDON GRAY.
LAUSANNE,	REV. A. F. BUSCARLET.
NICE,	REV. A. BURN MURDOCH.
PAU,	REV. GEORGE BROWN.
LISBON,	REV. ROBERT STEWART.
HUELVA,	REV. JOHN H. ROSS.

The work at all these stations has been carried on with much comfort and success during the past year.

The state of Mr. Craig's health made it necessary for him to give up the idea of remaining at LEGHORN as assistant to Dr. Stewart, and the Committee were not able at once to secure a successor. They were fortunate in obtaining the services of the Rev. John Sinclair of Grangemouth, who has for two months officiated in this capacity, and whose ministrations Dr. Stewart reports to have been most acceptable to his people.

Dr. Stewart continues the preparation of his Commentary, and along with Mrs. Stewart watches over the Waldensian Schools as in past years.

In those schools 300 Roman Catholic children are educated. It is well known to our Church how large and important is the general work of our venerable minister at Leghorn. His correspondence with the Waldensian Missionaries, and his superintendence of twelve colporteurs, are in themselves a most important work. The amount and value of the services rendered by Dr. Stewart in connection with every evangelical work in Italy is known to and acknowledged by many of the Churches of Christ besides our own.

The Committee gratefully acknowledge the sustained and liberal aid of the Ladies' Society in Glasgow, in maintaining this important station.

The Titles of the property in Leghorn are in name of the Kirk-Session and Deacons' Court, as trustees of the Free Church of Scotland.

The question of Titles to the property belonging to the Free Church of Scotland in Italy continues to engage much of the attention of the Committee. To this subject the Rev. Donald Miller of Genoa has given special attention, and the Titles of the church now in course of erection at Genoa recognise the Free Church as proprietors. Mr. Miller is in communication with the authorities at Rome as to our other churches, the Titles of which were, at the time of their erection, in compliance with the requirements of the then existing law, taken in names of our ministers or others; and he hopes to report soon that in their case, as at Genoa, the properties are vested in the Church and not in individuals. The church, manse, and general buildings at Florence, for example, are held in the Rev. Mr. M'Dougall's own name; but as soon as the legal forms can be arranged, the property will be recognised as being the property of the Free Church, for whom Mr. M'Dougall holds them.

The average attendance at FLORENCE is about 60 on Sabbath, and 40 at the prayer-meeting. Among the native population mission-work, by means of colportage, Bible-women, and schools, is carried on.

The work of Mr. Miller at GENOA continues to be maintained with much vigour. The Harbour Mission, to which a separate grant is made by the Committee, is doing valuable work among the sailors visiting the port. Every Sabbath a service is held in the floating Bethel, as well as frequently during the week on board one or other of the ships in harbour; while, by a system of colportage, the Gospel is presented to many seamen who during the year touch at Genoa. The building of the new church makes rapid progress. It would be satisfactory if it could be stated that the necessary funds are being secured as rapidly. Mr. Miller's recent visit to this country did not result in his obtaining anything like the sum he requires to complete the building, which will include a manse and schools as well as a place of worship. Mr. Miller will thankfully receive contributions for the completion of this important work he has taken in hand.

The congregation at NAPLES having presented a call to the Rev. James Gordon Gray, of Marykirk, Kincardineshire, who had formerly ministered temporarily to them, he accepted it and was loosed from his charge in Scotland to become minister at Naples. The work here is interesting, and encouraging. Besides the ordinary Church services, Bible-classes, and prayer-meetings, much attention is given to educational matters. Not only are the evangelical schools maintained, as hitherto, for the humbler classes, but a most important movement, commenced some years ago, to establish a boarding school for the children of Roman Catholic families, and in the conducting of which Mr. Gray takes an active part, is beginning to attain a position of influence, and it is hoped of permanency.

All the boarders are Italian by birth, and in most cases belong to families of very good position. Their parents are for the most part professedly Roman Catholic, but are so favourably impressed with the character of the education given that they prefer this school, with its distinctly evangelical training, to the training of conventual schools.

From Naples, where Mr. Buscarlet so long did admirable service, to LAUSANNE, where he is now with great hopefulness establishing a congrega-

tion and assisting in many good works, is a natural transition. The General Assembly of last year sanctioned Lausanne as a regular charge in connection with the Presbytery of Italy; and Mr. Buscarlet is now making strenuous efforts to secure the needful buildings for his work there. No part of his work is more important than that which he gives to the young. Lausanne is, and has long been, a resort of the younger members of Scottish families for purposes of education; and it is highly important to have as our minister there a man of experience and of tried fidelity and success. In this special department Mr. Buscarlet has met with much encouragement. He has a Bible-class on Wednesdays at a young ladies' school, another in the church on Saturdays attended by 40 to 50, and a class for English young men on Sunday evenings, at which 14 are present. There is a very considerable number of Italian workmen in Lausanne, and amongst them mission-work is carried on.

The station is one possessing a wide and varied field of usefulness, which is being wisely and energetically cultivated.

From NICE the Rev. Mr. Burn Murdoch reports that the attendance has reached as high a number as 140, and that at the Communion, which is observed three times yearly, the number has on two occasions during last year been 50. Mr. Burn Murdoch has been able to conduct the station without help, except such as may occasionally be available from passing ministers, and although not in robust health, is, we are thankful to believe, better than last year.

At LISBON the Rev. Mr. Stewart's work makes fair progress. An elder of the English Presbyterian Church, who has recently been there with invalid members of his family, seeking warmer skies than ours, reports to the Convener that the services are a great blessing to our countrymen there; and that the work of CARVALHO, who has succeeded DE MATROS as Evangelist among the natives, is really effective, his services being welcomed by them, and his instruction much appreciated for its great simplicity. This is valuable testimony from a highly intelligent witness.

From PAU the Committee has continued tidings of the station prospering and doing good service. The congregation has reached at times the number of 130, and the prayer-meeting as many as 50. The Rev. Mr. Brown has a class for English young ladies on Tuesdays, and interesting services have been conducted during the week, by members of the congregation, for the men-servants and grooms of English visitors, for whose religious teaching no provision is otherwise made.

The station of HUELVA, which is in the immediate neighbourhood of the large mines of Rio Tinto, and is gradually becoming a harbour of some magnitude, is maintained by Mr. Hugh M. Matheson of London, whose noble service to many good causes is so well known in our Church.

Mr. Matheson writes to the Convener, of date 17th April 1876, on his return from a visit to Spain:—

“I confess that thinking over the Huelva question as I have often done, I cannot but feel thankful for having been led to provide this chaplaincy. It did my heart good to see the Sabbath observance,—perfect stillness over the whole place, not an engine in steam or a hammer moving, instead of the incessant din of the week-days, and then the families of our community walking to the House of God in their Sunday attire. That much of this is due to the establishment of the mission cannot be denied, and that it has had a wholesome effect on

the Spanish community I have heard very confidently expressed. I think the Station should be encouraged."

Mr. Ross is a licentiate of the Glasgow Presbytery, and an application has been received recommending that he should receive ordination in order to his dispensing ordinances to the workmen and sailors among whom he labours. The Committee recommend that the application be favourably entertained.

III.—STATIONS SUPPLIED BY HOME MINISTERS FOR PORTIONS OF THE YEAR 1875-76.

ROME,	.	.	.	REV. ALEX. CUSIN, Edinburgh.
	.	.	.	REV. DR. MACMILLAN, Glasgow.
CANNES,	.	.	.	REV. JAS. KIPPEN, Arrochar.
MENTONE,	.	.	.	REV. JAS. PRENTICE, Lewes, Sussex.
	.	.	.	REV. DR. MURRAY MITCHELL, Edinburgh.
MONTREUX,	.	.	.	REV. J. W. LAURIE, Tulliallan.
	.	.	.	REV. WM. BEATTIE, formerly of Alexandria.
LUCERNE,	.	.	.	REV. H. W. BELL, Aberdeen.
	.	.	.	REV. WM. BRUCE, Largo.
	.	.	.	REV. W. K. HAMILTON, Stonehouse.
INTERLAKEN,	.	.	.	REV. W. A. GRAY, Elgin.
	.	.	.	REV. J. P. LILLEY, Arbroath.
	.	.	.	REV. JOHN NIXON, Barthill.
STETTIN,	.	.	.	REV. JAMES MELLIS, Carnbee.

The services at ROME have been as usual very acceptable to our countrymen resident there, and to strangers visiting Italy. The Committee felt specially confident that this would be the case when they were so fortunate as to secure the services of Mr. Cusin and Dr. Macmillan. In accordance with the arrangements of past years, the Established Church sent a representative to occupy the pulpit of our Church, at one diet of each Sabbath, for three months, from 1st February to the end of April. The Rev. Dr. Thomson, formerly of New York, and now a minister of the Established Church, has accordingly discharged the pulpit and other duties along with our representatives.

The arrangement was carried out, as has always been the case, in a spirit of the most friendly co-operation.

From a number of quarters the most gratifying reports have been received of the services at CANNES. The attendance has been large, and even more varied in its character than usual. At the Communion Services, the Rev. Dr. Samuel Miller of Glasgow, the Rev. Dr. Ainslie of St. Andrews, and the Rev. Dr. Gloag of the Established Church at Galashiels, have taken part. Dr. Ainslie in leaving Cannes at the close of the season writes to the Committee, April 26th, 1876:—

"The large and sustained attendance on Mr. Kippen's ministry all through the winter proved unmistakably how greatly he was appreciated. It does not need many words of mine to impress the Continental Committee with the importance of Cannes as one of their Stations, and with the necessity of providing it with a man of mark. It is beyond question the chief place in the south of France, and promises to grow into still further importance as 'The English Colony.' Those who frequent the place are, as a rule, the well educated, who desire and can

appreciate an able ministry. . . . I daresay all this has been said to the Committee many times; but it may bear repetition from one who has been the whole winter on the spot, and who returns more impressed than ever with the importance of maintaining these Stations in the utmost efficiency."

There have not been wanting tokens of awakened interest in connection with united Evangelistic Meetings on the Sabbath evenings, in which earnest ministers of the Church of England, including the Rev. Lord Plunket of Dublin, and the Rev. Mr. Girdlestone of the British and Foreign Bible Society, took part, besides other friends of the good cause who are resident at Cannes.

MONTREUX was supplied for the first four weeks of the season by the Rev. Mr. Laurie of Tulliallan, who came to the help of the Committee in an emergency. For the rest of the season the Rev. Mr. Beattie has discharged with great acceptableness the duties of pastor and preacher. Lieut.-Colonel Stewart writes to the Committee pointing out the advantage of a station like Montreux, where the congregation is not so fluctuating as at other places, being steadily supplied by the same minister during as large a part of the season as possible. It is evident, he argues, that the experience acquired from day to day is extremely valuable, and that frequent changes are *unsettling*. It is not often that we can, as in Mr. Beattie's case, secure so long a period of continuous supply; but the success of the station during the past year, to which Colonel Stewart warmly testifies, seems to justify his remark.

LUCERNE was occupied during the summer months of 1875 by three of our ministers. In this, one of the loveliest spots in Switzerland, travellers often pause for the Sabbath rest; and they find here also Sabbath nourishment. All opinions concur in holding that our meeting-place, which is an old Roman Catholic Church filled with the insignia of Popish worship, is unsuitable on this account, as well as uncomfortable from its defective acoustic properties.

INTERLAKEN has always been one of the most interesting of the Swiss stations. Three of our home ministers, here also, divided the season among them; and all report the enjoyment they had in ministering to the congregation there, and the satisfaction expressed by persons of the English and American Evangelical Churches, who found in our little gathering there a time of refreshing from the presence of the Lord.

It is true of all, or almost all, our stations that they are the resort of invalids; but this is specially the case with MENTONE. It seems always to strike as a dart when one hears of their loved ones being ordered to this refuge from the rough home winds; and in point of fact the most important service to be rendered here is to the feeble and suffering. The public services have been very successful, but have been somewhat marred as to their usefulness by the place of meeting being unsuitable. There is at present under consideration an offer, by a friend of the cause, to be helpful in the way of securing better accommodation for worship, and it is to be hoped this may be arranged if the station is to be maintained.

STETTIN.—Mr. Mellis of Carnbee was able to render excellent service here, especially in the harbour and docks among the sailors of this German Port. The American Consul was most friendly, not only attending Mr. Mellis's services, but lending his influence to make our

meetings known to American vessels. A very considerable number of Germans were present from Sabbath to Sabbath.

We were, as in former years, greatly indebted to Mr. Rohleder for friendly help in every way in his power.

A NEW STATION.

The Committee has, after careful consideration, and having obtained full information from Mrs. MacVickars, whose devoted labours on behalf of AIX-LES-BAINS are well known to many in our Church, resolved to commence services there in May. The place is increasingly visited by large numbers of English and Americans, who seek in its famous waters relief from rheumatism and allied sufferings. Dr. Stewart, of Leghorn, has kindly undertaken to commence the services; and arrangements are being made, in co-operation with other Churches, for the supply of the station during the season.

FOREIGN STUDENTS.

Through the kindness of friends, bursaries have been provided for three Waldensian students who have attended the classes of the New College, Edinburgh, and of the Free Church College, Glasgow, during the past session:—William Meille, Bartolomeo Revel, and Pietro Andrietti. To Mrs. Ford, 17 Grosvenor Crescent, Edinburgh, who is raising a Capital sum to provide a perpetual bursary, to Mrs. Thompson, Beeslack, and Mrs. Magee of Dublin, and to the Society of Ministers' Sons, themselves being now ministers of the Free Church, the Committee desires to express the utmost gratitude for the provision made for these students.

There have been at the New College during the past session other foreign students:—

From Bohemia,	.	.	Venceslaus Céck.
			Friederick Jelen.
From Hungary,	.	.	Lewis Csiky.
			Gabriel Jánosi.

This branch of work, although not carried on directly by the Committee or maintained by its funds, is full of interest; and it is regarded as deeply important by the young men themselves, and by the Churches to which they belong. Both, it is earnestly hoped, will reap the benefit of their Scottish training.

The Committee cannot doubt that the General Assembly will regard the work done through this Committee as fitted to confer important benefits on the Churches of the Continent, and through them on the native populations, as well as on our own countrymen and others who, in search of health or from other causes, now so largely have recourse to foreign travel or residence. They commend this special department of the Church's labours to the sympathy and help of her praying people.

D. MACLAGAN, *Convener*.

APPENDIX.

ABSTRACT ACCOUNTS OF CONTINENTAL FUND,

AS FROM GENERAL TREASURER'S BOOKS.

CHARGE.

I. Balance of last Account, ending 31st March 1875,	£641	18	1
Sum for Investment,	500	0	0
II. Contributions during the year :—			
1. Congregational Collections,	£2239	0	2
2. Donations,	166	3	10
3. Special Donations,	240	1	1
4. Legacies,	1506	7	8
Do. to be invested,	605	0	0
5. Juvenile Offerings,	32	5	10
6. Returns from Stations,	537	3	0
7. Interest on Investment, half-year,	8	13	6
			<u>5334 15 1</u>
III. Interest accrued,		6	3 7
			<u>£6482 16 9</u>

DISCHARGE.

I. Stations, as detailed in Vidimus,	£2180	4	9
II. Grants to Foreign Churches (page 3),	677	10	0
III. Special Donations paid over,	15	10	6
IV. Sums Invested,	2300	0	0
V. Proportion of General Charges,	68	17	9
VI. Expense of Church Door Collection,	32	9	0
VII. Office Expenses :—			
1. Secretary,	£175	0	0
2. Clerk,	6	0	0
3. Postages and Outlay,	13	8	11
4. Printing Report,	32	5	0
5. Travelling Expenses of Members attending meetings of Committee,	15	13	0
			<u>242 6 11</u>
VIII. Balance in favour of Committee for current work,	965	17	10
			<u>£6482 16 9</u>

VIDIMUS OF EXPENSE OF STATIONS.

STATIONS.	Service kept up Annually for	Paid by Committee.	Remitted to Committee after making Local Payments.	Net Cost to Committee.
1. Rome, . . .	6 mos.	£195 7 6	.....	£195 7 6
2. Naples, . . .	12 „	237 14 6	.....	237 14 6
3. Leghorn, . . .	12 „	167 0 0	8 1 10	158 18 2
4. Florence, . . .	12 „	200 0 0	50 0 0	150 0 0
5. Genoa, . . .	12 „	*225 5 9	50 0 0	175 5 9
6. Pau, . . .	9 „	80 0 0	.....	80 0 0
7. Nice, . . .	8 „	.....	.....	.....
8. Mentone, . . .	6 „	100 0 0	7 6 0	92 14 0
9. Cannes, . . .	6 „	100 0 0	118 15 10	.....
10. Lausanne, . . .	12 „	283 12 0	82 14 2	200 17 10
11. Montreux, . . .	8 „	121 5 0	59 10 0	61 15 0
12. Interlaken, . . .	3 „	70 0 0	39 10 0	30 10 0
13. Lucerne, . . .	3 „	60 0 0	15 2 8	54 17 4
14. Stettin, . . .	2 „	40 0 0	2 10 0	37 10 0
15. Lisbon, . . .	12 „	300 0 0	103 12 6	196 7 6
		£2180 4 9	£537 3 0	£1671 17 7

* Including £25, 5s. 9d. of expenses as to general question of titles to properties in Italy.

No. VIII.

Free Church of Scotland.

REPORT

ON

FOREIGN MISSIONS

TO THE

GENERAL ASSEMBLY OF THE FREE
CHURCH OF SCOTLAND.

MAY 1876.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1876.

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Committee on Foreign Missions,

1876-77.

MINISTERS

Rev. Thomas Bain, Coupar-Angus.
,, Alexander Beith, D.D., Stirling.
,, W. G. Blaikie, D.D., Edinburgh.
,, David Brown, D.D., Aberdeen.
,, A. B. Campbell, Markinch.
,, James S. Candlish, D.D., Glasgow.
,, John Connell, Perceton.
,, William Cousin, Melrose.
,, J. G. Cunningham, M.A., Lochwinnoch.
,, Alexander Cusin, Edinburgh.
,, James Dodds, Dunbar.
,, James Drummond, Clackmannan.
,, Alex. Duff, D.D., LL.D., Edinburgh.
,, William Fraser, M.A., Edinburgh.
,, Thomas Gardiner, Aberdeen.
,, Wm. H. Goold, D.D., Edinburgh.
,, Robert Howie, Govan.
,, David Imrie, Dunfermline.
,, Andrew Inglis, Dundee.
,, John Kay, Coatbridge.
,, Robert Lang, Nenthorn.
,, J. W. Lawrie, Tulliallan.
,, Peter Macainsh, Lochgelly.
,, George Macdonald, Aberdeen.
,, Duncan Macgregor, M.A., Glasgow.
,, John M'Dermid, Glasgow.
,, Thomas Main, Edinburgh.
,, John Miller, Newton-on-Ayr.
,, J. Murray Mitchell, LL.D., Edinr.
,, Finlay Macpherson, Larbert.
,, George Philip, Edinburgh.
,, Alexander Rankin, Strathaven.
,, William Ross, Rothesay.
,, R. C. Smith, Glasgow.
,, Thos. Smith, D.D., Edinburgh.
,, A. N. Somerville, Glasgow.
,, W. Symington, D.D., Glasgow.
,, John Thomson, D.D., Paisley.
,, James Walker, D.D., Carnwath.
,, Norman L. Walker, Dysart.

Rev. James Wells, Glasgow.

,, George Wilson, Glenluce.

And any

Ordained Missionaries temporarily at home.

ELDERS.

Mr. Benjamin Bell, Edinburgh.
Mr. Thomas Binnie, Glasgow.
Mr. James Campbell, Jun., of Tulliechewan.
Dr. Cleghorn, Stravithie.
Lieut.-Colonel Davidson, Edinburgh.
Mr. John Drybrough, do.
Mr. Alex. Fraser, Glasgow.
Dr. Archibald Graham, Edinburgh.
Mr. William Henderson, Aberdeen.
Major Johnston, Culross.
Mr. Stair Kerr, Edinburgh.
Mr. William Kidston, Glasgow.
Mr. John Logan, W.S., Edinburgh.
Mr. George Martin, of Auchendennan.
Dr. Hugh Miller, Shandon.
Mr. James Miller, Glasgow.
Mr. John Miller of Leithen.
Dr. James C. Minto, Edinburgh.
Captain R. Mackenzie, Edinburgh.
Mr. Walter M'Lellan, Glasgow.
Mr. Kenneth MacQueen, Portobello.
Mr. John Parker, Edinburgh.
Dr. John Pringle, do.
Rev. John Roberts, do.
Major Ross, Aberdeen.
Mr. A. Scott, Haddington.
Mr. David Simpson, Edinburgh.
Dr. George Smith, Edinburgh.
Mr. John Stephen, Govan.
Mr. James Stevenson, Glasgow.
Mr. James Templeton, do.
Mr. Henry Tod, W.S., Edinburgh.
Mr. J. C. White, Yr., of Overton.
Mr. James Wilson, Edinburgh.
Colonel A. G. Young, do.
Mr. James Young of Kelly.

Rev. ALEXANDER DUFF, D.D., LL.D., *Convener*.

Rev. J. MURRAY MITCHELL, LL.D., *Secretary*.

Mr. JOHN LOGAN, W.S., *Hon. Secretary*.

Mr. ROBERT YOUNG, *Association Secretary*.

OFFICES OF THE CHURCH.

15 NORTH BANK STREET, EDINBURGH.

FORM OF BEQUEST.

I leave and bequeath the sum of
Pounds Sterling (*the amount to be stated in words, not figures*) to the Committee for the management of the FOREIGN MISSIONS of the Free Church of Scotland* ; and I appoint the same to be paid, at the first term of Whitsunday or Martinmas after my death, to JOHN MACDONALD, Esquire, General Treasurer to the Free Church of Scotland, and his Successors in Office, Treasurers aforesaid ; and I declare that the discharge of the said JOHN MACDONALD, Esquire, or of such Treasurer for the time being, shall be sufficient discharge to my Executors.

* In the event of a Bequest in favour of the Missionaries' Widows' and Orphans' Fund, insert here the words "to be by them applied to the Missionaries' Widows' and Orphans' Fund under their charge." A similar course may be followed if a Legacy is left to "the Mission Building Fund," or to the "Invalid Missionaries' Fund," also under the charge of the Foreign Missions Committee.

GENERAL REPORT.

THE following changes have taken place in our Foreign Mission staff during the past year :—

1. *New Appointments* :—

The Rev. James Macdonald has proceeded to the Transkei Territory, Kaffraria.

Mr. J. C. Clubb, Missionary Teacher, do. Nagpur, Central India.

The Rev. D. Doig Young do. Lovedale, Kaffraria.

Mr. J. A. Dyer, M.B., C.M., do. Pachamba, Bengal.

The Rev. William Black, M.B., C.M., do. Lake Nyassa, Africa.

Mr. Robert S. Ross, Blacksmith and Engineer, } do.
Mr. John Gunn, Agriculturist, }

Mr. Archibald C. Miller, Weaver,

The Rev. Buchanan Blake, M.A., B.D., has been appointed to proceed next autumn to Bombay.

2. *Returned to the Foreign Field* :—

The Rev. A. Templeton, M.D., to Pachamba.

The Rev. John Small, to Bombay.

Mr. John Dalziel, with Mrs. Dalziel, to Nagpur.

3. *Returned home on furlough* :—

The Rev. G. M. Rae of Madras.

4. *Death* :—

The Rev. John Wilson, D.D., F.R.S., Bombay.

We note also in connection with the Ladies' Society, the following changes :—

***New Appointments* :—**

Miss Griffin has proceeded to superintend work among females in Calcutta.

Miss M'Ritchie, do. do. Female Boarding School, Bombay.

Miss Ross, do. do. do. do. Madras.

***Death* :—**

Miss Liddell, Superintendent of Female Boarding School, Madras.

Miss Brown, late Superintendent of the Female Boarding School, Bombay, has returned to Scotland.

The most afflictive event by far that has occurred in connection with our Missions during the past year is the death of Dr. Wilson of Bombay. We shall not dwell on the subject here; we content ourselves with referring to the minute regarding our lamented father which will be found in the Appendix.* Just one word then, before we pass on. While the Committee most deeply feel the greatness of the bereavement they have sustained, they recall with heartfelt thankfulness to God the long and lofty services of the distinguished Missionary. His name will be a tower of

* See Appendix No. I. p. 43.

strength to the cause of Missions for all time to come. He will ever be remembered as an honour to Scotland, and to the Free Church of Scotland. May his great example stir the hearts of many, and lead them to consecrate their lives, even as he consecrated his, to the highest and holiest of all pursuits!

Although the Rev. W. Govan, formerly of Lovedale, had left the service of the Mission, we cannot allow his death to pass unnoticed. He did admirable service during the earlier days of the Lovedale Institution, of which he was the first superintendent. When he was about to leave Africa, his former pupils and friends presented him with an address, in which they bore testimony to his "high Christian principle, sterling integrity, and unwearied devotedness." Of this very high commendation, Mr. Govan was entirely worthy. (See Appendix.*)

Before we pass from this, the first head of this Report, it is only just to the Rev. Mr. Small to notice that when the Bombay Mission was weakened by the death of Dr. Wilson, he hastened his departure from this country to join Messrs. Stothert and M'Kichan. His furlough had not expired, and as one of his children was far from well, he would have preferred continuing here for some months longer. But, in a spirit which does him much honour, he responded to the call from the sorely toiling brethren at Bombay, and proceeded forth alone—Mrs. Small remaining with her children in Scotland.

The Committee must also speak with strong commendation of the willingness of the Rev. G. M. Rae of Madras to return without delay to India. Mr. Rae left India only in February last year, so that his furlough has not nearly expired. On account of the paucity of labourers at Madras, and the feeble health of Mr. Miller and Mr. Ross, Mr. Rae was quite prepared to leave this country in January last. Our friends in Madras have however requested him not to do so; they desire to toil on, so as to allow their colleague Mr. Rae the benefit of that rest which, to every one who has worked hard for several years in India, is simply a necessity.

NEED OF MISSIONARIES.

The references which have just been made to Bombay and Madras lead directly to another topic—the overwhelming need of additional labourers. It is impossible to use language too strong, or strong enough, in reference to the pressure of our work, both in Southern and Western India.

In Madras, the comprehensive plan of a great Christian College for Southern India has been laid down with much wisdom and forethought by Mr. Miller and his associates, and has been heartily agreed to by the Foreign Missions Committee and the General Assembly. The Church Missionary Society and the Wesleyan Missionary Society have agreed, with a generosity deserving of all praise, to yield both material and moral support to the Christian College; and other societies in Madras have also expressed their deep interest in the proposal. The measure of success that has attended the educational efforts of our missionaries has been most encouraging (See under the special head of Madras). But we have not been able to send out the men without whom it seems scarcely

* See Appendix No. I. p. 44.

possible to carry out the scheme in permanence and with full efficiency. This has occasioned the Committee the deepest possible regret. Several men who were otherwise excellently qualified and ready to give themselves to the work, were found to be physically unequal to its demands.

Almost exactly the same thing might be said regarding Bombay. It is absolutely indispensable to fill up, as far as lies in our power, the sad blank caused by the death of Dr. Wilson, and not allow the overtasked labourers to sink at their post. At the same time, the position of our College in that great city is already becoming a commanding one. It is the only Protestant institution in Bombay which is affiliated to the University; and, while both the Government College and St. Xavier's (which is under the control of Jesuit Missionaries) are very amply furnished with men and means, it is wholly unworthy of the Free Church to allow its College to continue as it is. Messrs. Stothert, M'Kichan, and Gunpatrao Raghunath are able and zealous men; but the last is wholly, or almost so, occupied with the superintendence of the School Division, while the various College studies must be carried on as best they may, under the two other Missionaries.

Meanwhile the return of Mr. Small—whose permanent destination is Puna—to Bombay has given a measure of temporary relief; but if the Institution continues to grow as it promises to do, five thoroughly trained men are the smallest staff which can do it the smallest measure of justice.

Immediate help was thus what we earnestly desired to send both to Madras and Bombay; but to do so, we repeat, was, to our exceeding regret, beyond our power.

SUPPLY OF MEN.

The question of the supply of men who shall go forth to reap the fields that are already white, and still whitening, unto the harvest, has occupied the gravest consideration of the Committee. We would earnestly ask all the ministers, elders, and members of the Church to share with us the burden and sorrow of our having been unable, during the year, to meet the pressing wants of the Missions. The evil would be cured if the Spirit of God so filled the heart of the Church that many would hasten forward, impelled by holy zeal, and say, "Here am I; send me." For this let us plead, and with nothing short of this let us rest content!

It has sometimes been said that Presbyterian Churches lessen their own supplies of men for the foreign field by insisting on too high a standard of education for the Missionaries. We certainly have hitherto acted on the principle that the *ordained* men sent forth should have had the full academical and theological training which is required for ministers at home. From this practice we should be most reluctant to depart, and that for many reasons. Missionary Societies that are satisfied with a lower standard of education than ours will, no doubt, find agents more easily than we. Still, we have reason to think that the interest in Missions is not declining, but rising, throughout the Church. As the fields of labour are multiplied, and the work at each naturally expands, it is certain that larger supplies, both of men and means, will be required; but from present appearances we venture to anticipate that

such supplies will, ere long, not be withheld. We believe that the day is coming when the most learned and gifted in the Church will feel that the selectest honour that can be conferred upon them is to be sent "far hence unto the Gentiles."

At the same time we are prepared, in special cases, to send forth men of piety and zeal as unordained evangelists, and we have commenced to do so; and we also appoint Missionary artisans in connection with several of our African stations.

The Committee would deprecate the idea that what has now been stated is inconsistent with the desire which they have long cherished and often expressed, that the Church should have a "Missionary Institute" to give special training to agents of every class designed for mission-work, in addition to such instruction as existing organisations afford.

CHRISTIAN LITERATURE.

Much has been said, especially of late, regarding the urgent need of a pure and, if possible, a Christian literature for India. Education spreads—in some parts of the country it spreads rapidly; but the number of books fit for perusal is lamentably small. The Native books are always grossly heathen, and often grossly impure. Unless therefore suitable books be supplied, the newly-acquired power of reading may prove a curse rather than a blessing both to the men and the women of India. Accordingly, in various parts of the country, Missionaries have been bestirring themselves to multiply useful books, especially in the vernacular languages. A great conference of Missionaries was held at Allahabad in the course of the year, to consider what arrangements could be made to provide pure literature in the Hindi and Hindustani (Urdu) dialects, which are spoken over an immense tract of country in Northern India.

Our Missionaries have, in days past, had a full share in the supply of literature, both in English and the vernacular; and also among the *alumni* of our Colleges we have men who can address the public powerfully and persuasively through the press.

The Bombay Tract Society is anxious to do its utmost to provide healthy literature for Western India. It is a happy circumstance that one of the most distinguished *alumni* of our Bombay Institution, whom no Christian writer in the Marathi language can approach in literary skill, is desirous of giving his time to the same important work. His productions are exceedingly popular, and are fitted to do much good, both in purifying the taste of his countrymen and diffusing religious truth. The Bombay Tract Society is anxious to secure his services, but is unhappily crippled for want of funds; and we are now in correspondence with them as to the terms on which they may receive contributions from us, in order to enable them to avail themselves of his valuable labours.

LEBANON.

We notice the schools on Mount Lebanon, as Mr. Rae, the able and zealous superintendent, is supported by us. The Lebanon Schools Society is formed on a catholic basis. The death of the Convener of the Committee—Principal Lumsden—has been a deplorable loss. The Rev. W. Fraser of Free St. Bernard's has succeeded him, and will no doubt zealously

follow in the footsteps of his predecessor. The desirableness of a Medical Missionary being connected with the work has long been felt; and a very valuable addition to the Mission staff has been made in Dr. William Carslaw, formerly connected with our Madras Mission, who, in addition to thorough medical knowledge, is skilled in the management of schools.

The Lebanon Schools have prospered. Exclusive of the Training School, which contains about 16 boys, the numbers in December last were 824 boys and 127 girls—the latter under the charge of Miss Wilson. Opposition has been made, especially by the Maronite priests, who act under Jesuit influence. It is very encouraging then to find so many as 75 Greek Catholics and 67 Maronites in the schools. The Greeks proper amount to 440. It is truly remarkable that so many Druses should attend,—30 girls and 320 boys. The Druses are a most singular people; their religion is to this day almost an unexplained mystery; but if their present willingness to accept Christian education shall continue, as we trust it may, a great revolution must ere long take place in the mind of this high-spirited and energetic race. Already has one young man of considerable talent and culture been baptised. Altogether, the Lebanon Schools Society appears to be engaged in a most hopeful enterprise; and we trust its supporters will prosecute their work with ever-increasing zeal.

UNION WITH REFORMED PRESBYTERIANS.

The union of our own with the Reformed Presbyterian Church, to which so many look forward with joyful anticipation, comes under our notice simply as it affects our Foreign Missions. The Missions of the Reformed Presbyterian Church are in the New Hebrides group of the South Sea Islands; they have been carried on for years with much wisdom and energy, and they have been greatly blessed. We doubt not that the General Assembly will, like the Foreign Missions Committee, feel it to be both a joy and an honour that the Missions of the Reformed Presbyterian Church should be incorporated with our own, and Polynesia be included in the mission-field of the united Church, along with India, Africa, and Syria. May the Lord enlarge the hearts of all the members of the churches,—lovingly joined after a separation of nearly two centuries,—so that they shall not only maintain in full efficiency all their present work, but may devise and execute still higher and higher things for the proclamation of the glad tidings of salvation to those who are perishing for lack of knowledge!

LADIES' SOCIETY.

The Ladies' Society has continued its valuable labours among the females of India and Africa. In addition to keeping up its former staff of agents, it has sent out a lady to superintend the Orphanage, and be the head of the Home for Zenana teachers at Calcutta. At present the Society employs two European ladies to work in the Zenanas of that city. It is pleasing to note that advanced pupils of the Boarding School are employed to teach in schools and assist the ladies who visit the Zenanas. The Society has issued a "Special appeal for Zenana work." While rightly anxious that its ordinary school operations be fully kept

up, the Society calls on the women of Scotland to aid in "sending out additional European agents" for Zenana work. Let the women of Scotland hear the call! Assuredly the need is great.

LAKE NYASSA MISSION.

The most remarkable event in connection with our Missions during the past year is the sending forth of the Mission to Central Africa. Most signal has been the blessing that, from first to last, has rested on this work; may our hearts be filled with thankfulness and our mouths with praise! The expedition sailed on 21st May last year, and arrived in perfect safety at Lake Nyassa on 12th October last. The manner in which the heart of all Scotland was moved; the friendly co-operation of various Churches in the enterprise; the liberality with which the requisite funds were given; the admirable qualifications of Mr. Young for the post of leader; the uninterrupted prosperity of the voyage, a voyage in some places full of difficulty and peril; the perfect peace reigning in the neighbourhood of Lake Nyassa; the more than warm—the enthusiastic—welcome given by the native chiefs and their followers to their "fathers, the English;"—these things, as we thus rapidly recall them, may well fill our hearts with astonishment as well as gratitude. It is further a cause of much thanksgiving that Dr. William Black and three additional labourers have proceeded to Lake Nyassa, having sailed on the 20th May. Dr. Stewart has been requested to meet these brethren at Algoa Bay and to accompany them to their destination. In order to enable Dr. Stewart to perform this service, Mr. Doig Young has been appointed to the mission at Lovedale. Owing to the great importance of this new mission, a separate statement, giving full details, has been published in regard to it, which has been added, for the sake of reference, at the end of this Report.

THE ABORIGINES OF INDIA.—THE SANTALS.

The attention both of Indian administrators and of missionaries has of late years been much drawn to the down-trodden and long-neglected aborigines of India. The work among them, especially the Kols, Santals, Khasias, and Garos, has been greatly blessed,—the *visible* results being far larger than among either Hindus or Mohammadans. We have recently had a striking testimony in regard to the Santals from Sir William Muir, whose ample experience and calm judgment give his testimony much weight. Speaking of the older missions conducted at Taljhari by the Church Missionary Society, and at Ebenezer by Messrs. Børresen and Skrefsrud, Sir William says, "In Upper India I have met with nothing that holds out in a degree approaching to this the hope of a rich and noble harvest." He accordingly offers Rs.1000 for every new station which the Church Missionary Society may open.

Three Missions work among the Santals of Bengal—those above mentioned and our own, which is at a considerable distance from the other two. Ours is the youngest of the three. The measure of success attending it has been considerable, considering the short time it has been in existence. We are thankful to note that it awakens deep interest; one proof of which is that a lady has undertaken to collect for five years a sum sufficient to support the medical missionary whom we lately sent to

Pachamba. Other friends may perhaps follow the good example. We are anxious to occupy several new stations; the places indeed are already chosen. Let us do our allotted part in this most hopeful work. "What a blessed result," says Sir William Muir, "if the whole tribe were brought over! and what a blessing it might prove, as an evangelising element, to the empire at large!"

ANGLO-INDIAN CHRISTIAN UNION.

We must refer—though, as usual, in the briefest way possible—to this valuable Society. Its "Winter Mission to India" is intended to influence not only our countrymen but also those natives of India—now a numerous body—who are acquainted with English. The Rev. A. N. Somerville of Glasgow addressed many gatherings of Indian youth, and made a very deep impression whenever he did so. We look forward with much joy to next winter, when it is hoped that four ministers of high character and standing may be sent forth to India.

The Rev. Donaldson Rose of Brechin has also proceeded to Mussoorie, where a Union church has been formed similar to that at Simla, and almost as important. Mr. Rose's engagement is for seven months. His lengthened experience and weight of character encourage the most pleasing hopes regarding the good he may effect.

For more permanent work in that country Mr. John Nelson has been appointed. Mr. Nelson first applied to the Foreign Missions Committee for employment among the heathen; but as he afterwards expressed a desire to labour among our countrymen in India, the Committee consented that his services should be transferred to the A. I. Christian Union. Mr. Nelson's zeal and energy encourage us to form cheering hopes of his usefulness.

Mr. Fordyce has continued his unwearied labours, being at Simla for one half the year, and during the other half employed in the plains. He has in truth a very wide sphere of labour, the duties of which he discharges in a spirit at once zealous and most kindly.

CONFERENCE ON MISSIONS.

It was mentioned in last year's Report that there had been several meetings of a Conference on Foreign Missions, at which representatives of the various Presbyterian Churches of Great Britain and Ireland were present. A vast mass of information has been collected regarding the financial and other arrangements of the various Missions of the United Kingdom, and the chief Societies in America. In particular, the experience of the Presbyterian Churches in Missionary economics has been carefully considered. One result of these meetings will certainly be a large degree of harmony in the arrangements of the various bodies—a point of considerable importance. But more than this; we trust steadily to advance towards a thorough mutual understanding among the Presbyterian Churches in regard to foreign work,—a friendly partitioning of the great field of labour,—and a brotherly co-operation which shall secure that there be no waste of agency, no mere rivalry of churches at foreign stations. We venture to hope also as the result of the Conference,—which will still occasionally meet,—for a quickening of Missionary zeal, a provoking to love and good works, and a great extension of labour among the Heathen, the Jews, the Colonies, and on the Continent.

FINANCES.

The Committee have the satisfaction of reporting that the funds are on the whole in a satisfactory condition. The income from all sources is, no doubt, considerably below that of the previous year, but this is owing to the exceptionally very high revenue derived from legacies and donations during 1874-75. The gratifying fact is that the congregational returns, upon which they must always mainly rely, exceed those of the preceding year by £827, 19s. 5d. The Committee are also glad to learn that in some of the more important congregations, in Glasgow especially, an earnest effort is being made to secure, through means of the Missionary Association, a more adequate contribution to this great enterprise of our Church. Their example, it is hoped, will be followed by the congregations generally.

During the past year the Associational plan of collecting for the Missions has been adopted by the following congregations:—Glasgow West, Edinburgh Newington, Killearnan, Colinton and Currie, Inverurie, Nigg, Fortrose, Liberton, Hawick St. Andrews, Cathcart, Aberdeen Ferryhill, Broom Knoll (Airdrie), Dumbarton North. The total number of Associations now in operation is 636, leaving 297 congregations, exclusive of stations, which continue to make an annual collection at the church door.

The following is a brief statement of the year's income :*—

Ordinary Home Revenue of the Scheme—

Associations,	£11,966 1 9
Church-door Collections,	1,013 16 11
<hr/>	
Amount of Congregational Contributions,	£12,979 18 8
Donations, Legacies, Juvenile Offerings, etc.,	9,070 2 4
<hr/>	
Total Home Revenue of General Scheme,	£22,050 1 0
In addition, the Ladies' Society for Female Education raised	3,477 2 5
Contributions to Livingstonia Mission,	8,498 16 0
Children's New Year Offering for Santal Mission,	870 13 0
Special Contributions sent direct to stations,	291 16 5
Contributed abroad, viz.:—	
By European friends in India and Africa,	3,331 19 2
„ Native Churches in Do.	362 9 10
Besides these sums there have been received—	
Government Grants-in-aid,	6,766 1 11
School Fees,	6,513 11 1
<hr/>	
Making, from all sources, a grand total of	£52,162 10 10
<hr/>	

CHILDREN'S NEW YEAR OFFERING.

The interest manifested in these offerings by the young people of the Church has been steadily increasing from year to year. The objects selected on the last occasion were, the purchase of two waggons and two sets of oxen for itinerating purposes in connection with the Lovedale and Burnshill Missions, and the rebuilding of the church at Macfarlan Station, which had been seriously damaged by a severe gale and heavy flood in 1874. For these the sum of £1000 was asked; and the Committee have the satisfaction of reporting that £991 have been contributed at this date.

* For detailed statement, see Appendix No. II. p. 44.

We now proceed to give extracts from the reports of the various stations. They are necessarily very brief; but they will awaken much thankfulness for the present, and no small hope as to the future.

II.—FOREIGN OPERATIONS.

NORTH-EASTERN INDIA.

BENGAL MISSION.*

(Established in 1830).

Principal and Branch Stations—18.

Christian Agency—5 Ordained European Missionaries; 3 Native do.

3 Licensed Native Preachers.

1 European Medical Missionary.

3 European Male Teachers; 2 Female do.

1 East Indian Male „ 2 „ do.

20 Native „ „ 6 „ do.

16 „ Catechists, Evangelists, Colporteurs, etc.

62 Christian Agents in all.

1 Student for the Ministry.

Native Church—150 Members in full Communion.

222 Baptised Adherents (92 Adults, 104 Children).

290 Admitted on profession since commencement of Mission, of whom 27 during 1875.

Institutions and Schools—

3070 Scholars on Roll, of whom 500 were girls, and 128 were Undergraduates of the University.

Contributed in India—

£1394 14 10 Government grants-in-Aid.

2050 9 9 School Fees.

103 17 0 By Native Church.

1020 8 11 By Europeans for Schools, Converts, etc.

£4569 10 6

The education given in our Schools and College maintains the same high efficiency, and is conducted on the same Christian principles as heretofore.

Considering the number of Colleges in Calcutta,—there being, in addition to the richly endowed Government Seminary, four Christian Colleges affiliated to the University,—the high position which our own Institution continues to hold, as it has all along done, reflects the highest credit on Mr. Fyfe and his coadjutors.

1. CALCUTTA.—FREE CHURCH INSTITUTION.

“The current business of this Institution has proceeded during the year on the system which has formed the guiding principle of its operations for more than forty-five years. Having long ago attained to a state of perfect organisation, with a graduated scale of studies from the most elementary to the highest collegiate course, the leading subjects taught to the youths who successively attend the different classes continue substantially the same from year to year.

“The total number enrolled during the year is 1150. Of this number 128 are undergraduates of the Calcutta University in the College departments, and 1022 are pupils in the Preparatory Classes and School Department. The average

* See Appendix No. III. p. 48.

number monthly on the corrected register is 812. The fees realised during the year amounted to 13,622 rupees, being upwards of three hundred rupees more than during the preceding year."

BAPTISMS.

"The number of Baptisms connected with our Bengal Mission during the year was 39. Of these 25 were adults, 14 children. The old unwillingness on the part of those who are inwardly convinced of the truth of Christianity to come forth and profess their faith by receiving Christian baptism still continues, and the Committee cannot too earnestly deprecate the common practice of judging the success of their work by the number of baptisms recorded, while they long and pray for such an outpouring of the Spirit of God as shall make it impossible for those who are 'almost persuaded' to halt any longer between two opinions."

PREACHING TO THE HEATHEN AND OTHER EVANGELISTIC WORK.

"We beg to call attention to the efforts that are being made to preach the gospel to the heathen. While we are firmly convinced that in our Mission Schools the gospel is being *preached* from day to day to thousands of heathen youth in the way most likely to reach their hearts and produce permanent results, we are fully alive to the importance of using all possible means and agencies in order to bring the gospel to bear on the adult population. It will be seen from the reports of all the stations that this work is systematically carried on by the missionaries and other agents.

"This year Evangelistic services have been commenced in the Free Church Institution, and are held every Sabbath evening. The singing is conducted by S. C. Mukhopadhyaya, Esq., in Bengali hymns and music, and an address is given in English or Bengali, together with reading the Scripture and prayer. The attendance promises to be even larger than that of last year."

FEMALE EDUCATION.

"This department of Mission work continues to be prosecuted with encouraging success. The Orphanage Female Schools and Zenana Mission are doing a blessed work in introducing the light and love of the Gospel of Christ into many homes and hearts that would be otherwise dark and desolate. A great door is opened in this direction for the increased efforts and liberality of the friends of Missions."

NATIVE CHURCH.

The Native Church has been under the faithful superintendence of the Rev. Gurudas Maitra. Several interesting cases of baptism have occurred in connection with it; particularly that of an entire Brahmanical family, consisting of seven persons.

2. CHINSURAH.

The Rev. P. K. Chatterji writes:—

"I am thankful to acknowledge the gracious hand of God in all his dealings towards us during the past year. Our Institution as well as the Female School continues to prosper. In the former our Entrance Class has been very large; it became so unwieldy during spring and summer that we were obliged to refuse admission into it. We have sent forty boys to the matriculation examination of the University this year. Babu Kedar Nath De has been a great help to me in the Missionary operations of this station. All our teachers, Christian or non-Christian, have worked regularly and vigorously throughout this session.

"Another cheering event was the baptism of a young Brahman.

"During this year there have been admitted upwards of 200 boys, on the roll upwards of 400, average attendance 350 per day. The sum realised from the

schooling fees was Ra.2798 and the Government Grant Ra.1182. We have drawn from Scotland Ra.460 only (£46).

"Divine service at the chapel has been regularly performed, and the sacrament of the Lord's Supper duly administered.

"The Sabbath Classes have also been regularly kept up. Our advanced pupils have punctually attended them.

"The state of female education is very much the same as in former years, although I have reason to believe it is making steady progress. There is nearly the same number of female schools in this town and its vicinity, and the circulation of Vernacular books and newspapers among the inmates of the Zenana continues. A Zenana Mission has been established here in course of this year,* and the agents are actively engaged in teaching some of the Hindu ladies of Chinsurah and Hugly as well as the girls of a neighbouring Hindu female school. Some of the Zenana teachers attend the Bengali service of our chapel on Sabbath afternoons.

"Our Chinsurah Female School continues to prosper; there have been on the roll about forty girls, with an average attendance of about twenty-five per day. At present we have thirty girls on the roll, almost all of whom belong to Brahman and other higher castes.

"Although there are other female schools in this town and its vicinity, ours is the only one in which an enlightened and Christian education is given through the Vernacular. I have reason to believe that our girls are more enlightened, because they get more of moral instruction than those of other schools (Government institutions) in which a mere secular education is given. It is very important therefore to keep our female school in efficiency, that it may maintain its position among other female schools, and be a witness in the midst of surrounding heathenism.

"*Colportage*.—The colporteur has been diligent in visiting the towns and villages of this district, where he was favourably received, and attentively listened to when he preached. He sold many copies of the Scriptures, both English and Bengali."

3. BANSBARIA.

Mr. P. K. Banerji writes:—

"We have had to grapple with fever. We felt it difficult to keep up our numbers in the schools. Nevertheless the Lord has prospered us.

"While I impart religious and secular instruction to the indoor pupils, I directly preach the gospel also to the out-door population. Here are two schools for boys and two for girls. The total number of pupils enrolled during the session was 218.

"Our pupils are glad to read the Bible, ready and attentive to hear my addresses. There are some who really possess the spirit of inquiry and are open to conviction.

"*Female Education*.—Our schools at the commencement of the session appeared to be promising; but fever has gradually thinned the attendance and retarded the progress of the girls so much that with difficulty we had to keep up our schools. None of the teachers and the taught were exempted from the grasp of fever.

"The desire for female education is fast spreading here. This year the daughters of the influential men of Bansbaria got themselves admitted in our school. Nay, some guardians offered to pay the schooling fees in case their girls have the privilege to learn knitting and sewing, etc.; but for want of funds we cannot afford to keep a female teacher. The people of Bansbaria are less prejudiced; as a fact, one of the guardians procured for his girl a religious tract on the Incarnation of our Blessed Saviour, and recommended it to her perusal.

"*Evangelistic Operations*.—This work is particularly pleasing to me, and is

* By a lady who was trained in our Calcutta Boarding School. She is now the agent of an English Society, the "Indian Female Normal School and Instruction Society."

carried on by directly preaching the gospel in the Vernacular to thousands occasionally, who meet together on Hindu festival days at the Tribeni Ghaut and on the road-side, but generally in the chapel and in shops. My audiences are sometimes very large, most of them hear attentively and quietly, but a few are disposed to argue. I meet two classes of men, the old orthodox and the enlightened young men, besides those who belong to the lower orders of people. The old orthodox are biassed and conceited, the young are comparatively enlightened and candid. The lower class people are known as ignorant and bigoted. The points of discussion with them are the following:—caste system, filial regards, necessity of Divine Revelation, of Divine Mediation, and the Divinity of our Saviour. My conviction is that Hinduism is making its last struggle, and will at last be overcome by Truth. The people are no doubt convinced that their religion is a human fabrication, and that ours is a Divine gift, for our grounds are all tenable.

“Colportage.”—This station has been visited by Colporteurs. Copies of Scripture-portions have been sold to our pupils. But what gave me great pleasure was the sale of a copy of the whole Bible in Bengali to a Brahman lady through a Brahman gentleman, and of another to an old shopkeeper in Tribeni at their own request.”

4. CULNA.

The Rev. Baikuntha Nath De writes:—

“I am thankful to say that due attention was paid to every department of our work, educational and evangelistic. The work of tuition was carried on efficiently and without interruption up to the month of September, when the epidemic fever broke out afresh and thinned our schools. Since the re-opening of the schools many of our pupils have returned. The Anglo-Vernacular School to which the people here are indebted for their social and moral advancement is maintaining its former reputation. The Government Inspector of Schools, Western Circle, visited it in the course of the session, examined all the classes, and was satisfied with the result of the examination. Two boys appeared at the last Entrance Examination; one of them passed in the second grade.

“Our Vernacular Schools are all kept in good order and efficiency. From the Culna Vernacular School two boys were sent to the Vernacular Scholarship Examination; one of them passed in the third division. From Satgahia two boys appeared at the last Primary Examination; one of them passed. The Night School for Adults is also in an improved state, as most of the former pupils are continuing in the school and carrying on their studies.

“Evangelistic Operations.”—As in former years, the Christian agents here take a part in preaching the gospel after school hours. We generally get an attentive audience. Sunday services are regularly kept up for the spiritual benefit of the resident Christians. A prayer-meeting is held every Thursday for a blessing on our preaching. The children of Christian parents are trained up in the way they should go, in a Sabbath-school connected with this station.

“Colportage.”—The colporteur under my superintendence (an agent of the Bible Society) has sold a good number of English and Bengali Bibles, New Testaments, and portions of Scripture. He met in every place with a good reception.”

5. MAHANAD.

The Rev. Jagadishwar Bhattacharjya writes:—

“1. *Educational Work.*—The papers that have already been sent will show the numbers, as well as the progress made, in each school during the last session. That progress, if I mistake not, will be deemed satisfactory. The results obtained by our boys in the different Government Examinations may be regarded as more satisfactory than any previous year. The following are the results of these examinations:—from Mahanad Anglo-Vernacular School, one passed the Entrance

Examination; two from the Damashin Anglo-Vernacular School passed the Minor Scholarship Examination; the Puna Anglo-Vernacular School passed the same examination, one of whom is likely to obtain a Scholarship of Rs.5 per mensem, tenable for two years; one from the Shonatigri Vernacular School passed the Vernacular Scholarship Examination; and one from Khanyan Vernacular School passed the same examination. In March last, when the District Committee's examination was held in Hughli we sent some boys to it from our Circle Patshalles, one of whom obtained a Government Scholarship of Rs.3, tenable for two years. The Inspectors and Teachers, Christians as well as non-Christians, who have been diligent in their work, deserve great credit for the happy results of the late examinations.

"2. *Preaching to the Adult population.*—Due attention was paid and proper pains taken during the past year in prosecuting the noblest of all works. The two evangelists, Kailas C. Banerjea and Madhusudan Sirkar, devote all their time and energy to this blessed work. Morning and evening they go out into villages and preach the gospel to as many as they find to hear their message. During the past year the gospel was preached to hundreds in the *melas* (religious gatherings) held in the following villages, viz., Mahanad, Ramnathpore, Sultan-gacha, Panduah.

"I was permitted to minister to the small congregation of Christians that meet here from Sabbath to Sabbath. Two baptisms took place in the course of the year. The narratives of these baptisms appeared some months ago in the *Missionary Record*."

6. PACHAMBA, SANTALISTHAN.

Mr. Campbell writes:—

"In the Boarding School for boys at Pachamba there has been a considerable amount of progress. The pupils have been diligent and attentive. The average attendance has been on the whole good. Average number of names on roll, 44. Average daily attendance, 34.

"The Boarding School for girls, also at Pachamba, has made some little advance in numbers during the year, the number on the roll being three in excess of what it was at the close of 1874. This school was examined by the Government Inspector of Schools in September, who expressed himself as being much pleased with the proficiency attained by some of the girls in reading, writing, and spelling. Present number on roll, 23. Average daily attendance, 19.

"The village schools are in much the same position as they were at the beginning of the year. There are seven of these schools, scattered over a wide area. We have hitherto found it impossible to exercise efficient supervision over the teachers, owing to the distance of their schools from Pachamba. A native Christian inspector has been recently appointed to this work, and we hope for better days. Average number on roll, 79. Average daily attendance, 67½.

"In the absence of Dr. Templeton the medical department of the Mission work has not been conducted so efficiently as in previous years. Still a great amount of suffering has been relieved, and those who came seeking relief from their bodily ailments have been told of the Great Physician, and of his power to heal the soul. The daily averages have been—

Patients receiving medicine from Dispensary,	.	.	14
Do. treated in the Hospital,	.	.	6½

"We are glad to be able to speak of further accessions to the Native Church during the year, 14 in all having been admitted by baptism. One of these is a village chief possessed of some influence in his own community, which he has apparently consecrated to the service of God. We at one time hoped to have greater things to speak of, but have been disappointed. Four entire villages, at their own request, received special teaching with a view to being baptised, but

during the week preceding that on which the rite was to have been administered, difficulties arose which had the effect of keeping all back, with the exception of the village chief mentioned above. These men continue favourable to Christianity, and will, we doubt not, soon overcome the obstacles which at present prevent them from casting in their lot with the people of God.

"During the year a large amount of time and attention was given to direct evangelisation. Two Santal Christian teachers of approved character and abilities were specially appointed to this work. With the exception of a short time during the rains, we have continued visiting village after village preaching the unsearchable riches of Christ. The people hear us gladly, and we feel confident that with God's blessing the seed being sown will soon yield fruit abundantly.

"A sum of money amounting to upwards of eight hundred pounds was collected as a New Year's offering for 1875, by the children of the Free Church on behalf of the Santal Mission. The objects for which this money was given were, a Hospital and Dispensary, a tent, and travelling waggon. The tents have been bought, and the erection of the hospital and dispensary will be proceeded with as soon as practicable. Our best thanks are due to our young friends at home who have contributed so liberally for the Santals."

During the year Mr. Baikunta Nath De of Culna, and Mr. Kedar Nath De of Chinsurah have been licensed as preachers of the gospel by the Presbytery of Calcutta; and Mr. A. S. Daniels, who is carrying on a good work among the Tamil and Telugu people of Calcutta, is under trials for licence with a view to ordination.

WESTERN INDIA

1. BOMBAY MISSION.*

Established by Scottish Missionary Society in 1829; transferred to General Assembly's Mission in 1835.

Branch Stations—3.

Christian Agency—4 European Missionaries, and 1 Native Preacher.

1 Native Lay Professor.

2 European Female Teachers.

2 Indo-Portuguese and Armenian Male Teachers.

2 " " Female "

3 Native Male Teachers.

5 Native Female Teachers.

5 Other Native Agents.

25 Christian Agents in all.

Native Church—82 Members in full communion.

85 Baptised Adherents (15 Adults, 70 Children).

245 Admitted on profession since commencement of Mission;
of whom 1 added during 1875.

Institution and Schools—

681 Scholars on Roll, of whom 250 were girls, and 56 were Undergraduates of the University.

Contributed in India—

£147 14 0 Government Grants-in-Aid.

183 0 0 School Fees, Scholarships, and Prize Money.

203 3 6 For Schools and General Work of the Mission.

23 5 0 By Native Church.

£557 2 6

* See Appendix No. IV. p. 50.

A short but judicious report has come from Bombay. After referring to the death of Dr. Wilson as having "left the Mission fatherless," it proceeds:—

"The well-known evangelist, the Rev. D. Taylor of California, left India early in 1875, after a 'campaign of four years.' His labours were successful among the Eurasians. In Western India the Methodist organisation was entirely a new thing; and it has evidently met a want. Flourishing churches now exist, the members of which belong to the community above mentioned. From their social position they have no great influence on the general public, but their zeal in their own sphere is most praiseworthy, and, to some extent, they are able to produce an effect upon the natives. The visit of our own Mr. Somerville was invigorating to Christian workers among all classes. Mr. Somerville's stay in any one place was necessarily short; but everywhere permanent effects followed from his ministrations. One important result, chiefly due to Mr. Somerville's visit, has been the establishment in many places of Young Men's Christian Associations. In Bombay the association thus originated has already become a useful and important agency. In the membership of this Association, native Christians of the educated class sit side by side with their European brethren; and it is to be hoped that the evangelistic work of the Association will assume more and more of a missionary character. The great body of educated natives continue still in the same unsatisfactory position which they have so long occupied. Their religious convictions are not strong enough to make them willing to sacrifice all their worldly interests for the sake of the truth. The educational operations of Government in turning out yearly a number of graduates, who look in vain to Government to provide for them lucrative employment, tends to foster this discontented spirit.

"*The Native Church.*—By the death of Dr. Wilson the native church has been bereaved of its pastor. The Rev. Dhanjibhai Nauroji has been appointed by the Presbytery to be Moderator of the Kirk-Session. And it is hoped that, in the course of time, the members of the congregation will be trained to the habit of regular and sustained contribution to the support of Gospel ordinances, so that they may ere long be in a position to choose a native pastor for themselves.

"*Evangelistic Work.*—Preaching in the vernacular has been carried on as opportunities were given, both in the streets of Bombay and on the hill stations in the hot weather. There is a prospect of extending the evangelistic work in the neighbourhood of Bombay and in the northern Konkan.

"*Vernacular Schools.*—Dr. Wilson's last public appearance in connection with Mission work was at the opening of the new buildings for the Ambrolie Girls' School on the 18th of August. The interest attaching to this building as associated with the memory of Mrs. Isabella Wilson, is enhanced by the coincidence of the opening of the school with the close of Dr. Wilson's long and useful life. The new building is very convenient in every respect.

"*Beni-Israel.*—It has been thought desirable to give, if possible, a more decidedly Christian character to the schools among the Beni-Israel in the neighbourhood of Bombay. The purpose of the schools in separating the Israelites from their idolatrous neighbours has been so far accomplished; and the people themselves are now disposed to preserve the distinction. As missionaries we may now be of most use to them by seeking to lead them on to something more truly regenerating than Judaism. Accordingly, a Christian catechist will now be stationed in Alibagh, who will carry on evangelistic work in the place and its neighbourhood, and will also superintend educational work, as far as that is found possible."

2. PUNA MISSION.*

Established by Scottish Missionary Society in 1831; transferred to General Assembly's Mission in 1835.

Christian Agency—1 European and 1 Native Missionary.

1 European Male Teacher.

1 East Indian Male Teacher; 3 Female do.

2 Native Male Teachers, and 7 Female do.

2 Native Catechists, 1 Scripture Reader, 4 Colporteurs.

2 Native School Visitors.

25 Christian Agents in all.

2 Students for the Ministry.

Native Church—83 Members in full communion.

202 Admitted on profession since commencement of the Mission,
of whom 10 in 1875.

Institution and Schools—

998 Scholars on Roll, of whom 283 are girls.

Contributed in India—

£146 0 0 Government Grants-in-Aid.

121 1 6 School Fees.

215 6 4½ For General Work of the Mission and Schools.

17 17 11½ By Native Church.

£500 5 10

Mr. Beaumont, who is in charge of the educational work of the Mission, reports as follows:—

Our work in Puna is very varied, and touches native and European life on all sides.

Our greatest difficulty is *inertia* and gross materialism. We meet errors which are entrenched in the feelings of the people. The greater the monstrosity of the belief, the greater is its influence. All classes of the people are alike in alliance against the worker who threatens them with the penalties of a knowledge of the true God, and Jesus Christ whom He hath sent. The nature of the work must be constantly kept in mind. It is well also to keep in mind that we are much disposed to measure the work done by instruments most unsuitable for the purpose, and most inaccurate. We use market weights to measure spiritual realities. Reports and statistics as gauges of success are quite illusory: our work is for the most part hidden.

EDUCATIONAL WORK.

The Institution in the City, as all our other schools, continues to prosper. Our Orphanage girls, nine of whom are engaged in teaching work in various schools of the City and Camp, have given me much satisfaction during the year. To the Orphan girls I devote a fair proportion of my time and efforts.

One of the marked traits of all who have emerged out of heathenism is an unwillingness to submit to discipline. Out of this unwillingness to submit to discipline, and consequent want of discipline, arises much of the dishonour done to Christ, and the bad report of the first and second generations of our native Christians.

Our Institution work is so unvaried in its mode from year to year that little need be said about it. Our Scripture teaching has been regularly maintained; as also our weekly lectures to the more advanced students. A great and in some cases a lasting impression was made on many minds by the labours and services of Mr. Somerville of Glasgow.

EVANGELISTIC WORK.

Our English Services have been well attended during the year, and all have been marked by great earnestness in Divine things. Some have sought the Lord,

* See Appendix No. V. p. 51.

and found Him for the first time ; others have been stirred up. A goodly number of educated native young men attend our Sunday services. And to some of these the services have been greatly blessed.

Our Union Prayer Meeting has been a large one during the year. To many of the goodly band of Christian laymen in Puna these meetings have been greatly indebted.

Colporteur work, etc., have been maintained during the year with great efficiency.

NATIVE CHURCH.

The Rev. Dhanjibhai Nauroji, who has acted as pastor of the Native Church, writes as follows :—

“During the past year the Sunday and week-day services were regularly kept up, with the exception of three months, when I was in Bombay. In my absence the church met only on Sundays, and Mr. Raghoba, one of our elders, officiated.

“The attendance on Sabbath-days was of an encouraging nature. Most of the members present at the station made it a point to go to the house of the Lord on His own day. The Wednesday and Saturday meetings, however, were not well attended.

“The Sabbath-school proved a failure.

“Two subjects essential to the well-being and growth of Christians, viz., that of self-support, and of becoming an aggressive body, were constantly kept before the congregation. I cannot say that these endeavours have met with any great success.”

Mr. Dhanjibhai next makes some practical suggestions in regard to the rendering native churches self-supporting, which will be carefully considered by the Committee. He then proceeds :—

“As regards the second subject, that of becoming an aggressive body, I am glad to be able to say that some little energy is shown by our people. I know that several of them go out to preach the gospel whenever they find time, and some good in this way has been done. Not only this, but the whole congregation partially supported two men who were placed in the Tullegaum, an important place twenty miles from Puna, to act as evangelists in that town and the district in which it is situated. After six months' labour they were obliged to leave the place, on account of not getting any house to reside in. The Brahmans there combined against them, and prevailed. I must not forget to mention that these two men were, and are still, colporteurs of the Mission, and were kindly placed at our disposal by Mr. Beaumont, with a view to encourage the church in its infantile movement.

“One of the most important events of the last year in connection with our native church was the baptism of one of the Beni-Israel, Mr. Banduji, who is upwards of fifty years of age. When a lad he was a protégé of Major Giberne, who sent him to our institution in Bombay to learn English in 1835. He remained in it for some time, and had learnt much of the Bible, but it was many years afterwards before he was impressed with its saving truths. A tract by a Jewish convert, Mr. B. Cohen, who was formerly connected with our Bombay mission, was the first to arrest his attention. He then heard the late Mr. James Mitchell preaching in the Puna Bazaar, which interested him so much that he began to attend the Marathi service of the church, when it was under Mr. Baba Padmanji's pastorate ; and the very first sermon he heard from this brother led him to resolve on becoming a disciple of Jesus. But for seven or eight years he remained without making a profession of his faith, through fear of family and friends. At last he resolved through grace to cast in his lot with Christians, and at the end of July last was received into the church by baptism. He has suffered much for this, especially from his wife ; but hitherto he has remained steadfast in the faith of Christ, and his walk and conversation fill us with much joy. He lives in his own house with his family, and is a most regular attendant at the church on Sundays. He is in no way dependent on us in a pecuniary way.”

3. INDAPUR AND JALNA.*

(Indapur Mission established in 1861 ; Jalna Mission in 1864.)

Out-Stations of Indapur Mission—2.

Out-Stations of Jalna Mission—5.

Christian Agency—2 Ordained Native Missionaries ; 1 Licensed Preacher.

6 Native Male Teachers.

15 Native Catechists, 1 Colporteur, and 12 Bible-women.

37 Christian Agents in all.

8 Students for the Ministry.

Native Churches—246 Members in full Communion.

309 Baptised Adherents (194 Adults, 115 Children).

297 Admitted on profession since commencement of Mission ;
of whom 54 were added in 1875.

Schools—369 Scholars on Roll. There are also nearly 700 scholars of the
C. V. E. S. under superintendence of Mission.

Contributed in India --

£227 12 0 Government Grants-in-aid.

12 5 1 School Fees.

279 5 0 For General work of the Mission, Schools, etc.

300 0 0 For Church and School Buildings.

37 4 0 By Native Church.

£856 6 1

The Rev. Narayan Sheshadri writes :—

“The yearly observance of ‘the week of universal prayer’ has almost become a recognised ordinance of our common Christianity, and you will rejoice to hear that even in these parts our poor people hail its advent with peculiar joy. The last time they observed it, it was done at all our stations, both principal and branch ones, with much fervour and enthusiasm.”

GENERAL STATE OF THE MISSION.

“With Indapur and Jalna we have at present seven other branch stations, one on the south-east line of the Great Indian Peninsular Railway, viz., Dekral, and six on the north-east line of the same Company, viz., Jalgaum, Bhosawal, Khamgaum, Sheguum, Akola, and Umrawati.

“With respect to one and all of these stations, our earnest endeavour all along has been to have as fully equipped an agency of evangelisation as possible. Our efforts, with respect to Indapur and Jalna, have not altogether been fruitless ; but there is much room for improvement with respect to the branch stations along the railway lines.”

NATIVE CHURCHES.

“There are upwards of a dozen of native congregations in connection with our rural mission, whose membership varies from six to one hundred and fifty. It has been our earnest endeavour for years past to raise up a band of young men who eventually may become pastors and teachers of these congregations. It is true that they will not be able to go through the same theological course of instruction as most of our ordained ministers in the Presidency towns have gone through. But for village congregations such highly qualified ministers are not needed. We hope to raise up a humble class of men, well grounded in the theology of the Bible and such subjects as will absolutely be needed.

“At Jalna and the branch stations there have been *fifty-two fresh accessions* to the Church of God, the largest number known ever since the commencement of our rural missions. Of these, twelve were children, and the remainder forty adults. Of the forty adults, three belonged to what are called the higher classes, and the rest belonged to the aboriginal race of Manga. Of the three higher

* See Appendix No. VI. p. 52

classes, one was a Brahman, who might be regarded as the first-fruit of our oldest mission station, Indapur, unto Christ. Now he is diligently prosecuting his studies with a view to become an ordained minister of the gospel amongst his countrymen. He has formed this choice of his own free-will and accord. He is a very intelligent young man, a good Marathi scholar, and has made very good progress in English.

"The second high-caste young man has been a religious mendicant from his earliest days. He has visited all the celebrated religious shrines from the Himalaya to Cape Comorin, fell in with the Romanists at Cochin, who taught him to repeat a few prayers, the creed and confession, in Malayalam, not a word of which he understood. At last he found his way to our mission at Jalna, where he was systematically instructed out of the pure Word of God. The consequence was that he found peace and rest to his sin-stricken weary soul, in believing and resting on the finished work of the Lord Jesus Christ.

"The third promising young man was a teacher of an indigenous school in connection with the Christian Vernacular Education Society under our superintendence. While instructing the admirable publications of the Society to his pupils, he found that his own soul was driven towards it. Being blessed with ingenuousness of disposition, he could no longer resist the claims of Christianity, and though an only child of his parents, he received grace to make an open profession of his faith in Christ as his all and all. This is the first-fruit unto Christ from the indigenous schools belonging to the Christian Vernacular Education Society under our superintendence.

"The remaining thirty-seven persons who professed Christianity during the period under review belonged to an aboriginal race called the Mangs. Most of these had given up idolatry for years, and all the horrid superstitions connected with it. They are related to our Christian people. They have for a long time been under Christian instruction. They were in the habit of visiting their Christian relatives at our Mission Stations, whose intercourse and example seemed to have influenced them not a little, when they cast in their lot with the people of God.

"At no former period have so many young persons of both sexes, baptised in their infancy, expressed their willingness to take the vows of the Lord upon themselves as in the year 1875.

"No fewer than nineteen couples were united in holy matrimony, and the most gratifying circumstance connected with them is that they were not what are termed baby-marriages, but unions formed after intelligent choice.

"For the last five or six years it has been our earnest endeavour to get our poor people to contribute according to their ability for the support of the gospel amongst their own countrymen, and we are thankful to say that hitherto we have had a good deal of encouragement in this work. The great bulk of our congregations consist of the poorest of the poor, most of them hardly earn more than six shillings per head per month. But out of their deep poverty almost every man or woman or child comes to the Lord's house every Sabbath with his or her contribution either in coin or grain.

"During the year under consideration we thought we could devise a more systematic plan of giving for the support of gospel ordinances. In our recent travels throughout the length and breadth of Scotland, and in visiting some of the larger congregations of the Free Church, we became acquainted with an institution called the Home Mission, and were not a little amused with the epithet 'missionary' being applied to the Divinity students in connection with the Association, who were employed as such during their vacation months. Well, we thought we might have Home Societies in our fatherland too. We accordingly proposed the plan to our congregations, into which they heartily entered, and the consequence was that in July last the first Home Society was formed between the congregations at Jalna and Bethel.

"As a practical measure, the Society has been supporting two evangelists, whose special business is to go amongst their former co-religionist friends and relations and acquaintances, and try to win them over to the Lord Jesus.

"There is a large number of young men in our congregations, and we thought we might form them into a 'Young Men's Christian Association,' and, as a practical measure, they too have employed one of their own number as an evangelist amongst the young, both Christian and non-Christian. Thus the two Associations have been supporting three evangelists, and we verily think that this is most creditable to them.

"The good report of these doings travelled to our oldest rural station, Indapur, and though the Christian community there is very small, yet most of the heads of families set apart their whole salary for a month. Amongst them there are some who are not employed as mission-agents, and thus have constituted themselves into a missionary church. They too have employed two evangelists.

"Thus there is no backwardness whatever to contribute out of their means for the support of the gospel. Would that they were in such prosperous circumstances as would enable them to give as much as they would like !

"The Sunday and week-day services continue to be observed very regularly, and we trust with increasing pleasure and profit.

"We have a morning service at Jalna, which is conducted by young men, who are studying with a view to become preachers of the gospel amongst their countrymen.

"From 1 P.M. to 2 we have Bible-readings with grown-up men and women, at which we encourage our poor people to give out their views on those subjects that are intimately connected with spiritual life and godliness, and it is gratifying to observe that not a few of men and women have by this time begun to express thoughts in accordance with the Word of God, and not only this, but seem to feel the power of what they say. At 2 P.M. we have our principal service in Marathi, at which nearly a hundred persons are often seen.

"We still encourage our grown-up people, and especially those who are not able to read the Word of God in any language, to repeat as many verses out of the Word of God as they can, and, as a rule, they all like this exercise very much. The person in charge of this often takes opportunities of directing their attention to such parts as bring out distinctive features of our faith in Christ Jesus.

"The Wednesday and Friday evening meetings are expressly intended to build up our people in their most holy faith.

"The monthly concerts for prayer for missions all over the world continue to be occasions of much good social Christian intercourse amongst our workers. On this occasion our evangelists from their out-stations come in with their monthly reports, which they deliver both verbally and in writing.

"On such occasions we generally dispense the Lord's Supper. We encourage our evangelists to state any encouragement or discouragements they meet with at their mission stations and on missionary tours. You can imagine what influence such a meeting as this would have on our congregations, not only at the monthly prayer-meeting, but on that on which they enter. We trust the influence continues with them, and thus not a few have praying people at all our stations, who remember them in their solemn approaches before the throne of grace."

SCHOOLS.

"We have very little to say, with regard to schools, that is new. It is a gratifying circumstance that a taste for learning is being created in all parts of the country.

"The Bible, and books based on Biblical principles, continue to occupy the prominence they have ever done. From the sad effects that a secular education is producing all over the country, one can never be too sanguine in following out the Divine precept : 'Train up a child in the way he should go.' "

MEDICAL DISPENSARY.

"We were obliged to close our Mission Dispensary in last July, for want of a good Christian medical practitioner ; and the need for such an institution as the one we had for the last three years was never so urgent as it is at present.

“In connection with our Bethel we should like to see an hospital and a dispensary built, and the whole placed under a competent medical practitioner, who will also be able to impart instruction to a number of young converts in that most useful art. From Bethel there are more than fifty villages in sight, and for these there is no medical aid whatsoever.”

ITINERATING WORK.

“The itinerating agencies, so fully described in former reports, are carried on perseveringly, regularly, and, we hope, with a good measure of success. We are thankful to say that there are two distinct itinerating agencies, both in connection with Jalna and Indapur, and by means of these thousands upon thousands have listened to the message of salvation.

“We have been permitted to see a good deal of inquiry in some of our neighbouring villages, both towards Jalna and Indapur. This is especially the case with those villages wherein we have indigenous schools in connection with the Christian Vernacular Education Society under our superintendence.

“What we have earnestly longed to see amongst our countrymen is a real, serious, and inquiring spirit, and there are evident signs of this in connection with our various stations.”

CENTRAL INDIA.

1. NAGPUR MISSION.*

(Established in 1845.)

Branch Stations—3.

Christian Agency—2 Ordained European Missionaries.

2 European Male Teachers.

12 Native Male Teachers and Catechists ; 7 Female Teachers.

23 Christian Agents in all.

Native Churches—142 Members in full communion.

171 Baptised Adherents (35 Adults, 136 Children).

205 Admitted on profession since commencement of Mission ;
of whom 6 were added in 1875.

Institution and Schools—

495 Scholars on Roll, of whom 110 are girls.

Contributed in India—

£682 16 0 Government Grants-in-Aid and Scholarships.

129 10 7 School Fees.

136 16 0 For Boys' Schools, support of Orphans, etc.

6 5 4 By Native Churches.

£955 7 11

The year under review has been one of quiet and effective work. Mr. Young, Missionary teacher, resigned in July, but his place was filled, as a temporary arrangement, by Mr. H. Banerji, a native Christian from Benares (who was appointed on trustworthy recommendations). Mr. Dalziel, with his wife, returned from furlough in November, and at the same time Mr. Clubb joined the Mission from Scotland.

1. INSTITUTION AND SCHOOLS.

“The educational work of the Mission has not retrograded, although there is a slight falling off in the number of pupils and the amount of fees. In both

* See Appendix No. VII. p. 54.

these respects, fluctuation is to be expected, especially when rival and well-equipped seminaries are offering education at a cheaper rate. The vigour and efficiency of our scholastic operations continue satisfactory and successful. The Circle Inspector and the Inspector-General of Education, after their usual official examination, wrote very favourably of the state of the Institution; and the results of the High School Scholarship Examination amply confirmed their judgment. Eighteen of our pupils were then successful, and with the exception of three, all obtained a high and creditable place among the passed candidates. Six out of fourteen were successful at the Entrance Examination of the University of Calcutta,—one being in the First or highest Division, four in the Second, and one in the Third.

"Our Branch Schools continue to give a fair elementary education.

"Of the outward and tangible results of our educational labours during the year, taking the form, or reaching the degree, of true conversion, we cannot definitely speak; but the exposition and enforcement of the Word of God, day by day, in all our schools, have been unremittingly continued."

2. NATIVE CHURCHES.

"The three congregations of Nagpur, Sitabuldi, and Kampti have maintained their position and gone on quietly with their work. The additions to each have not been great, but the members, on the whole, continue satisfactory and consistent. They are certainly not so liberal to the cause of Christ as might be expected. Most of them have very limited incomes, and on this account the duty of giving pecuniary offerings to the Lord has not been very prominently or very frequently urged upon them. To build all up in the faith and obedience of the gospel is the great end aimed at by the missionaries in their ministrations, and if this be realised, the development and exercise of this and every other Christian grace will in due course follow. But proofs of spiritual life and activity among our native flocks are not wanting. Some are fairly exemplary in their beneficence to the poor and destitute, and others in secular employment, as they have leisure, take part in evangelistic efforts, or seek in some way to be useful to their countrymen. In addition to the usual services on Sabbath, weekly prayer-meetings in each congregation have continued to be conducted during the year, and the attendance of members and adherents has always been encouraging and hopeful. Two members at Kampti have been suspended from Church privileges. The native flock there, owing to distance from headquarters, is not so much under the superintendence of the missionaries as those of Sitabuldi and Nagpur."

3. EVANGELISTIC OPERATIONS.

"During the year Pahad Singh, as in previous years, has devoted his entire time to this work in and around the city of Nagpur. Benjamin and James Gall in Sitabuldi and Nagpur, and N. Joseph among heathen servants at Kampti, have two or three times each week, in addition to their other duties, sought to bring souls to Christ by the preaching of the gospel. Ramchurn, for about eight months, laboured among the Mahars and other low castes of Nagpur; and Timothy, accompanied by some fellow-Christians, on Sabbaths, and as school holidays permitted, has regularly proclaimed the Word in the city of Nagpur.

"*Tours.*—For four weeks, during December, a goodly company of us went on tour, visiting fifty villages and towns, and to audiences, large and small, preaching the Word about 120 times. At the same time, Mrs. Cooper with Virama and twelve of our girls laboured among the women, and in almost every place where we encamped succeeded in gathering together large numbers. They sang Christian hymns, read from the Word of God, or from Christian books, and followed with addresses urging all to forsake their idols and their sins, and turn to the true and living God through Jesus Christ whom He had sent. Mr. Whitton, in addition to maintaining the usual English services at Sitabuldi and Kampti, carried on similar work during that period, in numerous villages contiguous to the city of Nagpur. In these labours, he, and all of us, have felt that while there was not a

little to try the faith and patience, there was much also to stimulate hope and strengthen confidence in aggressive efforts to establish the kingdom of God among the heathen.

“Besides the evangelistic work just mentioned among the purely heathen, the missionaries, as in former years, have maintained services in English for Presbyterian soldiers and civil residents at Kampti and Sitabuldi. These have been well attended during the year, and there is good reason to believe that the blessing of the Lord has rested upon them.”

4. “A noticeable circumstance in the state of the Mission is the decline of local subscriptions, arising chiefly, it is believed, from the decrease of interest in the Christian education of the young of this country on the part of civil and military residents as compared with former years; and perhaps, to some extent, of the recent establishment of a rival Mission under the Episcopal Church, which has planted stations in our immediate neighbourhood for Vernacular preaching and Christian Schools.”

2. MISSION TO THE GONDS.*

(Established 1866.)

Station—CHINDWARA (Seventy miles north of Nagpur).

Christian Agency—1 European Missionary (on furlough).

1 Native Catechist.

Native Church—4 Members in full Communion.

11 Baptised Adherents (1 Adult, 10 Children).

18 Admitted on profession since commencement of Mission.

Mixed School—55 Scholars on the Roll.

Contributed in India—

£12 0 0 Government Grant-in-Aid.

1 18 8 School Fees.

5 4 0 For Schools.

1 10 0 For Buildings.

£20 12 8

During the absence of Mr. Dawson on furlough, the work among the Gonds has been under the charge of Samuel Hardie, who has reported regular evangelistic work in the town of Chindwara and surrounding villages. The only village School in existence when Mr. Dawson left was closed after two or three months, whether owing to the difficulty of securing the attendance of children,—the very desire even for education having still to be created,—or the want of a suitable teacher, the Committee have not been informed.

Mr. and Mrs. Dawson contemplate returning to their field of labour about the latter end of the year; and the Committee are arranging to strengthen their hands by sending out with them an additional agent who will devote himself to the work of itinerating in the villages.

SOUTHERN INDIA.

MADRAS MISSION.†

(Established 1837).

Branch Stations—7.

Christian Agency—5 European Missionaries; 3 Native do.

1 European Male Teacher, and 1 Female do.

3 East Indian Male Teachers.

* See Appendix No. VIII. p. 55.

† See Appendix No. IX. p. 55.

18 Native Male Teachers, and 33 Female do.		
5 „ Catechists, and 1 Colporteur.		
70 Christian Agents in all.		
<i>Native Church</i> —125 Members in full communion.		
110 Baptised Adherents (24 Adults, 86 Children).		
216 Admitted on profession since commencement of Mission, of whom 10 in 1875.		
<i>Institution and Schools</i> —3021 Scholars on Roll, of whom 1023 were girls, and 151 were Undergraduates of the University.		
<i>Contributed in India</i> —		
£2519	9	1 Government Grants (including £492 for buildings).
2721	4	4 School Fees.
576	1	4 For General Work of the Mission, Schools, etc.
32	0	5 By Native Church.

£5848 15 5

The progress of the Institution of late years has been not only steady, but even rapid, especially in the number of College pupils and the amount of fees collected. Happily, the Madras Institution has no other rival than the Government College; but only the most energetic and persevering labour could have raised our College to the distinguished position it now holds in Southern India.

1. FREE CHURCH INSTITUTION.

“We have nothing very striking to report in noticing the history of the Institution for the year. It is by the quiet inculcation,—by the gradual reception and assimilation of truth, that its work must be mainly done. We are not without evidence that such a process is going on, healthily even if very slowly; and the steady progress of an Institution that thus avowedly aims at moral and religious ends should be gratifying, we think, to every one who takes an intelligent interest in the true prosperity of India. This progress may be shown in many ways. We may refer first to that which is of least importance,—namely growth in mere numbers. In the School Department there has long been no room for growth of this kind. The College Classes, however, have considerably increased. The year 1875 closed with 153 college students on the roll, instead of 112 at the end of 1874.

“Year by year both students and scholars display more steadiness and perseverance on the whole. Very few now drop off from the classes at improper times without some unavoidable necessity,—few at least compared with what was common not long ago.

“In point of regularity of attendance, though our position has long been good, there has again been a slight improvement,—all the more gratifying because the season was not a healthy one.

“In the lowest, or Matriculation Examination of the University, the results have not been what they ought. Only 22 passed, no more than 2 being in the first class; a marked falling off from the 38 of 1874, of whom 7 were in the first class. In the First Examination in Arts, however, 28 students passed. This number is again larger than ever passed from this Institution before. After the publication of our last Report, it was ascertained that last year, 5 of our students had passed the examination for the B.A. degree, besides 3 teachers who had been, and who continued to some extent to be, students of the Institution. In the degree examination this year, 7 have been successful.

“The income derived from fees has again increased, amounting to Rupees 15,571. In the school department there is, of course, little difference, but the fees of the college have risen from Rupees 3,400 in 1874 to rather more than Rupees 4,800 in 1875. The expense of the college as distinct from the school, was a little more than Rupees 16,000, so that the students have borne almost exactly 30 per cent. of the cost of their education. There has been steady

progress in this particular. We reported, that in 1873, the college fees met one-sixth of its expense. For 1874 they had risen to above one-fifth, and now, in 1875, to 30 per cent., or nearer a third than a fourth.

"We have been disappointed in our endeavour to obtain from Government the increased aid which we thought ourselves warranted in looking for. But in spite of this, the modest sum seems to be secured from other quarters which we had named as the *minimum* on which the Institution could be permanently carried on. It is far indeed from what is needed for the full development of the college, but by such careful economy as we have always had to practise, it may be made sufficient to preserve the Institution from extinction so far as money is concerned. What is most urgently required is the strengthening of our too weak staff.

"Government colleges have at their command a wealth and power that are practically boundless. Their very root idea is to give their energy to what contributes to university success. They are supported by a widespread array of affiliated schools. They are supported still more effectually by the prejudice in favour of whatever depends directly upon Government—a prejudice as prevalent as ever with the mass of the community, though here and there it is beginning to give way. In Madras, certainly, the feeling is no longer so omnipotent as it once was. It is impossible that colleges so supported should be permanently approached in point of size, or therefore in amount of success at examinations, by a college that is hampered in every attempt at development by want of funds, that has no extrinsic claims to popular veneration, that will probably for generations yet have prejudices and opposition to encounter, and that neither will nor can give all its strength to the merely intellectual advancement of its students.

"But there is a field open to us, humbler perhaps in the view of most, but nobler in the eyes of those who have skill to reckon 'the long result of time.' We will not indeed neglect what leads to educational distinction. The public know that we never have neglected it. But we desire to make it more than ever the set purpose and distinctive aim of this college not merely to give information, but to stir thought, to link the intellectual to the moral by turning that thought upon the problems of earthly life and man's right course among them, and to impregnate minds as they thus awaken with those religious and moral principles without which, education is destitute of enlivening sap, and mental acquirements are but a vain display."

2. GENERAL OPERATIONS.

"The state of Mr. Ross's health rendered him for some months unfit for full work, but he is now, we are thankful to say, much stronger again. Mr. Ventakaramiah is still, to our regret, unable for duty, though a voyage to England, recommended by medical men, has been of some benefit to him. We had hoped that some additions would have been made to our incomplete and overworked staff ere the beginning of this year, but to our disappointment the right men are not yet forthcoming. The year, we trust, will not run its course without bringing the needed help.

"In some of the schools it will be observed that there has been a slight falling off, both in attendance and fees; but this is more than compensated in both points by an increase in the rest. The average number on the rolls has risen from 1121 to 1167, and the fees from Rs. 9380-11-6 to Rs. 9497-1-9, the net increase being in the former 46, and in the latter Rs. 166-6-3.

"Grouping the four smaller schools together, namely, those at Wallajahbad, Rajampettah, Iyempettah, and the Poor School in the Parcherry, Black Town, they have together an attendance of 303 pupils, and collected in fees nearly Rs. 400. Of the four, Iyempettah has made most progress. The pupils in all of them are, as a rule, poor; so that work amongst them, while thereby all the more necessary, is apparently less effective. The Poor School has been hitherto a mixed school, the boys and girls meeting in the same building; but a separation has now been made, which, though it necessarily increases expense, is telling beneficially on the girls' department. Mr. Rajagopaul, besides superintending the four schools, provides also the funds for the Poor School, and we trust he will be supported in his exertions for this very needy part of the population.

Nellore.—It remains to notice Nellore, which is the largest and most advanced of all our Branch schools. It has had special difficulties to contend with during the past year. An opposition school, manned chiefly by masters who had formerly been under Mr. MacMillan, and condemned in its origin both by the Inspector and the Director of Public Instruction, was started about the middle of the year; and a number of boys were induced by various means to leave the Mission School to join the other. As a consequence the promise with which the year began was disappointed during the latter half of it, and the figures are somewhat below those of the previous year. The average attendance was 297 instead of 303, and the fees Ra. 3624-2 as against Ra. 3871. The difference is not great, but still it is to be regretted that the steady progress which has been going on ever since Mr. MacMillan took charge of the school should even have been temporarily interrupted.

"In the course of last year we had the pleasure of receiving into the Church by baptism a former pupil of the Nellore School, a young Brahmin of about 22 years of age, who gave every token of a sincere desire to follow Christ and do his will.

"In conclusion, we have to say a few words with regard to the work of vernacular preaching. That has been carried on, as in former years, chiefly in Madras and at Chingleput. To enable us to do somewhat more in this department, the Home Committee sanctioned a monthly allowance of Ra. 50, which will enable us to employ one or two additional agents, if, at the same time, subscriptions are kept up, as we trust they will. We are now looking out for suitable men.

SOUTH AFRICA.

1. KAFFRARIAN MISSIONS.

LOVEDALE MISSION.*

Branch Stations— 6.

Christian Agency— 8 Native Teachers ; 1 Catechist.

Native Churches—590 Members in full communion.

1000 Admitted on Profession since commencement of Mission.
of whom 90 were added during 1875.

Station Schools—510 Scholars on Roll ; of whom 258 were Girls.

Contributed in Kaffraria—

£190	0	0	Government Grants-in-aid.
42	3	4	By Natives for Schools.
110	12	6	For General work of the Mission.
15	8	9	For Buildings.

£358	4	7
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ORDINATION OF A NATIVE PASTOR.

The ordination of a native pastor at Lovedale is a new and cheering occurrence. It is the first case of a fully qualified native pastor being appointed who has received his whole training in South Africa.

"On the 5th of November a harmonious and unanimous call was given to Mr. Mpambani J. Mzimba, a probationer of the Free Church, a native African, wholly educated at Lovedale. The call was signed by 406 members out of a roll of almost 500. The ordination took place on the 2d of December, and so large was

* See Appendix No. X. p. 57.

the gathering of members, adherents, and friends from a distance, that the service had to be held in the open air.

"About this settlement the congregation is much at one. Yet the people are not a little conservative, and are very shy of anything new or unknown. The establishment of a native ministry was therefore regarded by some as a very uncertain business, especially in a district and congregation so large as Lovedale. But the reasonableness, nay, the desirability of it was evident to the older and more thoughtful, and they used their influence to the best purpose, so that the settlement was a very happy and hearty one.

"Mr. Mzimba is a child of the congregation. He was, I believe, born in it. He was baptised in it, and received in it the status of full membership. And now he is its minister, and well, we trust, and worthily so."

STATE OF THE CONGREGATION.

"The congregation is in a living and active state. Blessing has been markedly experienced. At Buchanan, during February, March, and April, the gracious rain of revival was poured out copiously. A lengthened series of special services were held, conducted chiefly by the office-bearers, aided, however, by the frequent and efficient presence from Lovedale of members of the staff, heads of departments, and experienced students, apprentices, and pupils. Quite a *hundred* names were added to the inquirers' roll, mostly of young people, some mere boys and girls, but all professing either a settled peace in Jesus, or a longing desire to know God as a Saviour. The impulse of the movement was felt all over the district. From all the stations some have this year been hopefully gathered into, or towards, the fold of Christ.

"The year has been, on the whole, a prosperous one, and ends like the sunset that promises another sunny day. There have been sorrows of course. Some of the young candidates have been snared and taken. Some of the members have made shipwreck of their fair fame; not wholly, we hope, of their faith. Death has plucked away some. Sin has been brazen-faced here and there. The district has been polluted by the horrid revelry of heathen rites. Strong drink has taken its victims from our midst. And fear for the youth of both sexes in connection with marriage customs and harvest feasts has been as a shadow on our hearts. But, as we have said, the year closes hopefully 'by the good hand of our God upon us.'"

OUT-STATION CHURCHES.

"The stations remain the same in number. Sheshegu and Gaga have most members. Macfie, a small secluded but fertile hollow, has, and probably always will have, fewest. All have substantial stone buildings, erected by Rev. R. Ross, and serving admirably for both churches and schools. In most, daily worship is held. In all, the gospel is preached on Sabbath. The members show a fair measure of interest, and the office-bearers are usually both zealous and wise.

"In contributing to the cause of Christ, the nearest approach to a failure is made of any department of work. Many give absolutely nothing. Many more give very little; only a few give as the Lord has prospered them. The average yearly contribution will be nearly *six* shillings, not over that; and, though this is as much as many a Scotch congregation, it is, we can only say, a very shameful state of things. It is matter for deep rejoicing that many of the office-bearers are very jealous of the purity of discipline and the high moral tone of the membership."

SCHOOLS.

"The schools this year have been conducted in the usual way, and with similar results. School fees on a regular graduated system and at a fixed rate *per child* have this year been tried for the first time. The result has been so far satisfactory, the whole amount raised being much larger than formerly.

"Sabbath-schools are in operation at all the stations. They will be rendered more efficient next year."

racess in South Africa was a mistake. The colonists say that nothing can be made of the natives, and look abroad for a supply of foreign labour, while the country is full of capable but idle people. Our experience, limited if it be, may throw some light on this important question. No one can gain an ascendancy over the minds of the natives who has no sympathy with them. For sympathy there is no substitute. Another mistake usually made is a neglect of the moral well-being of a native employé. If his morale is allowed to go down, the case with him is ended. We never attempt to continue the education of any one, who is demoralised in any essential point.

Africans reaching a Maximum.—It is a long time since it was observed by men of other races, that the African, who shows so great an aptitude in the elementary stage of education, becomes fossilised at a certain point, and is apparently incapable of further development. Writers of a certain class support their theory of a separate origin of the African race by denying that there is, or can be, an African of high education and culture.

That Africans usually reach a maximum, and that a rather low one, is an undoubted fact. That it is a necessary fact, may be disproved by examples to the contrary, and these may soon increase in number. There is no physical or mental defect in the African to occasion it. Our experience throws some new light on the matter.

Declared Purpose of Education in Native Young Men.—A general meeting of all the young men in the Institution was held on an evening in November, for the purpose of putting before them the question, What do you mean to do in life?

Often before, and now again it was said to them, Men are wanted,—who will go and preach the gospel to your countrymen? Incessant demands are made on us for teachers, and we are obliged to say, We have none to give. All cannot be preachers or teachers. Some men only have the requisite gifts and tastes. But however you may be employed, to what do you mean to give the influence of your life?

A large number of young men, Native and European, rose one after another, and spoke to the point, plainly and briefly. Much more was said on that occasion, than we were prepared for, of deliberate weighing of consequences in taking one path or other, of long cherished purposes, and in some instances of elevated aims. Some said they wished to study for the ministry. Many had resolved to become teachers: it was noticeable, however, they did not look on mere teaching as an end in itself. The rest said, they wished to be on Christ's side in life, though not teachers or preachers.

The meeting was continued into a second evening. When the names were taken down of all who came forward to declare their purpose in life, they were found to number a hundred and twenty.

Ordinary College Course.—There are 11 senior students, and about 22 others, junior students or more advanced pupils, who have taken the subjects, more or fewer, of the higher department—making 31 in all, as compared with 21 last year.

In the class of Logic, the European and the Native students are about equal in number, and here also there is no great disparity between them.

GIRLS' INSTITUTION.

Miss M'Ritchie reports that during the year 113 names appeared on the roll. Of these 23 left in the middle of the year, some to fill positions as teachers and others for other causes. During the year, three girls obtained the Government certificate as teachers—two being natives and one European. Those in the work department number 16. The work done in this department consists of washing, ironing, sewing, and mending, and the receipts amount to close on £70.

INDUSTRIAL DEPARTMENT.

In the Waggon-making Department during the year there were in all 18 apprentices, of whom four have left either of their own accord or from being found

unsuitable after three months' trial. There remained then 14. Of these, four have shown special aptitude for learning their trade. In the Blacksmiths' department there are six apprentices, who all behaved themselves satisfactorily, with the exception of one.

CHRISTIAN WORK.

Young Men's Christian Association.—This Association has existed now for a year. The subject for each evening is introduced by one of the members reading a short paper, which is followed up by observations from all the others, who wish to take a part in the proceedings. The first Saturday of each month is devoted to the hearing of Reports regarding the work among the heathen around Lovedale.

Next year, its name will be changed from Christian to Missionary Association, to indicate more distinctly, so far as a name can do so, its aggressive character. The two original elements, however, remain as before. Bible studies and papers containing missionary intelligence will alternate with Reports from Christian workers.

Heathen field around Lovedale.—Between fifty and sixty workers go out every Sabbath from Lovedale, and visit twenty-two Kraals. About 500 heathen are reached in this way. The workers go out in companies with a leader, assistants, and interpreter. When the people are gathered, a short service is held, before or after which some of them are spoken to personally. In the meantime, some of the company take the children separately and instruct them from Bible pictures. They also teach them hymns and the Lord's prayer. The children are generally eager. The old are often indifferent and callous; in many cases, however, attentive. Some persons have been awakened, but as yet there has been no general revival.

GOVERNMENT EXAMINATIONS.

Teachers' Certificates.

An Examination in connection with the Department for Public Education was held at Lovedale on 23d March.

Twenty-three candidates were examined on this occasion, out of whom Lovedale Institution sent in 15,—11 male and 4 female. All the 15 passed except one, and 4 of them passed with honours.

CONCLUSION.

No marked spiritual changes during the year, but a steady growth in Christian character in a good many. The expressed desire of many to give their lives to Christ's service, together with the opening up of Africa in many ways in the Providence of God, leads us to expect greater progress in the future.

BURNSHILL.*

Branch Stations— 7.

Christian Agency— 1 European Missionary; 5 Native Male Teachers; and 6 Female Teachers.

2 Native Scripture-Readers; and 1 Colporteur.

15 Christian Agents in all.

Native Churches—364 Members in full Communion, of whom 30 added in 1875.

Mixed Schools— 588 Scholars on Roll.

Contributed in Kaffraria—

£172 10 0 Government Grants-in-Aid.

50 17 9 By Natives for Schools.

59 9 5 By Native Church for General Work of the Mission.

13 9 11 By Do. for School Buildings.

£296 7 1

* See Appendix No. X. p. 57.

The Rev. D. Macleod writes :—

“There is a steady progress discernible in all departments of the work, which though not so great as could be wished, is still encouraging. Of this the contributions for schools and general purposes may be referred to as a sample. This year £11 were contributed more than in 1874. These heathens contributed fairly for some of the schools in 1874, but this year, owing to the failure of the crops, they gave next to nothing. This small increase comes wholly from the Christians. In itself it is insignificant, but as it is the outcome of Christian feeling, and an index of progress, it is important.

“Generally speaking, I have to reiterate the statements made last year regarding the native Christians. My conviction of their capacity for indefinite progress is strengthened considerably by the experience of last year. This year we had six bad cases as compared with twelve the previous year. I may say with much pleasure that I receive great help from the office-bearers, and that their character, abilities, and usefulness would not contrast unfavourably, in several points, with the average *country* elder in the Free Church at home. They have a peculiar tact for eliciting and sifting evidence. In a vexatious case on which the Session divided, and the view of the majority was affirmed by the Presbytery, the speeches made by four of the elders would bring no discredit on Lords of Session.

“An old school was revived during the year and a new one was opened. Both schools are likely to be useful. The Government has supplied desks, blackboards, and cupboards to all the schools, except two which had been well furnished before. It shows how anxious the Government is to educate and raise the native races.

“Publicworship is regularly maintained at each of the out-stations every Sabbath, except on the first Sabbath of every quarter, when the people come from all the out-stations to Burnhill to the Communion. The missionary has a general superintendence over the whole, and the office-bearers of each station are responsible to the Session for the station, and to the Deacons’ Court for the schools, etc. Besides visiting each station as often as possible, and as circumstances require, the missionary preaches at each station in rotation, sometimes managing to preach at two stations the same Sabbath.

“At Burnhill, Falconer, and Gxulu, a certain proportion of the available men of good character go out every Sabbath to the small villages. By these means as many as 300 heathens hear the Word of God from their fellow-countrymen, who would not otherwise hear it. Confessedly there are some weakness and extravagances connected with the services of those men, but nevertheless the fact stands that they bring home converts.

“During 1875 we had no Scripture-readers. This was felt to be a serious loss. Those Scripture-readers, in addition to the work of evangelising the district, kept the missionary informed of everything going on throughout the whole district. This was felt to be of immense service to the mission generally. Through the kindness of Dr. Duff, the salary of one of the Scripture-readers is guaranteed for 1876, the Deacons’ Court undertaking to raise the salary of the second Scripture-reader.”

MACFARLAN.*

Branch Stations— 2.

Christian Agency—3 Native Male Teachers.

Native Church— 75 Members in full Communion, of whom 6 added in 1875.

Mixed Schools— 100 Scholars on Roll.

Contributed in Kaffraria—

£60	0	0	Government Grant-in-Aid.
18	8	10½	By Native Church for General Work of the Mission.
43	14	0	By do. for Buildings.
<hr/>			
£122	2	10½	

The death of the European catechist, Mr. Alex. M'Diarmid, which took place upwards of a year ago, has been a great loss to this station.

“Things here are in a somewhat languishing state. They are better than they

* See Appendix No. X. p. 57.

might have been, for M. Theal, of Lovedale, has laboured most diligently and lovingly to supply regular services on Sabbath for both young and old. But with all his labour, there is a great want. Some steps are being taken to filling up Mr. M'Diarmid's vacant place.

"Towards the end of the year, a few candidates have been added, and we trust that long ere another year is ended, the station will be in full working order, under a settled pastorate."

PIRIE.*

Branch Stations— 5.

Christian Agency—2 European Missionaries.

4 Native Male Teachers; and 4 Female do.

2 „ Scripture-Readers.

Native Churches—187 Members in full Communion, of whom 17 added in 1875.

Mixed Schools— 431 Scholars on Roll.

Contributed in Kaffraria—

£89 16 0 Government Grant-in-Aid, etc.

38 16 0 By Natives for Schools.

79 16 4 By Native Church for support of Scripture-Reader,
and erection of Out-station Churches.

247 8 6 By Europeans for Memorial Church.

£455 16 10

The venerable Mr. John Ross, who has laboured uninterruptedly in Africa since 1823, is still able to assist in the work. The Rev. Bryce Ross writes:—

"The state of the Mission is much the same as last year; that is to say, it is much more promising than formerly. The meetings for public worship are well attended. The Sabbath-schools have about 300 pupils, of whom many are the children of heathen parents. The class of candidates is much larger than it used to be."

NATIVE CHURCHES.

"The tone of the church, including office-bearers and private Christian, seems healthy; but there does not appear to be that vigour in a number of the deacons which we should like to see."

EDUCATIONAL WORK.

"The schools are much improved. We had only two last year; we have six this one. We have been more successful in obtaining teachers, and the Government now gives assistance, not only by money grants, but also by moral influence through its native department. That is, all Government officials in native affairs, whether magistrates or headmen, are instructed too in all proper means for the advancement of Education. Of this we are endeavouring to take advantage as far as we deem proper."

EVANGELISTIC WORK.

"Under this head there is nothing calling for special remark."

TRANSLATION OF SCRIPTURE.

"The translation of the Scriptures of the Old Testament into Kaffir has reached the end of the Book of Numbers. The New Testament, as you are aware, has been printed."

TRANSKEI TERRITORY.

CUNNINGHAM.†

Branch Stations— 7.

Christian Agency—1 European Missionary; 4 Native Male Teachers; 4 Scripture-Readers; and 2 Colporteurs.

* See Appendix No. X. p. 57.

† See Appendix No. X. p. 57.

Native Church—388 Members in full Communion.

518 Admitted on profession since commencement of Mission, of whom 38 in 1875.

Mixed Schools—205 Scholars on Roll.

Contributed in Kaffraria—

£112 10 0 Government Grant.

38 17 3 For Schools.

79 14 5 By Native Church for General Work of the Mission.

£231 1 8

The Rev. Richard Ross reports several interesting incidents which show that the truth is working powerfully in not a few hearts.

Mr. Ross farther states that he has been able to re-open several schools that were closed last year, and that he hopes soon to open two new ones.

Mr. Ross has also done his best, and not without success, in stimulating native liberality, especially in the direction of building out-station churches and schools. For years past, indeed, both at Lovedale and Cunningham, he has thus aroused the zeal of the native Christians.

IDUTYWA.*

Branch Stations— 4.

Christian Agency—1 European Missionary.

1 Native Teacher, and 1 Scripture-Reader.

Native Church— 24 in full Communion.

26 Admitted on profession since commencement of Mission, of whom 3 in 1875.

Mixed School— 26 Scholars on Roll.

Contributed in Kaffraria—

£25 0 0 Government Grant.

4 18 0 By Native Church for Schools.

24 6 6 By do for Buildings.

10 19 1 By do for support of Gospel Ordinances.

£65 3 7

Mr. Robertson last year was able to furnish no report of his work, as he had been only lately transferred to the Transkei districts. We give, therefore, pretty full extracts from an interesting statement he has lately sent home:—

“ Amidst much that is very discouraging there is much that is very encouraging. My headquarters—the place where my three huts are—when I came was surrounded with heathenism in a very degraded form. I had not a Church member within four to six miles of me. During the week, men as they passed by would come stark naked, without appearing to be ashamed. The women also were very indecent in their appearance. They are a people most firmly wedded to all their superstitions, and are as secretive in their plans as they are bold and cruel in the execution of them. The fact that three or four families of Christian Fingoe emigrants are near this, helps much in the same way to break down the roughness of barbarism. Throughout the Reserve also there are a few Europeans residing. Two families residing about the Government offices at the Xakaxa, two or three shopkeepers scattered over the country, all these for years were destitute of the regular ministrations of God’s Word, the want of which is soon followed by hosts of evils.

“ A very great difference is observable already. Four of the white families nearest my house are glad to avail themselves of a Sabbath service that they can

* See Appendix No. X. p. 57.

take part in. Two of the female members have also sought from me private instruction in Divine things, and have come to make an open profession of Christ before the world. Members of these families have also assisted me very heartily in working upon the barbarous chiefs. On several occasions they have accompanied me, and directly sought to incline the minds of the chiefs favourably to Christian instruction ; and much good has thereby been done. Also out of the £24, 6s. 6d. raised this year for buildings, they gave me £12. Also the other sum, £12, 6s. 6d., was raised at the 'great place' of one of the chiefs, very much through these people urging the heathen forward. With respect to many of the heathens too, much, very much, of their suspicion with regard to the object of my mission among them is dissipated. Indeed, the people, in the main, heathen although they are, are very greatly attracted to us ; now they all come covered with their blankets, some indeed covered with European clothing bought for the first time with their own money. Several of the people, indeed, interest themselves very willingly in questions of Divine truth, and all round about me indecency and the bold exhibition of heathen customs have given way, not entirely, but very largely, to outward decency, and great regard for our observance of Sabbath rest and cessation from worldly employments. A certain amount of medical knowledge that I happen to have has gone very far to increase my influence for good over the heathen here. These people reverence their own native witch doctors very greatly, and when they see the effect produced by European medicine upon one of themselves, they are exceedingly apt to rate the wisdom and power of the practitioner through that more highly than through any other cause. There is, however, a dark side to the picture. The great adversary is ever opposing the truth, and his influence is in this land most widely felt. The people of the Reserve are generally very ignorant of knowledge or civilisation in any phase whatsoever. Some few of the inhabitants are rich, but they are on this account all the more proud and indifferent to any effort that may be made for their eternal good. The majority are poor, lazy, lying, and licentious, and thefts in our district are very numerous and daring."

SCHOOLS.

"The natives of the Reserve are averse to them. In adjoining districts the colonial Fingoes are anxious to improve themselves. With them and the Basutos the magistrate has but to indicate the wish of Government, and great willingness is shown to obey on their part. In the Reserve, since I came, I have had opportunities of being with both the British Resident (for the Reserve is outside the colony), and when he left the place, also with the clerk his substitute, endeavouring to prevail with these chiefs to benefit themselves and their children by favouring education. Even when the Governor of the country, Sir Henry Barkly, passed through this way, I requested him to impress on these native chiefs the desirability of having Schools. He did so in a very kind and impressive way ; but the power of indolence and ignorance, along with their superstitious devotion to their witch doctors, was all too powerful, and to this hour they present me with nothing but the most meagre excuses. The natives, especially the Kaffirs proper, as a rule, do not look with very marked favour on any Government proposal respecting education ; they are much slower in advancing than other tribes, as the Basutos and Fingoes, who have been delivered from oppression by our Government."

EVANGELISTIC WORK.

"Owing to our want of a waggon and oxen, this part of the work could only be imperfectly done. In a field which is to all intents and purposes new, that is in a district where there has been no resident missionary, and where the largest majority of them have been living for nearly twenty years without the means of grace or any of the collateral advantages which learning ever brings along with it, it is very difficult to approach much less to explain a new subject with any measure of success to minds so unreflective."

2. NATAL MISSIONS.

PIETERMARITZBURG.*

Branch Stations— 2.*Christian Agency*—1 Ordained European Missionary.

2 Native Male Teachers; 1 Female Teacher.

11 Native Scripture Readers.

Native Church—128 in full Communion.

414 Admitted on profession since commencement of Mission, of whom 29 in 1875.

Mixed Schools— 146 Scholars on Roll, of whom 40 were Girls.*Contributed in Africa*—

£112 0 0 Government Grant-in-aid.

51 4 6 By Native Church for support of Gospel Ministry.

 £163 4 6

The Rev. Mr. Stalker writes:—

“Every department of the work of the Mission is advancing, except the night schools in Maritzburg; they show a slight decline as compared with last year. The average nightly attendance in 1874 was 54, this year it is 48.

“The Maritzburg and Edendale churches are, on the whole, in a very satisfactory state; the members zealous and the attendances good. At Cedaha there has been a good deal of trouble this year.

“The average attendance at all the schools for the year is 105. At the day school, Maritzburg, 41; at Cedaha, 16. The school at Cedaha was unfortunately shut for four months of the year for want of a teacher.

“The Scripture-readers in turn visit the gaol every Sunday morning, and hold service for the native prisoners.”

IMPOLWENI.

(12 miles distant from Pietermaritzburg.)

Branch Station— 1.*Christian Agency*— 1 European Male Teacher, and 1 Female Teacher.

11 Native Exhorters (unpaid).

Native Church— 61 in full Communion.

101 admitted on profession since commencement of Mission.

Mixed Schools— 61 Scholars on Roll.*Contributed in Africa*—

£50 0 0 Government Grant-in-Aid.

Since the death of Mr. Allison, the local Financial Board have made temporary arrangements for maintaining the operations at this important out-station until the Committee are able to appoint a permanent Missionary, which they hope to do ere long.

JOBKOP—GORDON MISSION.†

Christian Agency— 1 Ordained European Medical Missionary.

1 European Male Teacher.

2 European Missionary Artisans.

School—

45 Scholars on Roll.

This Mission is still in its infant state, having been so lately planted in a district abounding with natives, among whom no missionary of any church has ever laboured. It would be unreasonable, therefore, to expect

* See Appendix No. XI. p. 59.

† See Appendix No. XI. p. 60.

any marked spiritual results as yet; but there is enough in the progress and prospects of the Mission to fill us with gratitude and hopefulness. The natives are coming out to service in increasing numbers, and always listen respectfully. An outward reverence and decorum, at least, mark the listeners. Dr. Dalzell reports as follows :—

“Institutions and Schools.—The school is being attended with great regularity, and the progress made is thoroughly satisfactory. Our hymns (some of them translations of those sung by Mr. Sankey, and sung to his music) are being sung all around us in the location; and thus the seed of the Word is being sown—in tears, it is true,—but we trust some one, if not ourselves, will reap the sheaves with joy.

“Medical Mission.—Our influence in this department seems to be extending. While the advice is given *gratis*, we generally ask and receive some small charge for the medicines, with the intention of making this department self-sustaining. The enormous charges of the wholesale druggists here—being from three to six times the *home* wholesale prices—make this rather a difficult matter. If some kind friend would send £20 worth of good common medicine out to us (and any respectable *wholesale* druggist would gladly and wisely execute such an order) they would enable us to lay past our medicine money till it had accumulated sufficiently to warrant us in sending *home* for stock to replenish.

“I need hardly say that Medical Mission work among natives has its own peculiar difficulties, arising from (a.) their customs; (b.) their ignorance; and (c.) their food habits.

“The *Agricultural Department* is under the management of Mr. George Campbell, whose diligence, skill, and care are equally a source of pleasure and satisfaction to myself, as a powerful lesson to the natives. He has all the young men under his charge with him in his room every day before or after dinner for reading of the New Testament (in Zulu) and prayer.

“In the *Carpentry Department* Mr. Charles Black has not succeeded yet in getting any apprentices. Natives are very much afraid of being *bound* for any length of time, and most of them think they have wrought long enough when they have served for six months.

“*Evangelistic operations* are being carried on as vigorously as, under the circumstances, is possible, by all the members of the Mission staff. Building operations, farm-work (and many other equally important matters), interfere sadly, but in spite of all, every Sabbath the Word is read, the Gospel is preached, and hymns of praise are sung with stout and willing hearts in many a kraal (hamlet) for miles all round. Some of our natives go out and assist in this work.”

SYRIA.

Regarding Mission work, Mr. Rae reports as follows :—

“Sabbath services are regularly held in Schweir, conducted by a native assistant, with an attendance varying from 35 to about 75, besides children. The sacrament of the Lord's Supper was administered in August, when two young men were admitted to the Lord's table for the first time, and many others are at present applying for admission. There is a weekly prayer-meeting, with an attendance of 12 to 31. There is a service on alternate Sabbaths at Ras-el-Metn, where there is frequently an attendance of 30, and at Hammanah, where three families at least attend regularly. There is a service weekly at Aleih, conducted by the teacher, and new services have also been begun at Arraya. Sabbath-schools are conducted in many of the villages.”

Mr. Rae has been cheered by other tokens of progress, such as the formation of a Young Men's Christian Association, and a spontaneous contribution for Jewish and Foreign Missions from the small Native Christian community.

CONCLUSION.

As already stated, one great sorrow which we have had is the death of the venerable Dr. Wilson ; but we know that the fathers of the Church abroad, like the fathers of the Church at home, however earnestly we may wish to detain them, must successively pass away ; and we are bound to bless the Lord for the great work which Dr. Wilson performed, and for the high example which he has left as a precious heritage behind him.

Our only other sorrow is that, when we were most anxious to send forth several missionaries to the sorely toiling brethren in Madras and Bombay, we were unable to do so. The pain is lessened by the prospect of three highly qualified men going forth before the close of the year ; still the deficiency in the supply of suitable missionaries ought to lead the Church to humble herself deeply in the sight of God.

At the various stations, it will be seen that a very large amount of faithful and earnest work has been done. The missionaries clearly see the difficulties of their position ; but there is no trace of faint-heartedness, no symptom of flagging zeal. And there is very much to uphold their hearts and ours. For example :—

The enlarged platform of our Madras College will henceforth enable the various Missions of Southern India to carry on that higher Christian Education on which so much of India's future weal depends, with fresh ardour and efficiency.

While we are assured that there is no kind of effort on behalf of India more imperatively needful than this, which bears directly on those educated Hindus whose influence will be immense for good or evil, according to their training, we have at the same time taken our share in work on behalf of the aboriginal races ; and we have enlarged especially our Santal mission, which, although young, is full of promise.

Among what may be called the semi-Hinduized aborigines, we have also been cheered by tokens of Divine favour. Mr. Narayan Sheshadri has received much encouragement in his labours among the Mangs in and around Jalna.

The fact of two of our native Christian teachers having been licensed by the Presbytery of Calcutta, and of a catechist being under trial for licence with a view to ordination by the same Presbytery, is matter for special congratulation.

Next turning to Africa : we want words rightly to express our gratitude to God for the blessing which, from first to last, has rested on the Lake Nyassa Mission. The heart of Scotland has been deeply stirred, and sympathy for unhappy Africa will doubtless still increase.

At Lovedale we witness the same wise plans, energetic action, and steady progress which have for years past characterised the station. The ordination of a Native pastor is an encouraging step in advance. New efforts have been put forth in the Transkei territory. The Gordon Memorial Mission has taken a fresh start. Education in Natal steadily advances. All work seems to yield speedy fruit in Africa.

Even those who estimate the good effected through Missionary agency simply according to the number of the baptised will see that the results have been very encouraging. Those who look deeper will be still more thankful.

We must not omit to say that the liberality of the Church in sustaining our foreign enterprises has, in a comparative point of view, been exceedingly cheering. Our ordinary income is rather above its usual amount; while the large sum subscribed for the Mission to Lake Nyassa has been a clear addition to the general revenue.

These things, then, we record with heartfelt thankfulness to Him who has been pleased thus signally to bless our weak endeavours; and we pray that He may enlarge the heart of the Church to run in the way of His commandments—ever earnestly following on when He Himself is “the breaker-up of our way.”

Finally, for several years the Commission have earnestly recommended ministers and congregations to take part in a special union for prayer, which Christians of all denominations have agreed to hold on the 30th of November. The Committee venture to submit to the Assembly that the interests of our people would be more awakened by the Assembly recommending to the ministers and congregations to take part in the movement, and instructing ministers and office-bearers to make such arrangements as will secure the carrying out of the important object in the best possible way.

In name of the Committee,

ALEXANDER DUFF, *Convener.*

J. MURRAY MITCHELL, *Secretary.*

APPENDIX.

No. I.

EXTRACT MINUTE RELATIVE TO REV. DR. JOHN WILSON, BOMBAY.

The Convener having alluded in feeling terms to the death on the 1st December of their veteran Missionary, Dr. John Wilson of Bombay, and to the great loss thereby sustained, not only by this Committee and the Missions with which they are more immediately connected, but also by all Missionary bodies in India, it was agreed to place on record the following statement expressive of the estimation in which they held his distinguished services.

Appointed in 1828 by the Scottish Missionary Society to their Mission in Western India, Dr. Wilson, after a few months' residence in the Southern Konkan, settled in Bombay towards the latter end of 1829, and henceforth that city was the scene of labours of the most multifarious and important character.

From the first Dr. Wilson took a deep interest in the youth of India, planting schools for both sexes according as he found means and facilities for so doing, and in due time commencing single-handed an Institution for the higher education on the model of the one which had been a few years before so successfully established by Dr. Duff at Calcutta.

In itinerating work too, Dr. Wilson for many years systematically spent a considerable portion of time, and in this way much precious seed was scattered in the surrounding district, and even in distant parts of the country, especially in quarters to which others had not such ready access.

Having early acquired a knowledge of several Oriental languages, Dr. Wilson was incessant in his efforts to commend the Christian faith to the various races and creeds in Western India. In addresses, lectures, discussions, publications, and otherwise, he pressed its claims on their attention, and by such means, as well as by his extensive learning, vast and varied stores of information, and his knowledge of the beliefs and customs of the natives, he established an influence which was felt and acknowledged by all, even the highest; by his numerous and valuable publications, especially some of them, involving much learned research, he has rendered important services to the cause of Christian truth in India.

In connection with the establishment of the University of Bombay, Dr. Wilson took a deep interest, and rendered most valuable aid, the University marking its appreciation of his services by appointing him some years afterwards to the office of Vice-Chancellor.

In the removal of Dr. Wilson the Committee feel they have to mourn the loss of no ordinary man. The services he rendered as a scholar and devoted Christian Missionary for well-nigh half a century were quite peculiar and altogether invaluable, while his consistency of character, unobtrusive piety, practical sagacity, uniformly kind and obliging disposition, combined to draw forth from all classes, Native as well as European, heathen as well as Christian, the strongest feelings of affectionate regard and veneration.

The Committee warmly sympathise with the relatives of their late venerated missionary, in the stroke which has taken from them one so justly beloved. They also record their unfeigned sympathy for the missionary brethren in Western

India, who are thus deprived of his counsel and large experience, and for the Native church in Bombay, over whose interests Dr. Wilson watched from the first with paternal solicitude. And while bowing submissively to the Lord's will, and acknowledging with gratitude His goodness in sparing His servant for so many years, and enabling him to accomplish so much, they would at the same time express the hope that others like-minded may be raised up to carry forward the work that lay so near his heart.

EXTRACT MINUTE RELATIVE TO THE REV. WM. GOVAN.

The Convener alluded in suitable terms to the Rev. Wm. Govan, who died at Dunoon on the 4th November. Mr. Govan was sent out in 1840 by the Glasgow Missionary Society to establish the Lovedale Institution (which was taken up by this Committee a few years later, along with the mission of which it formed a part); and returned finally to this country in 1870 after nearly thirty years' labour.

The Committee anew record their high appreciation of the services rendered by Mr. Govan to the cause of South African enlightenment during that lengthened period. They remember with gratitude his indefatigable and successful efforts towards placing the Institution, with which his name is inseparably identified, on a satisfactory footing, which efforts were the more praiseworthy in view of the many and formidable difficulties he had to contend with in the earlier years of its history. They recall also with much satisfaction the steady perseverance, sound judgment, courteous manners, and unaffected humility which characterised their deceased friend, and which secured for him the respect and affection of Europeans and Natives alike.

The Committee direct that a copy of this minute be transmitted to Mrs. Govan, with an expression of their cordial sympathy with her in the bereavement with which it has pleased their heavenly Father to visit her.

No. II.

FINANCIAL STATEMENTS.

I.—GENERAL FUND.

Income and Expenditure for 1875-76.

INCOME.

1. Balance of last Account, ending 31st March 1875,	£2,141	3	4
2. Associations,	11,966	1	9
3. Congregational Collections,	1,013	16	11
4. Donations,	1,102	5	2
5. Do., specially destined,	647	18	9
6. Legacies,	6,137	3	6
7. Juvenile Offerings,	435	3	1
8. Interest on Investments,	728	9	8
9. Bank Interest,	19	2	2
	<hr/>		
	£24,191	4	4

EXPENDITURE.

I.—INDIA.

I. BENGAL—

Salaries of European Missionaries,	£2,194	19	2	
Do. Native do.,	721	18	0	
Grant to Institution,	240	0	0	
	£3,156	17	2	
Less Exchange,	313	4	10	
				£2,843 12 4

II. BOMBAY—

Salaries of European Missionaries,	£1,577	5	0	
Do. Native do.,	1,065	19	4	
Grant to Institution,	250	0	0	
	£2,893	4	4	
Less Exchange,	149	13	3	
				2,743 11 1

III. PUNA—

Salaries of European Missionaries, .	£619	10	0	
Allowance to retired Missionary, .	100	0	0	
Grant to Institution,	250	0	0	
Scholarships,	12	0	0	
	£981	10	0	
Less Exchange,	10	5	6	
				971 4 6

IV. MADRAS—

Salaries of European Missionaries, .	£2,677	18	9	
Do. Native do.,	522	0	0	
Allowance to Missionary's Widow,	81	0	0	
Grant to Institution,	500	0	0	
Grant towards Salary of Medical Missionary,	100	0	0	
Repairs on Mission House (to be repaid from Mission Building Fund),	40	0	0	
	£3,920	18	9	
Less Exchange,	114	14	3	
				3,806 4 6

V. CENTRAL INDIA—

Salaries of European Missionaries, .	£1,278	4	8	
Do. Native, do.,	145	16	0	
Repayment of Contributions for support of Orphans, Taxes, etc., .	86	12	1	
Cost of additional accommodation in Institution, and Repairs (to be repaid from Mission Building Fund),	167	0	0	
	£1,677	12	9	
Less Exchange,	36	17	4	
				1,640 15 5

Carry forward, £12,005 7 10

Brought forward, . £12,005 7 10

II. AFRICA.

I. KAFFRARIA—

Salaries of European Missionaries and teachers,	£2,792 9 0	
Salaries of Native Agents, and repayment of Contributions specially destined,	116 0 0	
	<hr/>	£2,908 9 0

II. NATAL—

Salaries of European Missionaries,	£341 5 0	
Expenses of Impolweni Station,	68 7 8	
	<hr/>	409 12 8

III. SYRIA—

Salary of European Missionary—Five Quarters,	312 10 0
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IV. TRAVELLING EXPENSES AND OUTFIT OF MISSIONARIES—

1. Bengal—Rev. A. Templeton, M.D.—

Expenses out,	£30 0 0
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Dr. J. A. Dyer—Expenses

out,	£30 0 0
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Do., Outfit,	30 0 0
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Do., Medicines and Instruments,	60 0 0
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120 0 0

2. Bombay—Rev. J. Small—

Passage out,	£68 0 0
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Do. Outfit and expenses,	20 0 0
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88 0 0

3. Puna—Mrs. Beaumont—Passage home and out (to be repaid),

92 8 0

4. Madras—Rev. G. M. Rae—Passage home,

72 0 0

Rev. A. Venkataramiah—half of Expenses to Bangalore,

12 0 0

5. Nagpore—Mr. and Mrs. Dalziel—

Passage out,	114 10 0
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Do. Mr. J. C. Clubb—Passage out,	57 2 1
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Do. Rev. J. G. Cooper—Evangelistic Tour,	18 0 0
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6. Kaffraria—Rev. J. Macdonald—

Passage out,	£51 10 6
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Outfit,	30 0 0
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81 10 6

Rev. R. Ross—Travelling Expenses,

4 10 0

690 0 7

V. Special Grants—

For Catechist at Penang,	£20 0 0
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Dr. Dalzell for Abyssinian Pumps for Gordon Mission,	50 0 0
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70 0 0

VI. Allowance for teaching English and Latin Classes of young men preparing for Mission Work,

45 16 6

VII. Allowance to retired missionary in the service of the Committee (now deceased),

50 0 0

Carry forward, £50 0 0 £16,441 16 7

	Brought forward,	£50	0	0	£16,441	16	7
	Special grant to fund for behoof of Widow and Family of Do.,	100	0	0			
					150	0	0
VIII.	Investment of Legacy by the late John Robertson, Esq.,				4,500	0	0
IX.	Contributions specially destined,				197	8	2
X.	General Charges—						
	Proportion of Assembly expenses,	£239	16	4			
	Do. General expenses,	100	0	0			
					339	16	4
XI.	Missionary Records for Stations, etc.,				46	8	6
XII.	Printing Report, Quarterly Papers, Missionary Notices, etc.,				296	19	11
XIII.	Collecting-Books and Stationery,				40	14	0
XIV.	Office Expenses, including Salaries of Secretaries, Clerk, Postages, etc.,				820	0	0
XV.	Expenses of visiting Congregations,				9	5	6
XVI.	Do. of Members of Committee attending Meetings, .				39	12	0
XVII.	Balance in favour of General Fund at 31st March 1876, .				1,309	3	4
					£24,191	4	4

II.—LIVINGSTONIA MISSION.

Charge.

Balance of last Account ending 31st March 1875,	£952	9	7
Subscriptions during the year,	8498	16	0
	£9451	5	7

Discharge.

Salaries of Missionaries,	£812	16	8
Allowances for Outfit,	124	0	0
Passages to Algoa Bay,	219	9	0
Stores for the Mission,	1116	1	0
Steam Launch (further payment), and 2 Teak Boats,	1224	3	9
Freight and Insurance of Boats and Stores, and cost of Schooner to mouth of Zambesi,	1164	7	7
Books and Maps,	49	18	6
Preliminary Expenses in this country, Printing, Advertising, etc.,	403	9	4
Balance in favour of the Fund at 31st March 1876,	4339	19	9
	£9451	5	7

III.—MISSION BUILDING FUND.

Charge.

Balance in favour of the Fund at 31st March 1875,	£9,361	9	2
Subscriptions during the year,	2,636	16	8
Interest accrued,	600	2	11
	£12,598	8	9

Brought forward, £12,598 8 9

Discharge.

Bengal—Grant for repair of Bungalow at Pachamba,	£200	0	0	
Grant for new Bungalow at Pachamba,	600	0	0	
Kaffraria—Further Grant for Manse at Cunn-				
ham Station,	238	10	0	
Travelling expenses in connection with the Fund,	8	16	0	
Sum on Deposit in Bank of Scotland,	4000	0	0	
				5,047 6 0
Balance in favour of the Fund at 31st March 1876,				7,551 2 9
				<u>£12,598 8 9</u>

IV.—MISSIONARIES' WIDOWS' AND ORPHANS' FUND.

Charge.

Balance in favour of the Fund at 31st March 1875,	£3,386	3	11	
Donations during the Year,	42	5	1	
Interest on Investments,	315	17	11	
Sums invested paid up and re-invested,	1,700	0	0	
				<u>£5,444 6 11</u>

Discharge.

Annuities to Widows and Children of Missionaries,	£304	0	0	
Advertising,	4	0	0	
Sums invested,	5000	0	0	
				5,308 0 0
Balance in favour of the Fund at 31st March 1876,				136 6 11
				<u>£5,444 6 11</u>

V.—INVALID MISSIONARIES' FUND.

Balance in favour of the Fund at 31st March 1875,	£324	4	3	
Interest on Investments,	27	15	4	
Do. on Bank Account,	4	17	2	
				<u>£356 16 9</u>

No. III.

STATISTICS OF THE MISSION IN BENGAL FOR 1875.

1.—PRINCIPAL AND BRANCH STATIONS.

CALCUTTA, CHINSURAH, BANSBARIA, CULNA, MAHANAD, PACHAMBA ; Damashin, Shonatigri, Polba, Tribeni, Balun, Pontba, Satgatchi, Nebpara, Lakhanpara, Charakdanga, Pennon, Sharcha, and Khanyan.

2.—CHRISTIAN AGENCY.

CALCUTTA.—*Ordained European Missionaries.*—William C. Fyfe ; K. S. Macdonald, M.A. ; James Robertson, M.A. ; John Hector, M.A.

European Professor of Mathematics.—Martin Mowat, M.A.

Pastor of Native Church.—Guru Das Maitra.

East Indian Teacher.—James Sunder.

Native Professors.—Kalicharan Banerji, M.A., B.L., Umesh Chandra Chatterji.

Teachers in School Department.—Govinda Chandra Das, A. C. Chatterji, Govinda Das Maitra.

Female Teachers.—

Orphanage and Normal School.—*Superintendent,* Miss Griffin ; Mrs. Wince, Mrs. K. Ghosh, Miss P. Basu.

Dr. Duff's Hindu Girls' School.—Miss Kamini Seal.

Zenana Agency.—Miss Falkner, Miss Hubbard, Miss T. M. Raya.

Native Scripture-Readers and Evangelists.—Hajji Khan, Kurban Ali.

CHINSURAH.—*Ordained Native Missionary.*—Prasanna Kumar Chatterji.

Licensed Native Preacher.—Keder Nath De.

BANSBARIA.—*Native Teacher.*—Prasanna Kumar Banerji.

CULNA.—*Licensed Native Preacher.*—Baikantha Nath De.

Native Teacher.—Madhu Sudan Raya.

MAHANAD.—*Ordained Native Missionary.*—Jagadishwar Bhattacharyya.

Native Teachers.—Mahendra Nath Chatterji, Purna Chandra Basu.

Inspectors of Vernacular Schools.—Ramji Sing, Abraham Biswas, Hera Lal Das.

Scripture-Readers.—Kailas Chandra Banerji, Madhusudan Sirkar.

PACHAMBA.—*Ordained Medical Missionary.*—Arch. Templeton, M.D.

Medical Missionary.—James A. Dyer, M.B., C.M.

Lay Superintendent.—Andrew Campbell.

Lay Evangelist.—John Ewen.

Native Teachers.—Daniel Das, S. Sauna, Timothy Madhu Sarkar, T. Raya, N. D. Nunah, R. Hindu, J. Sudo.

Non-Christian Teachers.—84.

Student for the Ministry.—1.

3.—NATIVE CHURCHES.

Number in full Communion,	.	.	.	.	.	.	180
Baptised Adherents—Adults, 92 ; Children, 104,	.	.	.	.	.	.	196
Admitted on profession since the commencement of the Mission,	.	.	.	.	.	.	290
Adults baptised in 1875,	.	.	.	.	.	.	25
Children baptised in 1875,	.	.	.	.	.	.	14
Deaths—2 Adults and 3 Children,	.	.	.	.	.	.	5
Marriages,	.	.	.	.	.	.	4

4.—INSTITUTIONS AND SCHOOLS.

Anglo-Vernacular Schools for Males,	6 ;	Scholars on Roll,	.	.	.	1430
Do.	do.	Females, 1 ;	do.,	.	.	70
Vernacular	do.	Males, 37 ;	do.,	.	.	1140
Do.	do.	Females, 12 ;	do.,	.	.	430
Total Scholars on Roll (Monthly average),						3070
Total number enrolled during the year, including both old and new scholars,						3716
Number of the above who are Undergraduates of the University,						128

5.—CONTRIBUTED IN LOCAL.

Government Grants-in-aid,	£1394 14 10
School Fees,	3050 9 9
For General Work of the Mission,	744 15 0
For support of Converts,	32 8 0
For Female Schools,	243 5 11
By Native Churches, for support of Ordinances,	103 17 0
	<hr/>
	£4569 10 6

6.—CONTRIBUTIONS APART FROM PAYMENTS FROM THE COMMITTEE.

Grant from Christian Vernacular Education Society,	£25 0 0
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No. IV.

STATISTICS OF THE BOMBAY MISSION FOR 1875.

1.—STATIONS.—Bombay, Mahabaleshwar, Golwad (Northern Konkan) Alibag.

2.—CHRISTIAN AGENCY.

Ordained European Missionaries.—John Wilson, D.D., F.R.S. (died 1st December 1875); Richard Stothert, M.A.; John Small; Dugald Mackichan, M.A., B.D.

Ordained Native Missionary.—Dhanjibhai Nauroji (at Puna during the year).

Licensed Native Preacher.—Ganpatrao R. Navalkar.

Native Assistant Professor of Mathematics and Physical Science.—P. D. Kandavala, L.C.E., succeeded by N. V. Khota.

European Female Teachers.—Miss C. Brown, succeeded by Miss M'Ritchie; Mrs Baird.

Indo-Portuguese and Armenian Teachers.—John Aratun; L. S. de Braganza.

Indo-Portuguese and Armenian Female Teachers.—Felice; Ruth.

Native Male Teachers.—Digambas; Anaji Ansu; Balwant Ras.

Native Female Teachers.—Mrs. Bapu Mazda; Vithubai; Mary; Anniebai; Mainabai.

Native Catechists.—Bapu Mazda (Bombay); David Manaji Sura; Lazarus Abraham; Deva Ratna (Mahabaleshwar).

Portuguese Catechist.—Mr. Barretto (Alibag).

Non-Christian Teachers.—2.

3.—NATIVE CHURCH.

In full Communion,	82
Baptised Adherents, not Communicants—Adults, 15; Children, 70,	85
Admitted on profession since commencement of the Mission,	245
Adults baptised in 1875,	1
Children baptised in 1875,	7
Admitted by certificate from other Churches in 1875,	2
Removed to other Churches or Stations in 1875,	9
Excluded or Suspended from Church privileges in 1875,	2
Deaths—Adults, 5; Children, 7,	12
Marriages,	3

4.—INSTITUTIONS AND SCHOOLS.

Anglo-Vernacular Schools for Males, 1; Scholars on Roll,	321
Do. do. Females, 2; do.,	42
Vernacular do. Males, 3; do.,	110
Do. do. Females, 4; do.,	208
	<hr/>
Total Scholars on Roll (Monthly Average),	681
Total Scholars enrolled during 1875,	827
Undergraduates of the University,	56

5.—CONTRIBUTED IN INDIA.

Auxiliary Missionary Society,	£121	10	0
Dr. Wilson's School on Malabar Hill,	30	18	0
School and Catechist at Mahabaleshwar,	49	4	0
For Boarding School (including Fees £18, 5s., £37, 16s. 9d. for work, and £30 for repairs),	180	5	3
Endowed School,	30	0	0
Governments Grants,	147	4	0
School Fees,	183	0	0
General Work of the Mission,	89	0	0
For Female Schools,	102	3	6
For Female Beni-Israel Schools,	12	0	0
By Native Church, for Support of Gospel Ministry,	23	5	0
	£557	2	6

6.—CONTRIBUTIONS FROM EUROPE.

(Apart from Payments from the Committee and Ladies' Society.)

Bazaar Box, sent to Miss Brown, valued at	£35	0	0
Bazaar Box for Girls' Schools,	30	0	0
For Orphans,	26	8	0
	£91	8	0

No. V.

STATISTICS OF MISSION AT PUNA FOR 1875.

1.—CHRISTIAN AGENCY.

Ordained European Missionary.—J. S. Beaumont, M.A.
Ordained Native Missionary.—Dhanjibhai Nauroji.
European Teacher.—Mr. Nimmo.
East India Teachers.—Mr. de Cruvy ; Female do., Mrs., Miss, and Miss Rosina Millar.
Native Male Teacher.—David Mulhari Madheras.
Native Female Teachers.—Elizabeth, Christina, Mary Smith, Mary Rozario, Anu, Dhuri, Rosie.
Native Catechists.—Maghoba, Keskar.
Native Colporteurs.—Yimaji, Manaji, Punaji, Mahankale.
School Visitors.—Mrs. Beaumont, Miss Abbott.
Bible-Women.—Lizzie, Gungabhai.
Non-Christian Teachers, 13.
Students for the Ministry, 2.

2.—NATIVE CHURCH.

In full Communion,	83
Baptised Adherents,—Adults, 14 ; Children, 29,	43
Admitted on profession since commencement of the Mission,	202
Adults baptised in 1875,	10
Children baptised in 1875,	6
Excluded or suspended from Church privileges,	5
Deaths, Adults, 7 ; Children, 6,	13

3.—INSTITUTION AND SCHOOLS.

Anglo-Vernacular Schools for Males,	2 ;	Scholars on Roll,	548
Do. do. Females,	1 ;	do.	38
Vernacular do. Males,	2 ;	do.	167
Do. do. Females,	3 ;	do.	245
Total Scholars on Roll,			998

4.—CONTRIBUTED IN INDIA.

By Native Church for support of Gospel Ministry, etc.,	£17	18	0
Government Grants-in-aid,	146	0	0
School Fees,	121	1	6
For General Work of the Mission,	83	8	0
„ Support of Female Schools,	124	8	0
„ Buildings,	7	10	4
	£500	5	10

5.—CONTRIBUTIONS RECEIVED FROM BRITAIN.

(Apart from payments from Committee and Ladies' Society).

Proceeds of Bazaar (boxes from Chelsea and Dublin),	£230	0	0
Other Contributions,	4	10	0
	£234	10	0

No. VI.

JALNA.

1.—BRANCH STATIONS.

Akola, Umrawati, Bhosawal, Jalgaum, Khamgaum, Shigaum ; Out-Stations,
—Alamgawa, Rewagaum, Rohan-Wadi, Samangawa, Kurli, Hatwan.

2.—CHRISTIAN AGENCY.

Ordained Missionaries.—Narayan Sheshadri, Sidoba Bapuji Misal.

Male Teachers.—Dondiba B. Misal, S. Pawar, W. K. Dehda, Parashram Hiwale
Y. Narayan.

Full Catechists.—Husen Mirya, W. R. Barde, R. V. Modak, N. V. Lahassabudhe.

Probationary Catechists.—M. P. Bhosale (Hatwan), L. B. Dhillpe (Alamgawa), J.
B. Lokhande (Rewagawa), D. A. Patole, Joseph P. Nirmal, (Senior), S. G.
Nirmal, Aho. Shirgole.

Native Colporteur.—Paul Jayaram Ghode.

Bible-Women.—Ramabai, Bhunabai, Betsy, Raja Rangabai, Papalsi Girgabai,
Chimnabai, Dayabai, Yemnabai.

Students for Ministry, 6.

Non-Christian Teachers, 5.

3.—NATIVE CHURCH.

In full Communion,	227
Baptised Adherents, not Communicants—Adults, 160 ; Children, 115,	275
Admitted on profession since the commencement of the Mission,	254
Adults baptised or admitted on profession in 1875,	52

No. VII.

STATISTICS OF NAGPUR MISSION FOR 1875.

1.—BRANCH STATIONS—Sitabaldi, Itwari, Kampti.

2.—CHRISTIAN AGENCY.

Ordained European Missionaries.—John G. Cooper, David Whitton.

European Missionary Teachers.—William Young (resigned in July), John Dalziel, John C. Clubb (joined in November).

Native Catechist.—Pahad Singh.

Native Missionary Teachers.—Timothy, Anand Singh, Mark, and H. Banerji (Nagpore); Benjamin and J. Gall (Sitabaldi); Elisha (Orphanage from Nov.), N. Joseph, Elisha (till October), Ramchurn (from November), and Mohan Lal (Kampti); Cornelius (Itwari).

Native Female Teachers.—Maggie, Anandi Bai (Nagpore); Virima, Lizzie, Maina (died in October), and Elizabeth (Sitabaldi); Elizabeth (Kampti).

Non-Christian Teachers.—6.

3.—NATIVE CHURCHES.

In full Communion, Nagpur 23, Sitabaldi 61, Kampti 58,	142
Baptised Adherents, not Communicants—Adults, 35; Children, 136	171
Admitted on profession since the commencement of the Mission,	205
Adults baptised in 1875,	6
Adults admitted on profession in 1875, baptised in infancy,	9
Children baptised in 1875,	13
Admitted by Certificate from other Churches in 1875,	13
Removed to other Churches or Stations do.,	11
Excluded from Church privileges do.,	2
Candidates for Baptism,	6
Deaths—Adult, 1; Children, 2,	3
Marriages,	2

4.—INSTITUTION AND SCHOOLS.

Anglo-Vernacular Schools for males, 4; Scholars on Roll,	385
Do. do. do. Females, 1; do.,	54
Vernacular do. Females, 2; do.,	56
Total Scholars on Roll (Monthly average),	495
Total Number of Scholars whose names were on the School Roll during the whole year, or any part thereof,	947
Number of the above who are Undergraduates of the University,	6

5.—CONTRIBUTED IN INDIA.

By Native Churches for support of Gospel Ministry, etc.,	£6	5	4
Government Grants-in-Aid,	534	0	0
Government High School Scholarship,	148	16	0
School Fees,	129	10	7
For support of Orphans,	5	3	9
For support of Schools for Boys,	117	9	0
For Buildings,	14	3	3
	£955	7	11

No. VIII.

STATISTICS OF GOND MISSION, CENTRAL PROVINCES, FOR 1875.

STATION.—Chindwara.

1.—CHRISTIAN AGENCY.

Ordained European Missionary.—James Dawson.
Native Catechist.—Samuel Hardie.
Non-Christian Teachers.—2.

2.—NATIVE CHURCH.

In full communion,	4
Baptised Adherents, not communicants—Adult, 1 ; Children, 10,	11
Admitted on profession since commencement of the Mission,	18
Removed to other Stations in 1875,	6

3.—MIXED SCHOOL.

Vernacular male Scholars on Roll,	55
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4.—CONTRIBUTED IN INDIA.

Government Grants-in-Aid,	£12	0	0
School Fees,	1	18	8
For support of Schools, etc.,	5	4	0
For Buildings,	1	10	0
	£20 12 8		

No. IX.

STATISTICS OF MADRAS MISSION FOR 1875.

1.—CHRISTIAN AGENCY.

MADRAS.—*Ordained European Missionaries*—William Miller, M.A ; William Stevenson, M.A. ; George M. Rae, M.A. ; Rev. Charles Cooper, M.A.
Pastor of Native Church.—P. Rajahgopal.
Ordained Native Missionary.—A. Venkataramiah.
Licensed Native Preacher.—R. M. Baubu.
European Professor of Mathematics.—W. Ross, M.A.
European Missionary Teacher.—W. Carslaw, M.D. (Europe, transferred to Lebanon).
Superintendent of Female Boarding-School.—Mrs. Anderson.
East Indian Teachers.—Joseph Hufhton (Black Town).
Native Male Teachers.—(Central Institution), V. T. Paramasiven, C. Krishnasawamy, M. C. Muringasen, P. Parthasarady, Paul Peter Pillai, Ambrose, T. Namasivoyen, C. Govindurajulu, Samuel Strenevasagem, and Anthoneappin. (Black Town Branch School), J. Zaccheus. (Madras Poor School), Seeronemony and Thomas.
Native Female Teachers—(Female Boarding School), Miss Sarah Govindurajulu, Mrs. Soondrum, Mrs. Broster, Harriet Ettirajulu, and Mary Peter. (Black Town School), Mrs. Narrainasawmy, Mrs. Ponumbalum, Mrs. Tinnarungam, and Ruth Tinnarungam. (Girls' Day School), Samathanum, Asnath, Marianne, Annum, Ruthnum, Marion, Harriet Peter, Hannah Thomas, and Ruth Daisy. (Zenana Teachers), Elizabeth Gnanum, and Elizabeth Samuel. (Balica Patasala), Jane Colundavelu, Esther John, and Marion

Paul. (Madras Poor School), Mary Dunlop, Emily Peters, and Mary Isaac, (Chetty Girls' School), Mary Campbell and Agnes Savarimuthoo. (Zenana Teachers), Mrs. Theophilus, and Mrs. Govindurajulu.
Native Catechists.—Shungu Pillai, Peter Zechariah, and Samuel.
NELLORE.—*Ordained European Missionary*.—John Macmillan, M.A.
East Indian Male Teacher.—F. T. Ward.
Native Male Teacher.—T. Ragaviah. *Female*.—Mrs. Ragaviah.
Native Colporteur.—Hydatt Ali.
CHINGLEPUT.—*Native Male Teacher*.—Zynul Abideen.
Native Female Teacher.—Mrs. Zynul Abideen.
East Indian Male Teacher.—J. Williamson.
Native Catechist.—Appavu.
CONJEVERAM.—*Native Catechist*.—E. Ragavulu.
Native Teachers.—Samuel Gabriel, P. Venkatarungum.
Native Female Teacher.—Mrs. Venkatarungum.
TRIVELLORE.—*Native Male Teacher*.—Samuel Pillai.
WALLAJAHBAD.—*Native Catechist*.—Asirvathum.

Non-Christian Teachers—104.

2.—NATIVE CHURCH.

Number in full Communion,	125
Baptised Adherents, not Communicants—Adults, 24 ; Children 86,	110
Admitted on profession since commencement of the Mission,	216
Adults Baptised in 1875,	2
Adults admitted on profession in 1875—baptised in infancy,	8
Children baptised in 1875,	2
Admitted by Certificate from other Churches in 1875,	7
Removed to other Churches or Stations in 1875,	6
Deaths—Adults, 2 ; Children 3,	5
Marriages,	3

3.—INSTITUTION AND SCHOOLS.

Anglo-Vernacular Schools for Males, 7 ; Scholars on Roll,	1817
Do. do. do. Females, 1 ; do.	55
Vernacular do. Males, 3 ; do.	181
Do. do. do. Females, 8 ; do.	968
Total number of Scholars on Roll (Monthly average),	3021
Total number of Scholars whose names were on the School Roll during the whole year, or any part thereof,	4775
Number of the above who are Undergraduates of the University,	151

4.—CONTRIBUTED IN INDIA.

By Native Church for support of Gospel Ministry, etc.,	£32	0	8
Government Grants-in-Aid,	2519	9	1
School Fees,	2721	4	4
For General Work of the Mission,	209	16	0
„ Schools for Boys,	45	0	0
„ Female Schools,	52	10	0
„ Buildings,	162	14	10
Sundries,	106	0	6
	£5848	15	5

5.—CONTRIBUTIONS RECEIVED FROM BRITAIN, ETC. (*apart from Payments from the Committee*).

£41 19 11

No. X.

STATISTICS OF THE KAFFRARIAN MISSIONS FOR 1875.

1.—CHRISTIAN AGENCY.

- LOVEDALE**—Out-stations, Buchanan, Gaga, Macfie, Ely, Sheshegu, Beaufort Road.
Ordained Missionaries.—J. Stewart, M.D., W. J. B. Moir, M.A., J. Macdonald.
Ordained Native Pastor.—Mpambani J. Mzimba.
Licensed Native Preacher.—Elijah Makiwane.
European Catechist.—James Weir.
European Teachers in Institution.—Andrew Smith, M.A., John A. Bennie, G. W. Theal, John Dorrington.
European Female Teachers.—Miss M'Ritchie, Miss Kayser.
Native Teachers.—Dubula Sihawn, Shadrach Bobi, John Msikinya, Fani Kanise, Sokoyi Busakwe, David Msikinya, Timothy Mango, Philip Rozani.
Native Female Teachers.—Margaret Majisa, Sanna Mzimba, Nomalobe Kanise.
Masters of Industrial Departments.—Book Department: J. W. Wilson;—Book-binding do.: Archibald Fairlie;—Carpenter's do.: George M'Gillivray; Waggon-making and Blacksmith's do.: Wm. Ririe and Geo. Robertson.
- PIRIE**—Out-stations, viz., Knox, Rankine, Mura, Blair Helen, and Jafras.
Ordained Missionaries.—John Ross, M.A., Bryce Ross.
Native Teachers.—W. Nsikana, Jacob Vena, Stephen Makubalo, Wm. Ntuli; *Female* do., Ellie Meyile and Yiliwe Mfundi (Day-Schools); Elizabeth Hrusa, Nosesi Nqcumbe (Sewing Schools).
Native Scripture-Readers.—Pita Q. Qwela, Jeremiah Nqcakaza.
- BURNSHILL**—Out-stations, viz., Wolf River, Emnyameni, Falconer, Amatole, Debe, Jikelana, Gxulu.
Ordained Missionary.—Donald Macleod, M.A.
Native Teachers.—Ross Kota, Jeremiah Masingata, Skepe, John Peteni.
Native Female Teachers.—Antyi Boyanda, Leni Booyi, Martha Kivit, Leah Mzimba, Sana Mzimba, Nomfazwe.
Native Scripture-Readers.—Ntibani Mzimba, Robert Craig.
Native Colporteur.—Pram Yani.
- MACFARLAN**—Out-stations, Kwezana, Evergreen:—
Native Teachers.—Andreis Makuleni, Nathaniel Daniel, Andrew Kunene.
- CUNNINGHAM** (Transkei Territory)—Out-stations, Ndakana, Bawa, Springs, Tzolo, Kidston, Laing, Govan.
Ordained Missionary.—Richard Ross.
Native Teachers.—Sizani Mpondo, Smith Macqanda, Mantiyo Cubela, Ntwanani, Bambeso.
Native Scripture-Readers.—Nombembe, John Lukalo, Masebeni, Sizani Mpondo.
Native Colporteurs.—Frans, Boti.
- IDUTYWA** (Transkei)—Out-stations, Qabara, Umtuve, Xakaxa, and Cizela.
Ordained Missionary.—James G. Robertson.
Native Teacher.—Ngalo Ntisane (Xakaxa).

2.—NATIVE CHURCHES.

3.—INSTITUTION AND SCHOOLS.

		Male.	Female.	Total.
Lovedale.....	No. of Scholars in Institution,	338	79	417
"	Do. in 7 Schools,	252	258	510
Burnhill ...	Do. 9 do.	294	294	588
Pirie	Do. 9 do.	194	237	431
Macfarlan ...	Do. 3 do.	50	50	100
Cunningham	Do. 5 do.	103	102	205
Idutywa.....	Do. 1 do.	22	7	29
		<u>1253</u>	<u>1027</u>	<u>2280</u>

4.—CONTRIBUTED IN KAFFRARIJA.

	By Native Churches.		Government Grants-in-aid.	By Europeans and Natives for Buildings, etc.	TOTAL.
	For General Work of the Mission.	Schools Fees, or Contribu- tions for Schools.			
Lovedale,	£50 15 10	£42 3 4	£190 0 0	£15 8 9	£358 4 7
Do. Institution,	.....	1100 0 0	800 0 0	.....	1900 0 0
Pirie,	26 16 11½	32 16 0	89 16 0	327 4 10	455 16 10
Burnhill,	57 15 3½	50 17 9	172 10 0	13 9 11	296 7 1
Macfarlan,	22 17 10	18 8 10	60 0 0	43 14 0	122 2 10
Cunningham, . . . .	.....	38 17 3	112 10 0	.....	231 1 8
Idutywa, . . . .	.....	4 18 0	25 0 0	35 5 7	65 3 7
Total,	£158 5 11	£1294 1 2	£1449 16 0	£435 3 1	£3428 16 7

No. XI.

NATAL.

STATISTICS OF PIETERMARITZBURG MISSION FOR 1875.

1.—OUT-STATIONS—Edendale, Cedaha.

2.—AGENCY.

Ordained European Missionary—John Stalker, M.A.
Native Teachers.—David Bengani (Maritzburg); Andrew Modise (Cedaha.)
Female Teacher.—Nancy Daman (Maritzburg).
Native Exhorters.—1.
Student for the Ministry.—1.

3.—NATIVE CHURCHES.

In full Communion,	128
Baptised Adult Adherents, not Communicants, 2 Adults, 71 Children,	73
Admitted on profession since commencement of the Mission,	414
Adults baptised in 1875,	28
Admitted on profession, baptised in infancy, in 1875,	1
Children baptised in 1875,	14
Admitted by Certificate from other Churches in 1875,	2
Removed to other Churches or Stations do.	4
Excluded or Suspended from Church privileges do.	2
Restored to Church privileges do.	3
Candidates for Baptism or full Communion,	123
Deaths—1 Adult and 6 Children,	7
Marriages,	5

4.—SCHOOLS.

2 English Schools—Scholars on Roll, of whom 24 are girls,	91
2 Vernacular Schools, do. do. 16 do.	55
	<hr/>
	146
Scholars whose names were on the School Roll during the whole year, or any part thereof,	264

STATISTICS OF IMPOLWENI MISSION FOR 1875.

1.—OUT-STATION, INGULWANI (12 miles west).

2.—CHRISTIAN AGENCY.

European Male Teacher.—Dunn. *Female Teacher*.—Miss Dunn.
Native Exhorters, 11.

3.—NATIVE CHURCH.

In full Communion,	61
Admitted on Profession since commencement of Mission,	101
Children baptised in 1875,	1
Removed to other Churches or Stations in 1875,	10
Deaths—Adults 1, Children 3,	4
Marriages,	1

4.—SCHOOLS.

Anglo-Vernacular Mixed School, Males, 11; Females, 23,	.	.	34
Vernacular Night School, do. 19; do. 8,	.	.	27
			<hr/>
			61

Scholars whose names were on the School Roll during the whole year, or any part thereof,	100
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5.—CONTRIBUTED IN NATAL.

Government Grant-in-aid,	£50 0 0
------------------------------------	---------

STATISTICS OF GORDON MISSION, NATAL, FOR 1875.

1.—STATION, JOBSKOP.

2.—CHRISTIAN AGENCY.

Ordained European Medical Missionary.—James Dalzell, B.D., M.B.

European Teacher.—Alexander Welsh.

Missionary Artisans.—George Campbell, Agriculturist; Charles Black, Carpenter and Waggon-maker.

3.—NATIVE CHURCH (not yet formed).

Baptised Adherents, not Communicants—Adults 13, Children 10,	23
Deaths.—Adults 3, Children 2,	5

4.—SCHOOL.

Anglo-Vernacular, Mixed.—Males 26, Females 19,	45
Scholars whose names were on the School Roll during the whole year, or any part thereof,	about 60

5.—CONTRIBUTED IN NATAL.

Government Grant-in-aid,	£24 0 0
------------------------------------	---------

6.—CONTRIBUTED BY FRIENDS IN BRITAIN.

Rev. Dr. Duff—Hand Printing Press and Type.

David Watson, Esq.—Bale of Printing Paper.

Messrs. Collins, Sons, and Co., Glasgow.—Rollers for Printing Press, and supply of School Books.

Messrs. Francis Orr and Sons, Glasgow.—Mission Library (£10); and Box of Natural Objects (Vegetable) for School.

Donald Currie, Esq., London, £25 0 0

Messrs. Donald Currie and Co.—Free Conveyance per Steamer to Natal of all the goods of the Mission party.

An anonymous Friend, per Dr. Duff, 30 0 0

National Bible Society of Scotland—Grant of Bibles valued at 20 0 0

Religious Tract Society, per T. M'Micking, Esq.—Grant of Books.

Glasgow, Free College Church S. S., 5 18 6

Do., Free St. David's S. S., 2 10 0

No. XII.

ABSTRACT OF STATISTICS FOR 1875.

	India.	Africa.	TOTAL.
CENTRAL AND BRANCH STATIONS,	46	44	90
Christian Agency—			
Ordained European Missionaries, including			
1 in Syria,	18	11	30
" Native "	8	1	9
Licensed Native Preachers,	6	1	7
European Medical Missionary,	1	...	1
European Missionary Teachers, Male,	8	7	15
" " " Female,	5	3	8
East Indian and other Teachers, Male,	7	...	7
" " " Female,	7	...	7
Native Teachers and Evangelists, Male,	62	35	97
" " Female,	57	14	71
European Missionary Artisans, . . . . .	...	12	12
Native Catechists, Scripture-Readers, etc.,	56	32	88
Colporteurs,	9	3	12
Total Christian Agents, including 1 in Syria,	244	119	364
Native Churches—			
Communicants,	832	1,817	2,649
Baptised Adherents, not Communicants—			
Adults,	375	} about 1100	2,025
Children,	550		
Admitted on profession since commence-			
ment of the Missions,	1,463	about 2,917	4,380
During the year there were—			
Adults Baptised, or admitted on profes-			
sion,	107	213	320
Children Baptised,	55	146	201
Admitted from other Churches or Stations,	31	67	98
Removed to " " "	32	64	96
Excluded or Suspended,	9	22	31
Restored to Church Privileges,	2	27	29
Candidates for Baptism or full Communion,	49	492	541
Deaths—Adults,	19	14	33
" Children,	23	19	42
Marriages,	32	49	81
Institutions and Schools—Number of,	114	43	157
Anglo-Vernacular, Male Scholars,	4,740	1,346	6,086
" " Female "	288	1,089	1,377
Vernacular, Male Scholars,	1,715	69	1,784
" Female "	1,946	28	1,974
Total under Christian Instruction,	8,689	2,532	11,222

4-53026

Anglo-Vernacular Mixed School	Males	11	Females	23
Vernacular Mixed School	Males	14	Females	9

Students whose names were on the School Bus during
or any part thereof.

3.—CONVERTED BY MAN

Government Grant-in-aid

STATISTICS OF GORROX MISS

I. STAFF

2. CURF

Ordained European Medical Missionary
European Teacher.—Alexander W
Missionary Artisan.—George C
 and Waggon-maker.

3-N.

**Baptised Adherents, not
Deaths.—Adults 3, Chil**

[illegible]

* There were two collections made in 1847-48 and 1857-58, and none in 1853-54.

† Including £4037, Ts. 3d. raised by the ladies to clear off debt.

1 including \$1612, On 6d, special contributions to prevent deficit.

..... The above statement does not include—(1.) The contributions raised by the Ladies' Bazaar for Female Education in India and South Africa; (2.) The sums raised in India and elsewhere; (3.) Contributions sent direct to the several Mission Stations by friends in London and elsewhere (see p. 13); (4.) The sums raised chiefly in this country for Mission purposes, amounting, since the Disruption, to upwards of £160,000; and (5.) The Contributions to the Missionaries' Widows' and Orphans' Fund.

No. XIV.

DELIVERANCE OF ASSEMBLY.

burgh, the Twenty-second day of May, in the year One thousand
hundred and seventy-six :

the General Assembly of the Free Church of Scotland being met
constituted :

an Overture on Prayer for Foreign Missions, which was

the Report of the Committee on Foreign Missions,
in the hands of the members, was referred to by Dr.
and the Assembly thereanent.

of the Report, and record their thanks to the
reverend.

the measure of success that God has been
to the missionaries of the Church in India,
blessing may be granted them in larger and

as been universally felt through the
by many of her Courts, their pro-
duced by the Church through the
Sunday. They thankfully acknowledge that
that so good a gift has been so long continued to
in their joyful submission they would say, "The Lord gave, the Lord
away. Blessed be the name of the Lord."

The General Assembly gratefully acknowledge the good hand of God upon
their missionaries, who proceeded a year ago to begin missionary work in the
region of Lake Nyassa, and heartily commend them and those who two days ago
proceeded to join them, that the blessing and care of that God through whose
care the sun smiteth not by day nor the moon by night, with the earnest prayer
that their new mission in that interesting region may be the means of civilising
the people, abolishing the slave trade, and gathering in a people for the Lord,
who shall be for His glory, and shall be in His train in the day of His power, as
the dew-drops from the womb of the morning.

In view of the great difficulties that the Committee have experienced in secur-
ing the services of missionaries for the foreign field, and especially in view of the
importance of strengthening the mission at Madras, and enabling the missionaries
there to extend the operations of the institution in accordance with the scheme
already approved of for converting it into "a Christian College for Southern
India," they earnestly appeal to the theological Students, the Probationers, and
the younger ministers of the Church, and entreat them earnestly to consider
whether the necessities of the Church do not constitute a loud call upon them to
consecrate themselves to this most important and most honourable work.

Having taken into consideration the Overture regarding special prayer for
missions on 30th November, resolve in terms of that Overture.

Extracted from the Records of the General Assembly of the Free
Church of Scotland, by

H. WELLWOOD MONCREIFF,

Cl. Eccl. Scot. Lib.

No. XIV.

DELIVERANCE OF ASSEMBLY.

At Edinburgh, the Twenty-second day of May, in the year One thousand eight hundred and seventy-six :

Which day the General Assembly of the Free Church of Scotland being met and duly constituted :

Inter alia,—

The Assembly took up an Overture on Prayer for Foreign Missions, which was read.

The Assembly called for the Report of the Committee on Foreign Missions, which being printed and in the hands of the members, was referred to by Dr. Duff, the Convener, who addressed the Assembly thereanent.

The General Assembly approve of the Report, and record their thanks to the Committee, and especially to the Convener.

The Assembly greatly rejoice in the measure of success that God has been pleased to vouchsafe to the labours of the missionaries of the Church in India, Africa, and Syria, and pray that such success may be granted them in larger and ever larger measure.

The General Assembly express here what has been universally felt through the Church in all her borders, and expressed in very many of her Courts, their profound sorrow at the loss which has been sustained by the Church through the removal by death of Dr. Wilson of Bombay. They thankfully acknowledge that it is of God's great goodness that so good a gift has been so long continued to them, and with mournful submission they would say, "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord."

The General Assembly gratefully acknowledge the good hand of God upon their missionaries, who proceeded a year ago to begin missionary work in the region of Lake Nyassa, and heartily commend them and those who two days ago proceeded to join them, that the blessing and care of that God through whose care the sun smiteth not by day nor the moon by night, with the earnest prayer that their new mission in that interesting region may be the means of civilising the people, abolishing the slave trade, and gathering in a people for the Lord, who shall be for His glory, and shall be in His train in the day of His power, as the dew-drops from the womb of the morning.

In view of the great difficulties that the Committee have experienced in securing the services of missionaries for the foreign field, and especially in view of the importance of strengthening the mission at Madras, and enabling the missionaries there to extend the operations of the institution in accordance with the scheme already approved of for converting it into "a Christian College for Southern India," they earnestly appeal to the theological Students, the Probationers, and the younger ministers of the Church, and entreat them earnestly to consider whether the necessities of the Church do not constitute a loud call upon them to consecrate themselves to this most important and most honourable work.

Having taken into consideration the Overture regarding special prayer for missions on 30th November, resolve in terms of that Overture.

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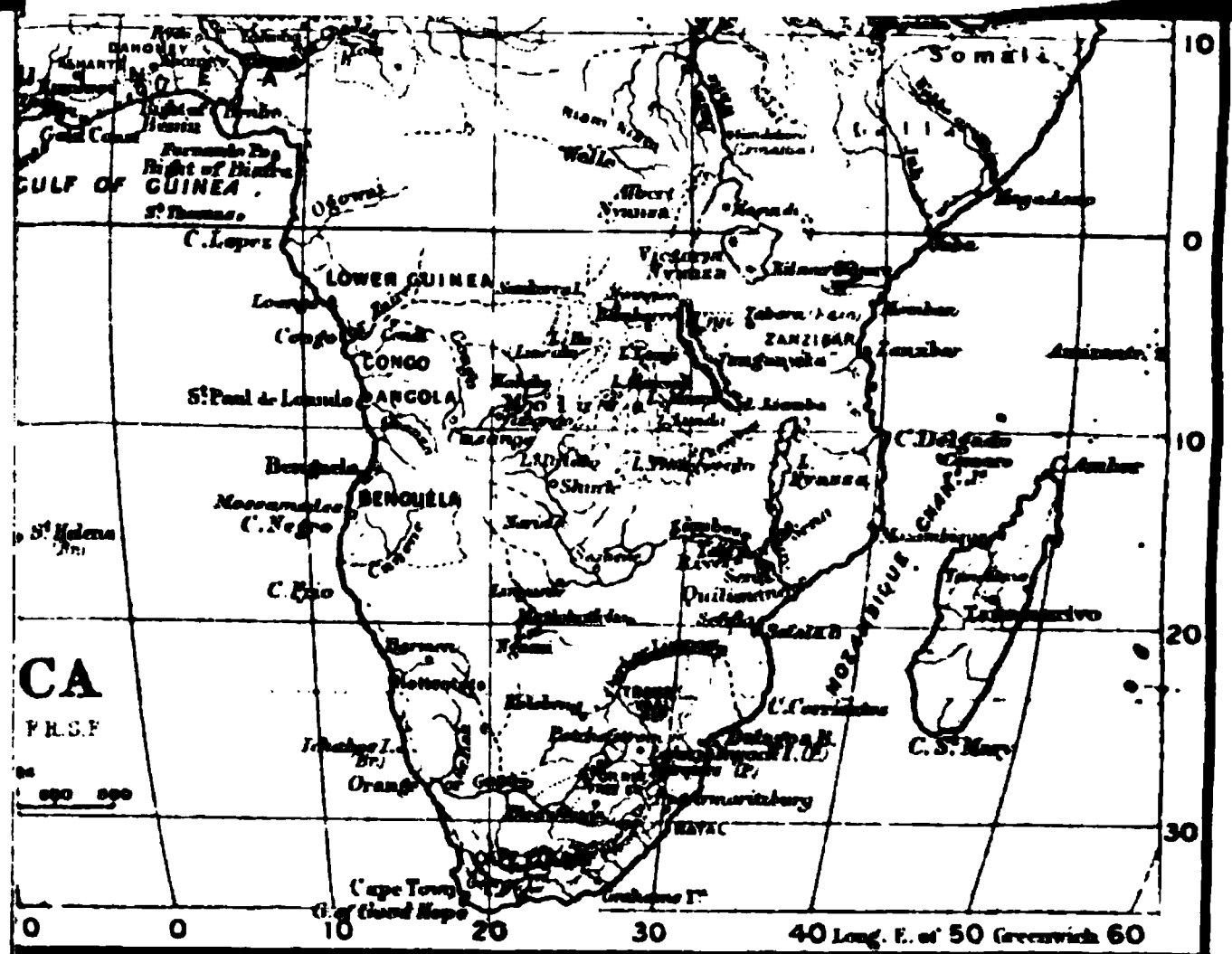
H. WELLWOOD MONCREIFF,

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SKETCH MAP

OF

KE NYASSA



EASTERN CENTRAL AFRICA.

LIVINGSTONIA:

*The Mission of the Free Church of
Scotland to Lake Nyassa.*

WITH AN APPENDIX

CONTAINING

Speeches, Letters, and Lists of Subscriptions.

SECOND EDITION.

EDINBURGH:

PRINTED BY JOHN GREIG & SON, 57 FREDERICK ST.

1876.

PREFATORY NOTE TO SECOND EDITION.

Since the first edition of this Statement appeared, an incorporative union between the Free Church and the Reformed Presbyterian Church has been duly effected.

Since then also an additional letter, with a new map of Lake Nyassa, from Mr E. D. Young has come to hand. It is of four months' later date than any previously received, and is full of interesting and encouraging details. (See p. 40.)

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CENTRAL AFRICA.

Livingstonia : The Mission to Lake Nyassa.

CONDITION AND CLAIMS OF AFRICA.

THE cry of the man of Macedonia whom the Apostle saw in vision, "Come over and help us,"—a cry which was accepted as clearly indicating the will of God—still sounds in the attentive ear from every unevangelized portion of the world. In common, then, with the rest of Heathendom, the great continent of Africa possesses a solemn claim on the sympathy and efforts of the Church of Christ. But we may safely assert that, in some respects, the claim of Africa is peculiar, and peculiarly strong. Less, proportionally, has been attempted towards the evangelization of Africa than of other continents ; its superstitions are more fearfully dark than most of those even of Polynesia or India ; its temporal sufferings, arising from the continual feuds of its countless and mutually hostile tribes, are exceptionally severe ; and the horrible evil of slavery—in the form both of domestic servitude and the foreign slave trade—fills the far greater part of the vast continent with "lamentation, and mourning, and woe." Even to the Greeks and Romans, Africa was a region of mystery and terror. They said that in Africa, every year, some new, monstrous thing appeared. It is deeply sad to think that such monstrous things have continued to appear down to the present day, either in the form of new evils, or in that of ancient and traditional woes.

INCREASING INTEREST REGARDING AFRICAN MISSIONS.

DR LIVINGSTONE.

But we earnestly trust that the long night of sorrow is wearing to a close. Various circumstances have of late combined to fix the eye

of the Church of Christ more than before on Africa. Among these, we must give especial prominence to the doings and sufferings of Dr Livingstone. His whole life was consecrated to the service of God in Africa; and, in addition to what he performed in directly evangelistic work, he became the most illustrious of the long and noble succession of recent African explorers. And if his heroic life accomplished much on behalf of the land he loved so well, we may almost assert that his death, with its manifold touching associations, accomplished even more. Livingstone died on his knees, pleading—who can doubt it?—for Africa; and in accordance with the prayer of His dying servant, the Lord has stirred the heart of the British nation to feel for Africa, and to work for Africa, as it never did before.

While the whole nation was thus moved by the death of the noble missionary, it was most reasonable to expect and demand that Scotland should be impressed even more powerfully than England or Ireland. Livingstone was a Scotchman—"a typical Scotchman," as has been often said; and Scotland, which, from the days of the distinguished traveller Bruce, had taken a leading part in labouring on behalf of Africa, was laid under peculiar obligations to put forth her highest energies to carry on the work which had been bequeathed her, we may say, as a legacy by her illustrious son.

WHAT SCOTLAND HAS DONE FOR AFRICAN MISSIONS SINCE 1795.

Since the commencement of African Missions, many persons in North Britain have taken the deepest interest in their progress. Some of the most distinguished men who have laboured in connection with the London and other English Missionary Societies have been Scotchmen; such as Campbell, Philip, Moffat, and others. But not to dwell on this,—it is full eighty years ago since North Britain established a society of her own on behalf of Africa. The honour of doing so belongs especially to the city of Glasgow, in which was formed in the year 1795 the Glasgow Missionary Society. In 1837 an amicable separation took place in the Society at home, and among the missionaries abroad. Those who are now connected with the Free Church assumed the designation of the "Glasgow Missionary Society adhering to the principles of the Church of Scotland," while the other section became the "Glasgow African Missionary Society," and was, a few years later, merged in the missions of the United Presbyterian Church. Ever since, the two missions have laboured most harmoniously side by side in Kaffraria.

FREE CHURCH MISSIONS IN AFRICA.

Confining our attention to the Free Church Missions, we note that, while a great and ever-growing work has been performed at Lovedale and other stations, it has all along been the hope and effort of the Church to extend its operations to the northward. Beyond British Kaffraria, in the Transkei territory, two principal stations, with out-stations, have been set up. Farther north, an important mission has been established in the capital of Natal; and still farther north, there is the Gordon Memorial Mission. Pressing solicitations have been made to us to push on until we have a chain of stations extending to the river Zambesi.

PROPOSAL TO PLANT A MISSION IN CENTRAL AFRICA.

But farther, the proposal of penetrating far into the interior of Africa was distinctly brought before the Free Church fifteen years ago. The Rev. James Stewart then offered himself as an agent to commence a mission in some of the inland territories laid open by Dr Livingstone. He actually joined Livingstone in his second great expedition, remained with him a considerable time, and then penetrated a considerable way up the Zambesi and Shiré rivers. Having collected a large fund of information regarding inland Africa, he returned to Scotland, and laid it before the Church in 1863. Dr Stewart has since then been connected with our Lovedale work; but he has never laid aside the hope of helping to establish a mission in or near the centre of Africa.

PLANS OF EXTENDING THE MISSION. QUESTION OF LOCALITY.

LAKE NYASSA FIXED ON.

During the winter of 1873-4, the question of our planting a new mission in Eastern Africa was under the earnest consideration of the Foreign Missions' Committee. Dr Duff and Dr Murray Mitchell held a consultation on the subject with Sir Bartle Frere, whose important services in connection with the repression of slavery are known to all. He kindly supplied much useful information, and strongly recommended the establishment of a mission by the Free Church. While the matter was under consideration, Dr Stewart arrived in Scotland. His great experience fitted him to afford invaluable counsel on the whole subject, and especially in regard

to a point which the Committee felt to be both difficult and exceedingly important, namely, the choice of a locality. He strongly recommended that the new mission should be established on the shores of Lake Nyassa, and that the station should be called Livingstonia, in commemoration of the illustrious dead. Meanwhile our lamented friend Dr Wilson of Bombay had been written to, and had made the striking announcement that Dr Livingstone, when he was his guest in 1865, had expressed an earnest desire that the Free Church should occupy as a station some of the heights around that very lake. Dr Wilson himself, though at first disposed to recommend the Somali coast as the sphere of operations, soon expressed his hearty concurrence with the proposal regarding Lake Nyassa. The reasons for choosing that part of Africa were exceedingly strong. It was known that the country around the lake was very fertile and populous. The inhabitants were, for the most part, kind and hospitable, and very favourably disposed towards the English. There was a great danger of the accursed slave trade turning the fair land into a wilderness, unless a counter-active force were speedily brought to bear upon it. Moreover, there was water communication from the lake by the Shiré and Zambesi rivers all the way to the sea,—a point which was felt to be of primary importance.

WHO SHOULD BE LEADER OF THE PROJECTED EXPEDITION ?

Considerations of this kind enabled the Committee speedily to decide in favour of Lake Nyassa as the site of the intended mission. A grave question then presented itself—Who shall be the leader of any expedition we may send forth ? It would have been wrong to despatch only new and inexperienced men into so distant and perilous a region. Dr Stewart from the first declared that, with all his desire to push into Central Africa, he was compelled by the urgent requirements of the Lovedale Institution and its offshoot in the Transkei territory, to decline to conduct the mission to its chosen seat. But he added that there was one man pre-eminently fitted to perform this very difficult task—Mr E. D. Young, of the Royal Navy. This gentleman had spent two years in company with Dr Livingstone, and subsequently, as commander of the Livingstone Search Expedition, had visited Lake Nyassa itself. In seven months he successfully accomplished the work he had undertaken, which was definitely to ascertain the fate of the great missionary.

Dr Stewart declared that he could hardly conceive of a combination of qualities more admirable than that which marked out Mr Young as the fit leader of the enterprise. He had confidence in him as a man of thoroughly Christian character, of great nautical skill, of enterprising spirit, and of pity for down-trodden Africa, amounting to a vehement passion. The Committee on this commissioned Dr Stewart and Dr M. Mitchell to proceed to the south of England and have an interview with Mr Young, giving them power to engage his services for two years, provided the Admiralty, in whose service he still was, should grant him leave. The interview took place, and was in every way satisfactory. Though deeply attached to his wife and children, Mr Young felt that this was a call from God which he could not decline ; and he agreed to ask leave from the Admiralty for the two years. The Admiralty generously agreed to his request ; a most happy result, which was in no small degree due to the kind assistance of a distinguished officer, Captain Wilson, of the Royal Navy, and to a memorial to the Lords of the Admiralty forwarded by leading merchants of Glasgow.

**COULD THE NECESSARY FUNDS BE RAISED ? GENEROSITY OF FRIENDS
IN GLASGOW AND ELSEWHERE.**

So far everything was most encouraging. Then came up the weighty question, whether the funds needful for the equipment of a mission worthy of the occasion could be obtained. A private meeting held in Glasgow was attended by a considerable number of leading merchants, and by Drs Duff, M. Mitchell, and Stewart, at which the financial requirements and prospects were very carefully considered. The necessary expenses, it was seen, would be heavy. Ten thousand pounds, it was calculated, would be required to give the mission a fair start ; and ten thousand pounds additional would probably not be more than was needful to carry it on efficiently for some years, until it should become partially or wholly self-supporting. But the generosity of the friends present awakened the most cheering expectations. Mr Young of Kelly, a dear friend of Livingstone's from his youth upwards, put his name down for £1000 ; Mr James Stevenson did the same ; Messrs W. & P. Mackinnon united in giving the same munificent contribution ; and Messrs White and Martin gave each £500. It was evident that the scheme would not fail for lack of pecuniary support.

CO-OPERATION OF SCOTTISH CHURCHES IN REGARD TO LAKE NYASSA.

The next point that came under consideration was one of an exceedingly interesting character. As originally conceived, the Mission to Lake Nyassa was exclusively a Free Church enterprise—simply an addition to its already existing African missions. But the relations between the Free and the Reformed Presbyterian Churches were so peculiar, and so clearly indicative of an incorporative union speedily taking place between the two bodies, that it seemed only natural they should go forward in a common effort on behalf of Livingstonia. The fitness of this arrangement approved itself to the members of both churches as soon as the proposal was made. The generosity of Mr Young of Kelly, who is a member of the Reformed Presbyterian Church, would of itself have rendered the arrangement desirable.

The Established Church of Scotland was also desirous of planting a mission in the neighbourhood of Lake Nyassa; and a special Committee, of which Dr Macrae of Hawick is Convener, had been appointed to mature the needful preparatory arrangements. Dr Macrae proposed that a consultation should be held by his Committee and ours as to the nature and extent of the co-operation that might be between them and us in regard to the work in the Nyassa region. The suggestion was felt to be important, both in itself and as coming from such a quarter. It would be absurd in any single Church to undertake to evangelize the whole territory around Lake Nyassa; and all must look forward with ardent expectation to the time—God grant it may not be distant!—when the shores of that great lake shall be girdled round with Christian settlements, sustained, as they will probably be, by various churches or societies, but all striving for the same great end, and all rejoicing to be helpful to each other. The result of the friendly conferences held by representatives of the two Committees was most satisfactory.*

When by-and-bye it became evident that the Established Church would not be able to despatch an expedition to Africa in the course of 1875, Dr Macrae suggested that an agent of theirs might proceed with our mission, in order to pioneer the way for the one they hoped

* For a full statement in regard to the negotiations with the Special Committee of the Established Church, and other important particulars, see Dr Duff's Speech delivered in the Free Church Commission, 3d March 1875.

to send forth in 1876. This was agreed to; and Mr Henderson, the gentleman chosen by the Established Church Committee, has proved himself to be, as Dr Macrae said he would—and as we fully expected—“an upright, able, and willing coadjutor.”

Such were the amicable relations entered into with two of the Presbyterian Churches of Scotland. It remained only to have co-operation with the United Presbyterian Church. This body has already valuable missions in two parts of Africa—Kaffraria and Old Calabar; and having recently extended its evangelistic efforts to Japan, Spain, and elsewhere, the United Presbyterian Church, much as its members sympathized with the efforts made for Lake Nyassa, hardly felt itself in circumstances to set up a mission of its own in that region. But a delightful way of not only manifesting sympathy but materially aiding in the work soon presented itself. We had no thoroughly trained medical missionary ready to accompany our expedition; Mr Black, who was designated as medical head, not being able to complete his studies and obtain his degree till 1876. In these circumstances, the Mission Board of the United Presbyterian Church offered to put the services of Dr Laws at our disposal for two years, and at the same time to pay his salary. Nothing could have been more generous or opportune. Dr Laws was known to be a young man of very high qualifications and glowing zeal; and the brotherly offer of the United Presbyterian Church was most gratefully accepted.

PUBLIC MEETINGS. VERY HEARTY RESPONSE.

By this time important public meetings had been held in various places, for the purpose of bringing the object fully before the mind of our countrymen. The first of these took place in Glasgow, on the 18th January, Mr White of Overtoun in the chair. The assemblage was large and enthusiastic. Among the chief speakers were Captain Wilson of the Royal Navy, and Mr Young, both of whom had come from England to attend the meeting. A meeting was subsequently held at Dundee, with Mr W. O. Dalgleish in the chair; a third at Aberdeen, presided over by the Lord Provost; and a fourth at Edinburgh, the chairman being the Right Honourable Lord Moncrieff. At all the meetings Dr Stewart and Mr Young took part; and at the Edinburgh one we enjoyed the very valuable assistance of the Rev. Horace Waller, formerly of the Universities Mission, and well known

as the editor of the "Last Journals of Dr Livingstone." The earnest appeals of gentlemen so well acquainted with the condition and necessities of Africa, as those we have mentioned, were fitted to awaken the deepest interest in the projected enterprise. The resolutions at the Glasgow meeting, to which those passed at the subsequent meetings were very similar, were as follows :—

I. "That this meeting expresses cordial satisfaction at the proposal to establish a missionary settlement of an evangelistic, educational, and industrial character on Lake Nyassa, to be called 'Livingstonia,' under the management of the Foreign Missions Committees of the Free and Reformed Presbyterian Churches, and its satisfaction at the prospect that at length the light of the Gospel of Jesus Christ is to be carried into the darkness of Central Africa."

II. "That, since the heaviest expense must be chiefly incurred at the outset, and during the earlier years of its existence, in order to place such a mission on a secure and permanent basis for the future, an effort should be made to raise an aggregate sum of £10,000."

Committees were formed in the cities we have mentioned, for the purpose of collecting subscriptions. (See page 3.) The subscription list steadily filled. Many, unsolicited, sent contributions; and not a few of these were not members of Presbyterian Churches. The heart of Scotland was evidently stirred.

THE MISSION TO BE EVANGELISTIC, EDUCATIONAL, AND INDUSTRIAL. CHOICE OF AGENTS.

In the meantime steady preparation was made for the sending out of the expedition. It had been agreed that the work to be carried on at Lake Nyassa should be, 1st, Evangelistic—for the simple preaching of the Gospel; 2d, Educational—for the training of the young, at least to read and write; and, 3d, Industrial—both to render the mission, as soon as possible, self-supporting, and to help to introduce the arts of civilized life, and so develop that legitimate trade of which Livingstone often spoke as one of the most powerful means of repressing the abominable traffic in human flesh and blood. Dr Stewart performed invaluable service in helping to choose the various agents who were required to carry out the threefold object of the Mission. The following were appointed :—

Rev. ROBERT LAWS, M.B., O.M., Medical Missionary.

Mr GEORGE JOHNSTON, Carpenter.

Mr JOHN M'FADYEN, Engineer and Blacksmith.

Mr ALLAN SIMPSON, Second Engineer.

Mr ALEXANDER RIDDELL, Agriculturist.

Mr WILLIAM BAKER, Seaman.

All of these agents—one or two of whom are ready, in the first instance, to act as teachers—in addition to their qualifications for the special work to which they were designated, were, in the best judgment of the Committee, men of deep piety and genuine missionary zeal.

THE "ILALA."

DEPARTURE OF MISSION EXPEDITION. ARRIVAL AT CAPE TOWN.

Omitting various interesting details, we hasten to mention that all was ready for the sailing of the expedition by the 21st of May. A steam launch composed wholly of steel, intended for the navigation of Lake Nyassa, and called "Ilala," from the place where Dr Living-

stone died, had been constructed. Having been fully tested as to its capacities, it was packed up in pieces, and shipped on board the Royal Mail steamer for the Cape of Good Hope.* Two boats for river navigation were also ready. A paper of instructions for the Mission had been carefully drawn up, and agreed to by Mr Young, Dr Laws, and the other members. (See Appendix, p. 18.) Dr Duff and (in the necessary absence of the Rev. John Kay, Convener of the Foreign Missions Committee of the Reformed Presbyterian Church) Dr Goold proceeded to London for the purpose of giving parting instructions, bidding the members of the expedition farewell, and solemnly commending them to God. Dr Stewart had sailed a short time before, for the purpose of making preparations for their reception at the Cape.

The vessel safely arrived at the Cape of Good Hope; and a large and influential meeting was held to welcome the mission staff, which was attended by ministers of the various Protestant Churches, members of the Legislature, and other men of high position. The public prints stated that it was one of the most remarkable meetings which had ever been witnessed in Capetown.

Mr Young of Kelly, with characteristic generosity, had offered to pay the difference between a sailing vessel and a steamer, in order to expedite progress from the Cape northwards, as it was very desirable that the party should enter the Zambesi before the season was much further advanced. No steamer, however, could be procured.

RECENT PROGRESS OF THE EXPEDITION, AND SAFE ARRIVAL AT LAKE NYASSA.

Of the successive stages of the progress of the expedition towards its ultimate destination, with some of the leading incidents connected therewith, the following statement was furnished by Dr Duff in his address to the Commission of the General Assembly of the Free Church of Scotland, on Wednesday, 1st March last:—

“From Port Elizabeth, Algoa Bay, they started on the 6th July in a vessel which had been hired by Dr Stewart to take them to the most southerly or Kongoni mouth of the Zambesi. Landing there, on the 28d July, the pieces of the steamer *Ilala* were put together with the cheerfully proffered aid of the natives. Steaming up the

* The steamer having, after full trial, given much satisfaction, we think it simply an act of justice to state that she was built by Messrs Yarrow and Co., Isle of Dogs, Poplar, London, E.

Zambesi, they reached on the 16th August the Portuguese station of Mazaro, not far from where the River Shiré from Lake Nyassa enters the Zambesi. Proceeding up the Lower Shiré, they safely reached the Murchison Cataracts on the 6th September. Taking the steamer in pieces again, they got them carried up a rugged, roadless, mountainous tract of forty or fifty miles, through long grass and thorny thickets, in five days, under a blazing tropical sun, by about 700 natives, reaching the Upper Shiré on the 22d September. Reconstructing the steamer, they steamed along the river for a hundred miles, and entered the great lake on the morning of the 12th October, when the rising sun was gilding with his radiance the western mountains; which they all joyfully hailed as a type and emblem of the speedy rising of the Sun of Righteousness on that long-benighted region with healing in his wings. 'While at worship that morning,' writes Dr Laws, 'the Hundredth Psalm seemed to have a new beauty and depth of meaning in it as its notes floated over the blue waves.' Those who know best, from actual experience, the vast difficulties of the undertaking, such as Captain Wilson, R.N., Rev. Mr Waller, and Dr Stewart, writing from Lovedale, are lost in unbounded admiration of the wonderful precision, rapidity, and success with which the whole has been accomplished, and can only ascribe it to the special help and blessing of the God of providence and grace. To Him, verily, we are indebted for raising up to us a commander like Mr Young.—endowed with such a combination of pre-eminent qualifications for the delicate and arduous task assigned to him. His high professional skill, his indomitable energy, his resolute determination, his ceaseless activity, his readiness of resource, his patient endurance, his unwearied perseverance, his brave but kindly, generous Christian heart—all, all powerfully contributed to inspire those under his leadership with confidence, respect, and affection, and thus cement them not only into a company, but into a brotherhood of perfect harmony, mutual esteem, and effective co-operation. Where all the members of the expedition did their duty so well, and up to the full extent of their respective capabilities, it would be difficult, or even unwise, to enter into minute distinctions. But, next to the admirable commander himself, all would probably allow that Dr Laws and Mr Johnstone were enabled to render the most signal services. To God Almighty, who conferred on all their several capacities, as well as the willingness to exert these capacities to the uttermost,

under very trying and even perilous circumstances, be the praise and the glory! The providential mercies experienced in connection with the really great achievement of having successfully launched the first steamer that ever appeared on any of the sea-like lakes of Central Africa, nearly two thousand feet above the sea—an achievement in which the redoubted Livingstone himself failed—an achievement which may yet be found to constitute an era in African emancipation—ought not to be allowed to pass without some slight notice. At Mazaro, the friendly offices of the Portuguese, of whom, whether rightly or wrongly, so many hard things have been said, as enemies and obstructives to all freedom and improvement—whether owing to the timely intervention of the Portuguese ambassador through our friend Mr Mackinnon, or Lord Derby's recommendation of the expedition to the Portuguese authorities, or any other cause, is not known—must be regarded as a noteworthy event. The appearance of so many native chiefs, with thousands of their followers, on the banks of the Lower Shiré, causing heaven's arches to ring with jubilant shouts of 'Our fathers, the English, have come again!' is a most noteworthy event. The fact of seven hundred natives, through the promptings of their friendly chiefs, acting as carriers for several successive days up steep, rugged, grassy, thorny steeps, under a broiling sun, of weighty commodities, without any of them disappearing, or an article found missing, is surely a noteworthy event. The fact of having passed through one of the most malarious and feverish regions even in tropical climes, with only two or three having slight touches of fever, while the rest were wholly unaffected, so that ultimately the whole arrived at the lake hale and hearty, vigorous, and in perfect health, is a singularly noteworthy event—an event so noteworthy as to appear to old Africans all but incredible. The very kind reception and friendly bearing of the great chief who owns the whole territory at the southern extremity of the lake, and who freely and generously gave permission to select any site for a settlement which might be reckoned most eligible, is a noteworthy event. The consternation and dismay of the murderous slave hunters at the sight of the British flag at the masthead of the little steamer, coupled with the rapturous joy of thousands of poor down-trodden natives at the prospect thereby indicated of a coming deliverance from the fangs of their merciless oppressors, may well be accounted a noteworthy event and crowning mercy."

REINFORCEMENT TO THE MISSION.

It is very cheering to be able to intimate that a reinforcement to the Livingstonia Mission is just about to leave these shores. The party is composed as follows :—

The Rev. WILLIAM BLACK, M.B., C.M.

Mr JOHN GUNN, Agriculturist.

Mr ROBERT S. ROSS, Engineer and Blacksmith.

Mr ARCHIBALD C. MILLER, Weaver.

Dr Stewart of Lovedale has been requested to meet the party at Algoa Bay, and accompany them to their destination.

Along with these friends will proceed the Mission party of the Established Church, consisting of a Medical Missionary and five artisans, who will also plant a settlement in the neighbourhood of Lake Nyassa. (See p. 10.)

For farther details we have only to refer to the very interesting letters and extract letters from Mr Young and Dr Laws, which are given in the Appendix. While called on to render most hearty thanks to God for the unspeakable mercies of the past, let fervent prayer be offered up on behalf of the mission party, that their health may be preserved, and a door, great and effectual, be opened up through their instrumentality for the entrance of the everlasting gospel into the hearts of myriads of Africa's long-oppressed and down-trodden children.

ALEXANDER DUFF,

*Convener, Foreign Missions Committee of
the Free Church of Scotland.*

J. MURRAY MITCHELL,

Secretary.

JOHN KAY,

*Convener, Foreign Missions Committee of
the Reformed Presbyterian Church of
Scotland.*

May 1876.

APPENDIX.

*Speech by The Right Honourable LORD MONCRIEFF, as Chairman of
Public Meeting in Edinburgh.*

LORD MONCRIEFF, who was received with applause, said—Ladies and gentlemen, I have obeyed with great pleasure the request that was made to me to preside over this very important and interesting meeting. In doing so I have rather deviated from my ordinary practice, but I thought this was an extraordinary and unusually interesting occasion. My reasons for doing so were two—in the first place, the deep reverence and admiration which I feel for the memory of that distinguished, energetic, and most faithful man, David Livingstone. It seemed to me that it was a fitting thing that his countrymen—and he was a countryman of ours, and we are all proud of him—should take steps for the purpose of perpetuating the memory of so important and great a servant of his race ; a man who so nobly defied difficulties which few men would even have endeavoured to surmount, and who, I venture to say, not only here, but in that country which he loved so well, and which he so faithfully served, has left a memory that will be perpetuated to many generations. I once had the pleasure of spending an evening in the company of that remarkable man. It was before he became as distinguished as he afterwards was ; it was after his return from his first journey in Africa, and before he started upon his second and more renowned expedition ; but I was greatly struck with the strong, manly, noble simplicity of the man, his manifest fearlessness, his great devotion, his single eye to the great work that he believed to be before him, and the undaunted courage with which he looked forward to his further labours. The impression he made on my mind on that occasion I have never forgotten ; and when I came to read the last memorial of his labours—I mean those two most interesting and absorbing volumes that have been published since his death—his reputation in my eyes has risen even higher than it then was. I think I never read a more striking record of a great man's life and a good man's death ; for he

had nothing of what I may call the more vulgar attributes of even great and energetic men in such positions. He was courageous—nothing daunted him ; he was kindly—nothing was too humble for him to sympathize with ; he was devoted to his Master's cause, yet without affectation, without morbid sentiment ; and in his own strong, clear, manly way he has painted a picture in that diary of the race among whom he spent his best days, and for whom his great efforts were exerted, which, I think, points the finger to future efforts for the regeneration of a too-long-oppressed portion of humanity, and ought to inspire every philanthropist, not only with the desire but with the strong hope of at last loosing the fetters of the slave. I came here to listen, not to speak, and the few words I have said on the memory of Livingstone come from my heart ; but I understand the proposal which you are asked to support is that, in memory of that great traveller, and in carrying out the views he had so sincerely and earnestly at heart, some men of like mind with him should go out to a portion of that land with which he was familiar, for the noble purpose not only of carrying evangelical truth among the heathen of those parts, but of doing, what no one can fail to sympathise with—founding a settlement, which perchance may be a beginning, though but a small beginning, of the extinction of that abominable traffic which is so vividly depicted in Livingstone's pages, and which is the curse of that otherwise glorious land. I understand that on Lake Nyassa, about fifteen degrees south of the Equator, and at the source of the Shire River—if my geography is right—it is proposed to establish a missionary station ; and some gentlemen, as I have already mentioned, not unaccustomed to the country, not unfamiliar with the people, who are acquainted with the climate and social usages which prevail there, are willing to give their services for the noble object of establishing an evangelical mission on the banks of Lake Nyassa, with a view to assist not merely in bringing the natives there to a knowledge of the truth, but also in putting down the nefarious traffic in human flesh which has so disgraced that country. I rejoice that I should have been allowed to-day to preside over a meeting for so noble a purpose. I shall not detain you longer ; but I only wish to say, in conclusion, that this mission seems entirely in unison with the spirit of Christian truth. We have heard a good deal in late days of a new civilisation which thinks it is superior to the old traditions of revelation, and which would invite the people of this country, and I suppose the people of other countries, to go back from our modern notions to what prevailed in sentiment some two thousand years ago—to the principles of the old heathen philosophers. I am not going to enlarge upon such a topic at the present moment ; but I would say this—that I do not know any time, in any country, when one single slave obtained his liberty from the preaching of such

doctrines as these. Evangelical truth and personal freedom have gone hand in hand for the last two thousand years. Wherever the former is preached, the fetters fall from the limbs of the slave ; therefore I hail here the prognostic of great events, and I am perfectly certain that if ever the slave trade in Africa is to be destroyed, it will be when the light of evangelical truth dawns on that country.

Speech at Public Meeting in Edinburgh by Rev. HORACE WALLER, F.R.G.S., Rector of Twywell, Northampton, and Editor of "Livingstone's Last Journals."

Mr WALLER tried to represent the feelings of Livingstone as he wandered in Africa in regard to slavery. He thought it was a noble thing to see a memorial to David Livingstone taking this form. No other memorial would have been in accordance with the feelings of the great traveller. No better tribute could be paid to his memory than by following out the work he began. He pointed out the wisdom of the proposal. Acts of civilisation must go before evangelization in such countries. The languages of the people must be learnt, and the force of a Christian example must be shewn before the preaching of the lips could be effectual. He read extracts from a letter of Livingstone, to shew that he had advocated the reaching of the inland country by the rivers rather than by any other way. Along the caravan route the distress of the journey was so great that the Arab slave-dealers were willing to allow their slave gangs to melt away to the extent of one half, if they could save the rest for the market. Scenes occurred of the most horrible description. There was but one way to uproot this slavery. Nothing but English influence would put a stop to it. David Livingstone was dead. He foresaw long ago that he should fall in Africa, but his death had given an impetus which was significant in the highest degree. The cloak of David Livingstone had fallen on the whole of Christian England. All eyes were fixed on Africa, where his steps marked a noble purpose, and there was a wish to follow in them. He rejoiced at this unusual crowding together of godly men to make a united effort to help poor Africa. The large-heartedness which dwelt in David Livingstone had made him conscious, he had written in one of his letters, of but one feeling of respect and love for both parties (the Church of England and the Free Church) in regard to their African work. There was room enough and to spare, he had written, for all who wish to promote Christ's kingdom in this region. They had, he shewed, men representing them in Africa loved and respected by the natives. Mr Waller added, in regard to the slave trade, that before Livingstone died, the trade had had a blow at its roots which had led the upas tree to wither away on the coast. But the interior slave trade

yet flourished. What the effect of a body of Englishmen on the Lake Nyassa would be, he left them to imagine from the statements of what the presence of a single man—David Livingstone—had had on the slave-traders. Nothing was now talked of so much along the Arab caravan routes as the action of the Englishmen on the coast. When they saw Englishmen on the lake, under the English flag, he had no doubt that a moral influence would be exerted upon them greater than could be contemplated. He pointed to the assurance always expressed by Dr Livingstone, that things would come right at last in regard to Africa, and urged on the meeting to make this cause their own, and raise up this most noble of all memorials to his memory—a temple of peace and religion in Africa, in which the name of the Lord would be heard in reverence and prayer.

Speech by JAMES WHITE, Esq. of Overtoun, as Chairman of Public Meeting in Glasgow.

MR WHITE said it was very gratifying to find so very large an attendance at such a time of the day, manifesting the interest taken in the object for which the meeting had been called. It was unnecessary for him to say much in favour of that object. It was one that must commend itself to every Christian mind, and to every one interested in the propagation of the Gospel of Jesus Christ. It was specially worthy the consideration of Scotchmen. It was exceedingly pleasing to find that in the east and in this metropolis in the west the citizens had combined together with unusual alacrity and with great unanimity in resolving to erect a monument of brass to commemorate the name and the fame of David Livingstone; but he was glad that in a country such as this Livingstone's name was to be commemorated in more than a monument of brass or of bronze—that they were about to erect a living monument commemorating his services to this country and the civilised world. It had been resolved that a mission should be set agoing in Central Africa. Its position was intended to be at the southern part of Lake Nyassa, about 60 miles from Murchison Falls, and about 300 miles from the sea, to which there could be communication by means of flat boats for almost the whole distance. The population of the district, as stated by Dr Livingstone himself in one of his memoranda, was very dense, and it was hardly necessary to remark that the men and women comprising it were bound neither by the ties of morality nor of Christianity; that they were essentially slaves, body and soul, dying in hundreds, uncared for and unprovided for; and unless the Christians in this country, who derived so much from their Christianity, lent a helping hand to open up such districts to the benefits of the Gospel, their name would

become an empty sound. It became them to send a pioneer, at all events, to pave the way for enriching the country with the truths of the Bible. The enterprise, he added, was started in no sectarian spirit, and the men sent out would be men who could be thoroughly relied upon, and who knew how to use the influences with which they were entrusted. He was glad to think that the scheme had been inaugurated under such good auspices, for from many sources they had found countenance and promise of support to an extent far beyond what was originally expected ; and he was sure that, as the merits of the undertaking became better known and more widely diffused, the interest of all sections would be evinced, so that it might be carried out with efficiency and, he trusted, paramount success.

Speech by Captain WILSON, R.N., at Public Meeting in Glasgow.

It was now thirteen years ago, Captain WILSON said, since he first met Dr Stewart under peculiar circumstances. He then commanded a ship on the East Coast of Africa, and was lying in the harbour of Mozambique, when an English ship arrived, having on board the steamer built for Dr Livingstone, in the hope that it might be placed on Lake Nyassa. The vessel likewise brought a letter from his Commander-in-Chief, directing any man-of-war on the coast to render every assistance. He accordingly took the vessel down to the mouth of the Zambesi, where they met Livingstone in the Pioneer. He thereafter spent two months working in concert with Dr Livingstone, Dr Stewart having started on a reconnaissance of the country to report as to the suitability of its becoming a mission station. Mr E. Young, who was to act as the advanced guard of the mission now projected, was then serving under his command ; and as he believed him well qualified for the position, he placed him in command of the Pioneer, in which post he remained for two years. Mr Young subsequently went out at the head of the Livingstone Search Expedition, and succeeded in the object for which it was appointed. With reference to the object for which the present meeting had been called, he considered that the mouth of the Zambesi was a very suitable harbour by means of which to open up communication with Central Africa. He was for ten years on that station, and he knew the district about Lake Nyassa was the most thickly populated of any of the African continent. There were obvious reasons why this should be. It was a great fresh-water basin, and consequently well stocked with game, and it also contained a great quantity of fish, which naturally attracted a large population. It was also the great point from which the African slave trade was fed. In several of the slave dhows he had captured, he found the shoulders of the slaves excoriated from carrying ivory, and this trade in ivory was the kernel of the slave

trade. These slaves used to come from Portuguese territory, but now they were drawn chiefly from the large population round about Lake Nyassa. In going up the river with Dr Livingstone they passed through large villages. The people were numerous and extremely hospitable in a rough kind of way, and lived in a rude plenty. They made iron implements and their own cotton cloth, and they understood the use of indigo, and manufactured their own tobacco. All these things shewed a certain amount of civilisation, and that they had reached that point when they could be successfully dealt with by Europeans. To ensure success of any kind in Africa, they must both preach and be practical. Whatever they did, he would strongly recommend that those who went out should be double-handed—men who were able to work as well as preach. About the suitability of the site there could be no two opinions. It had a great number of advantages. As he had said, there was direct communication between Lake Nyassa and the sea, and a vessel of three or four feet draught of water could at certain seasons sail to the Zambesi, and at any season to within 60 miles of the Murchison Falls. There was thus about 300 or 350 miles of navigable river, and the whole of the portage above the Falls was only 36 miles, or, calculating for the meanderings of the route, 70 miles; and that was a small matter compared with the journey of 800 or 1000 miles from Zanzibar to Nyassa. The site fixed on for the mission station was on a peninsula in the Lake—ground belonging to two friendly chiefs—and he did not think a better could have been selected. One thing should be carefully attended to—namely, to maintain communication with the sea. To secure this it would be necessary to have a vessel placed on the lake, of say 10 or 15 tons burden. She should be fitted with a sail, with an auxiliary screw for the purpose of being put under steam when necessary. This vessel would be usefully employed in reaching various points with their teachers and artificers, and it would also prevent the possibility of their running out of food, as, if the crop failed in one part, they could remove to another. Then a boat of certain dimensions should be placed on the river, and it would be important to establish an agency at Quilimane. In that way they would be able to keep up communication with Mozambique, as he believed the steamers now called at that port. But even failing that, he did not know any reason why a boat with sufficient scantling should not make the voyage. The distance was only 300 miles, and the weather was always fine except in the hurricane season. With reference to Mr Young, he was a proved man. He was two years with Dr Livingstone, and had he not been a fit man, he would not have been there two months. He sincerely believed there was not another man in England who would perform the duty so well. In addition, as one result, it would break the neck of the slave trade in that district, for the natives would very

soon see that it would be to their advantage not to allow it to continue. Speaking as an outsider, but as one who had a deep interest in the African continent, he expressed his confidence in the scheme, and in the men who were to be entrusted with the working of it out. Dr Stewart was a man who was heart and soul in the work. He had seen him return from the interior of Africa more like a "bag of bones" than a man; but the officers under his command, as well as himself, put him down as the most practical man they had met upon that station.

INSTRUCTIONS

To Lake Nyassa Mission Party from Foreign Missions Committee of the Free Church, with concurrence of Committee of Reformed Presbyterian Church.

It is in your capacity as members of a pioneer Missionary Expedition into hitherto unevangelized regions that we now address you, and the peculiar character of your Mission will sufficiently account for the peculiarity of our instructions.

I.—LEADERSHIP.

Mr E. D. Young will be the leader of the Expedition from the day of embarkation until the Expedition shall have arrived at Lake Nyassa, and have launched the "Ilala" on the lake.

The Members of the Expedition are as follows :—

Mr E. D. YOUNG.

Rev. Dr ROBERT LAWS.

Mr HENRY HENDERSON (Agent of the Established Church).

Mr GEORGE JOHNSTON, Carpenter.

Mr JOHN MACFADYEN, Engineer and Blacksmith.

Mr ALLAN SIMPSON, Second do.

Mr ALEXANDER RIDDEL, Agriculturist.

Mr WILLIAM BAKER, Able Seaman.

Mr E. D. Young will have the management and control of all movements of the Expedition. Following him and second in charge is Dr Laws. All the members of the Expedition are required to render to Mr Young, or whoever is in charge, that respect that is due to one holding so important an office, and that obedience to orders which is necessary for the safety of the Expedition.

When Dr Stewart arrives at Lake Nyassa, he shall have charge of and full authority over all the operations of the Mission for the whole period he continues there. In all arrangements as to choosing and

finally fixing or subsequently removing the site of the proposed station, and negotiations with chiefs, the general management of the affairs of the Mission will be in his hands ; while for the safe navigation of the vessel on the lake Mr Young will have the entire control and responsibility. Until Dr Stewart arrives, Mr Young will continue in charge.

II.—SITE.

The following directions are given in reference to choosing the site—even though the particular locality may be regarded as temporary. Reasons may subsequently appear to make it advisable or necessary to alter the position first chosen ; but, generally, the north-east side of the promontory known as Cape Maclear is pointed out.

The immediate spot, if such can be found, should be a gravelly ridge with sufficient slope to admit of rapid drainage after rain. It should be as elevated as possible, without being inconveniently so, but within sight of, and of comparatively easy access to, the harbour which may be chosen below.

If such a position can be found, with a small area of a few acres of level and fertile land close by, on which to form the first fields and gardens, the spot may be regarded as suitable. It will be still more so, if from any higher land above, a stream coming from a fountain, and which is found running in the dry season, either passes by, or can be made, through a detour of one or more miles, to pass by the station.

Regard should also be had as to the direction of the prevailing wind, and no position should be chosen to the leeward of any swamp or marshy land. Several of these points, however, can only be settled by lengthened observation on the spot.

III.—PURCHASE OF LAND FOR SITE.

It may or may not be advisable to attempt to purchase that at first. That depends entirely on the temper of the chief and the people who may have to be dealt with. They may or may not be willing to sell, but if it can be done, the purchase should be made ; at all events it should be clearly understood that the chief publicly “gives” the land as long as it may be wanted. The quantity asked should not be large, simply sufficient for a good-sized native village, with fields or gardens, and with right of way to the cove or harbour where the boats lie.

IV.—WAGES TO NATIVE PORTERS AND LABOURERS.

This rate should be fixed at first at the very lowest amount for which portage can be obtained. This direction should specially be borne in mind in reference to the portage over the Murchison Cataracts, inasmuch as that first rate will continue for all time to come to be the fixed rate, and as there will always be goods passing inward,

if a high rate is paid now, the Mission must continue to pay that, or perhaps even something higher.

It will be simply impossible to develop an industrial settlement with high rates for passing into or out of the country on a short section of the journey ; and it will be some time before transport by animals can be established.

Taking the price of native labour in India and China and other such countries into account, about sixpence a-day ought to be amply sufficient.

V.—STORES.

All stores for barter are to be regarded as money, and regular entries, full and in detail, are to be kept of the different expenditures. These details are required for guidance in the estimating of costs for future operations of various kinds, as well as for rendering an account of the different sums sent abroad. Fifteen thousand yards of calico, as well as other barter goods, are sent out, and these, as well as all other stores, should be entered in a book, and the charge of the whole given to one of the members of the staff, who is to be held responsible for the expenditure of the goods, and also for their frequent inspection. A Storekeeper shall be appointed by Mr Young. If the books are properly kept, and a monthly balance made of stores expended to shew the quantity on hand, it will be easy to discover beforehand what goods are mostly wanted, and prevent the mission falling into the awkward position of being entirely in want of some necessary articles. Many months must elapse before an order sent home, or to the Cape, can be executed.

VI.—DAILY JOURNAL.

For some considerable time—perhaps for two or three years—a Daily Journal should be kept, recording all matters of general interest, and specially, records of daily temperature (three observations if possible), atmospheric changes, the setting in of rains, the directions of winds, the kind of daily employment engaged in by the staff, and immediately following on this, a statement on the health of the party, thus—“All well ; general health good, or excellent. Sick list—none ;” or, “Sick list—one ; A. B. ill of fever, slight attack—or, prolonged attack.” State facts only at first—give inferences after a time when there appear to be sufficient data to explain any illness, as the connection between kind of weather, work and diet, or special exposure. This work is committed to Dr Laws as part of his duty as Medical Officer, and as second in charge at present. If the form of entry is to be tabulated and abbreviated, the record can easily be made in a few minutes.

It may appear as if undue importance were being attached to this part of the instructions, but it will probably be discovered that on

correct information of this kind the welfare and continued success of this Mission is greatly dependent. We know as yet too little of the causes which influence health in that country.

The book is to be submitted to Mr Young's inspection occasionally, say once or twice a-week, and the substance of its contents to be communicated, from time to time, to the Committee of the Free Church for the information and guidance of the Committees of the co-operating Churches.

Without laying restriction on private communications of members of the Expedition to their friends at home, details of the work and progress of the Expedition itself are not to be published, except under the revision and with the consent of the Committees.

VII.—FIRST EFFORTS, AFTER OBTAINING A SITE.

The site having been obtained, the first thing to be done will be to erect huts, round or square, and get all the goods, as well as the whole party, safely housed before the rains. This should be done before any attempt is made to sail round the Lake. There will be some difficulty at that season in obtaining thatch, but greater efforts must on that account be made. To secure yourselves, so as to preserve health; to secure the stores from injury, by frequent examination; to gain the confidence of the natives, by letting it be widely known what your real objects are; by encouraging them to bring various articles, chiefly goods, for sale, and especially by buying from them as soon as possible a certain number of goats, sheep, and cattle—if they are to be had—so as to secure a small herd or flock, will be work enough for the first few months. It will be of little use, however, buying these animals unless they are well protected at night.

At the proper season the half of all the seeds taken should be sown in a well-fenced garden. The first efforts in this direction are more by way of experiment. Allow a portion of all the plants and vegetables to come to seed for further use.

Your first, and constant and most important duty will be so to live and act by attention to diet, to hours of work and rest, by avoidance of undue or needless exposure, as to keep up a fair amount of health. Nothing will do the enterprise more good at home than favourable reports of all the members of the staff; and nothing will do it so much injury as a report that the general health is low, or that some have had to be invalided and sent home. The attention of all is recommended to the Rev. Horace Waller's pamphlet on the African Fever.

VIII.—DIRECT MISSIONARY WORK.

From the first this may be carried on in an indirect way by the services of morning and evening worship, which should be steadily kept

up by the party unitedly, as well as the more special services on a simple form on Sundays at first. So far as you can trust your interpreters, you should lose no time in making known to the natives the *grand leading object* of your Mission, which is the enlightenment of their minds, the salvation of their souls, and, as the sure consequent of all this, the elevation of their character and the improvement of their general condition, individual and social. With this view you may begin early to communicate the simple truths of the Bible whenever you have an opportunity ; although for a lengthened period the most effective way by which the gospel can be understood by the natives will be through your holy characters and consistent lives. At first, however, your efforts should be very specially directed to the acquisition of the language.

The regular commencement of school work for teaching the young is not of absolute necessity at first, but some effort to gather the children for an hour a-day to begin with should not be too long delayed ; nor need there be any discouragement if the attendance is exceedingly irregular, and if there should not be for some considerable time any right comprehension on the part of the people of what is really intended to be done. The arrangements of this may be left to Dr Lawa.

IX.—ACTIVE INTERFERENCE WITH THE SLAVE TRADE.

On this difficult question no rule can be laid down, except this, which is *absolute, and to be scrupulously observed by all the members of the party, that active interference by force initiated on your side is in no case, and on no account whatever, to be resorted to.* By shewing the people in kindly loving, conciliatory ways, that they are acting against their own interests, and destroying themselves in carrying on this trade, more will be gained in the long run, than by any armed interference with Arab caravans.

It should never be forgotten that the first shot which is fired in any hostilities against Arab or native slave-dealers will do more to paralyse the varied efforts of the members of the expedition than any temporary success in the liberation of slaves can possibly counterbalance. Any act of this kind will also immediately surround the Mission with an atmosphere of insecurity which years will not disperse. It will make always difficult, and sometimes dangerous, those short journeys, in all directions round the station, which should be undertaken from time to time, in order to become acquainted with the people and gain their confidence, and from which, if they are wisely arranged, much good is expected. It will take away the minds of all the staff from that peaceful daily labour by which alone the settlement will be firmly established in the land ; and on the mind of the public in this country

the effects arising from a report of any hostile encounter will be very disastrous as regards the future support of the Mission.

The only circumstances in which fire-arms can be justifiably used will be in self-defence, or in case of actual attack, which is scarcely likely to happen ; but if this should occur, you will of course be bound to defend yourselves. But under all circumstances of this nature, it will be better to try the effect of conciliation, forbearance, and patient endurance to the uttermost, and even to retire for a time. Livingstone's journals will be found to supply some excellent examples of what is here indicated.

X.—GENERAL ATTITUDE TOWARDS THE NATIVES.

Those who are new to the country, and inexperienced as regards the native people, should remember that they require much explanation in all dealings with them ; that patience is never thrown away upon them ; that they fear and respect a man who, under the discipline of self-control, is habitually quiet and firm in his demeanour, and who never loses his temper. If you can habitually thus act, you will gain their esteem. In no case break your word to them, even though you have made a mistake in a bargain, or in promising too much on any payment. On the other hand, in no case let them, through unguardedness or want of proper inquiry on your part, overreach you. At all times make bargains and agreements perfectly clear. Counsel peace always between tribes and neighbours, and in case of any tribal difficulty do not take any side, if you can possibly avoid taking it ; and be in no hurry to do so. Never believe the first report that goes through the country, until further inquiry make the truth plain ; and in dealing both with individuals and with the people assembled in the villages, when you enter them on any business, remember that simple acts of kindness and courtesy are never thrown away, even on a savage people.

XI.—MINOR SUGGESTIONS.

1. The health of the party will be greatly promoted by any well-continued system of rational recreation, in the shape of entertainments to the native people, or occasional formal holidays among the staff themselves. This suggestion will be difficult to carry out, but it may be productive of good, and, if properly done, will tend to dissipate little differences, coldness, or quarrels that may arise among the members of the staff. Remember and turn to practical account Dr Kane's experience on the Arctic regions. Your position at first will be nearly as isolated from Europeans, with the opposite extreme of temperature.

2. *Hunting*.—No restrictions are of course imposed, except that you do not neglect your regular work, and do not expose your lives to unnecessary dangers ; but a suggestion may not be unnecessary. The

tendency of many when first entering such a region as the Zambesi, is to fire at animals of all kinds which may come across one's path. A reckless waste of life is thus occasioned, and many harmless creatures are thus wantonly destroyed. All animals fit for food are fair game, and all noxious animals and beasts of prey are so also. But in the pursuit of these, especially of harmless animals for food, you should always take into account the distance at which you aim, and also the kind of weapon which you have at hand to use. To fire at an animal at a very great distance, on the bare chance of hitting it in some part not vital, is often to inflict needless cruelty on God's creatures. They are His, and He cares for them. In the circumstance just mentioned, the wounded animal generally escapes only to drag out a miserable life, while no real advantage is gained. Ammunition is only thrown away. The same remark applies to using a single light weapon against very large animals.

XII.—CONCLUSION.

In all the different stages of this work, the Committee hope and believe that each of the members of the staff will bear in mind that both the present and ultimate objects of the Mission are very different from those of any scientific, commercial, or exploring expedition. The spirit and the methods which give success in the latter are very different from those necessary to secure real and permanent success in the former.

Difficulties may and will probably arise, and services be required, which cannot at present be foreseen. In all these, resist the tendency to dissatisfaction and division which is apt to arise, and which, when it takes possession of you, will rob you of half your strength. Live in brotherly affection and harmony among yourselves; and strive to overcome slight estrangements of feeling. In order to this, bear ever in mind the Divine exhortation, "Love one another with a pure heart fervently." Beware of rash steps and of resolutions formed in temper, or in the irritability and excitement of brain which precedes an attack of fever generally by one day, or after the attack has set in. Beware equally of the first speck or germ of doubt which may appear in your mind as to your calling in God's providence to this work. You are in it for the time being. Don't think of failure as probable, for that is the beginning of defeat. Think, however, of the great issues that are dependent on your success, and how disastrous to the cause of Christianity any failure would be. It should never be forgotten that the success of such a Mission is to be judged of in the light of great ultimate and permanent results, and not with reference to any adventurous or exciting incidents in connection with its origin and progress.

Look to God in all your difficulties. Put your trust in Him, while at the same time you relax no effort which experience or wisdom or resolution may suggest. Be much in prayer, individually by yourselves and socially with one another. Remember the special promise to a genuine co-partnery in prayer—"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them." Seek God's guidance, protection, and blessing on yourselves, your associates, and your work. Believingly expect to receive all these in some form or another, if you sincerely ask them, and leave the result, with filial confidence, in your Heavenly Father's hands. And one of the surest ways of realising all this, and much more, is ever to keep stedfastly in view the grand paramount object of your arduous but noble Mission, which is to prepare the way for bringing the gospel of grace and salvation, through the finished work and mediation of God's Eternal Son and the work of His Holy Spirit, effectively to bear on the souls of the sons and daughters of poor benighted Africa—who, lost like all the world besides in the wreck and ruin of the fall, have for ages been made to groan under evils and oppressions peculiarly their own.

"And now, brethren, farewell. We commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among them that are sanctified. Be perfect, be of good comfort ; be of one mind, live in peace ; and the God of love and peace shall be with you." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

ALEX. DUFF, }
JOHN KAY, } *Conveners.*

Letter from Rev. Dr LAWS.

(To the Secretary of the Foreign Missions Committee of the Free Church of Scotland.)

GERMAN SCHOONER HARAH, KONGONI,
MOUTH OF THE ZAMBESI, 9th August 1875.

Mr Young is busy getting things packed up, and asks me to report our progress since he last wrote to you.

Leaving Algoa Bay at 6.30 A.M., 6th July, after a safe though somewhat lengthy voyage we crossed the bar of the Kongoni on the afternoon of 23d July. During the voyage the weather was rather variable ; at

times quite calm, on other occasions squally. On the 13th we were caught by a tornado, but as, providentially, it came astern, we sustained no further damage than the snapping of the chain which supported our square sail.

For three days before landing, contrary to all expectation, the rain poured in torrents, and squalls came from every quarter. On the morning of the 23d we weighed anchor, hoping to be able to cross the bar; but a fog rolling across the mouth of the river, we had to wait till the rising tide gave us nine feet of water, and then with a slight bump we sailed to a good anchorage by the river's bank.

There is no native village at the mouth of the river now; but in the evening three men appeared. Pulling ashore, we received from them a warm welcome, expressed by clapping their hands. Next day, several others appeared, and one of the Portuguese who lived in the neighbourhood came to pay us a visit, attended by three or four slaves. A miserable barefooted creature he appeared, but ready at any moment to bully his slaves, as if they were not human beings as well as himself.

While walking along the shore, looking for a suitable place to build our boat, a human skull and several other bones were found lying a little above high-water mark. This, and the sight of several half-starved moving skeletons, made one sigh that better days may soon come for benighted Africa.

Saturday and Monday were spent in erecting a shed under which we might work at our little vessel, and be protected from the sun's rays. On the evening of Monday her keel was laid, and on the Tuesday of the following week the "Ilala" was successfully launched on the waters of the Kongoni. On Saturday we had up steam, and found everything go satisfactorily. To-day we intend to start on our journey up the river. From the above, you may readily understand that we have been anything but idle.

As a rule, we found the natives intelligent, able, and ready to work. Most of them are tall, handsome, fair-haired men, but disfigure themselves by tattooing their backs and breasts, their faces also at times sharing in their adornment. The appearance presented is as if a number of split-peas were strewn beneath the skin. Many of them came long distances in their canoes to work for us, and stayed several days, sleeping all night round their fires rolled in their grass mats. In the morning we went ashore at sunrise, and had them set to work, writing down each man's name on a piece of paper, and chalking a corresponding number on his back, one or two being so greasy that the chalk could leave no traces on their skin. Altogether we like the natives very much, and find them honest and easily managed by firmness and patience combined. Those who have been under the influence

of the Portuguese seem down-trodden, cunning, and want the fine open countenance which characterizes most of the others. On the 30th July Messrs Henderson, Baker, Roquito, and a native crew, went up in the "Ethiop"—our largest beautiful teak boat—to Mazaro, taking with them a cargo of provisions, &c. They found the Portuguese there quite ignorant of our coming, but were received and treated courteously by the commandant, as also by the brother-in-law of Senhor José Nunes of Quillimane. They hired four canoes to come down for more of our goods, which have since arrived, been loaded, and are now on their way up the river. Since his return William Baker has had a slight attack of fever, but is now convalescent. The health of the rest of the party is good, excepting slight colds. That the "Ilala" may draw as little water as possible, we shall send another boat's load to Mazaro, and leave one, which can be brought up after us. There, at least, our things will be in comparative safety, ninety miles nearer us than if left at the mouth of the river.

From Captain Felix Rasper, and Henry Schultze, the mate of the "Härah," we have received every kindness, both trying to make us as comfortable as possible on the voyage, and doing everything they could to further our interests since our arrival here. To us it adds another pleasing feature of catholicity to our mission, in the flag of Germany rendering its aid in sending the gospel to the interior of Africa.

We shall report again from Mazaro ere finally plunging into the wilds beyond. Further details may be given when more time can be spared than is possible just now, with so much lying at our hands to perform.

Letter from Mr E. D. Young, R.N.

(To the Secretary of the Foreign Missions Committee.)

ZAMBESI RIVER, MAZARO, 17th August 1875.

We arrived here quite safe and well yesterday, after a very difficult journey up, owing to the river being so low. To-day we are taking in fuel, and hope to start for the Shiré to-morrow. The health of the party is exceedingly good—in fact, we have not had time as yet to think of fever. I intend to keep going as fast as I can, and hope to be at the Cataracts [Murchison Rapids] in a week from this. My seaman has been absent in one of the boats conveying provisions up, so more work has come to my share than I ever had to do before, and already I am getting very gray; but I trust God will spare me to carry out this great and noble work. We had a sad disaster coming up. The steamer was ashore on a sandbank, so I told the man in charge of the boat I had

in tow to proceed on. After going some distance he made sail, but a squall overtaking him, he neglected to lower the sail in time ; the consequence was she capsized, and one, if not two, of the native crew was drowned, in addition to which the greater part of our personal luggage was lost. I myself have lost everything in the shape of clothes, also many private things I was taking out from friends to natives on the lake. I don't at present know how to get more, so I suppose I will have to make a suit out of my blanket to serve me day and night. I am glad to say none of the Mission stores were lost. I shall feel the loss of my boots and socks most ; but there are worse things happen at sea, is the old saying. I am happy to tell you that the country appears very quiet, not even a rumour of war.

The Portuguese official here is very civil and obliging. He has just been on board to ask me to go and shoot a lion that has carried off four natives. I have told him I had not time to go so far. I told him to send his soldiers. He says they are all afraid ; still he wishes me to go single-handed : so much for the *warriors* out here. If I have time I will oblige him to-night if he comes near.

Please excuse my writing much now, as I have so much to do and arrange before starting in the morning. We have a good name here, so there is no difficulty in getting natives for a crew. Several who knew me years ago are going with me, so I am not discouraged in the least of ultimately succeeding. Our boats will not carry a quarter of our stores, so I have been obliged to hire canoes, but the expense will not be very great ; at all events, I have done the best I could under the circumstances. I will send the boats down from the Cataracts here for stores, when I will report further progress.

Letter from Mr E. D. YOUNG, R.N.

(To the Secretary of the Foreign Missions Committee.)

UPPER SHIRE, ABOVE MURCHISON CATARACTS,
22d September 1875.

It is with very great pleasure that I advise you, for the information of the Committee, that I arrived here to-day with the last of 650 carriers, conveying the whole of the steamer's engines and boiler, and all the stores we shall require for some time. After writing you from Masaro, on the Zambesi, we were very much delayed owing to the rivers being so low. Several times we had to clear the "Ilala" to the mere shell to get her over and through the sandbanks. Day and night often we were at work. The Morambala marsh is now a vast lake, owing to the Zambesi altering its course, and we had great difficulty in finding a passage through.

On nearing the Makololo villages on the Lower Shiré, we were met by canoes bringing us presents of food and fuel for the steamer, and on our arrival at the small villages nothing could exceed the joy of the natives when they knew who we were. Thousands lined the banks clapping their hands, dancing and singing, saying their fathers the English had come back to them. I at once assembled the chiefs, who are all Makololo, and informed them of the object of our mission. They all appeared very grateful, and promised to assist us, and so they have, for without their help we could not in so short a time have got together so many carriers and transported everything here.

We arrived at the head of the Lower Shiré on the 6th inst., and commenced to take the boat to pieces, pack goods, and employ carriers, and arrived to-day with the last of the goods, after a sixteen miles' walk. The journey was very fatiguing and the heat oppressive, and even to me, who have done the journey before, appears wonderful how the poor natives carried their heavy loads across the mountains of rock and sand, and through thick bush. Some of them came a distance of forty miles to be employed, then to walk with a load of steel not less than sixty pounds, find themselves in provisions, and now to return the same distance, for doing which I paid each man six yards of calico ! So I hope your Committee will not think I have overpaid them. I myself am pretty well, but at present am nearly done up with the journey, and attending to the carriers. Till our arrival here, the whole of the party enjoyed good health. Now three have a slight touch of fever, but no doubt they will soon get over it. Under God's blessing we shall, I trust, steam into Nyassa in about fourteen days. Hitherto your mission has met with great success, considering the many difficulties we had to contend with.

The Zambesi men whom I brought with me are now eager to return to-night, so I am obliged to send this hurried report. There are no natives hereabouts, but the Lower Shiré is now thickly inhabited for forty miles, and all eager to be taught. They love and reverence the very name of the English. We have received no letters or news from England since leaving Algoa Bay, but are endeavouring to get natives from the Zambesi to bring up dispatches as soon as they arrive. The expense will be trifling. There is no war or even a rumour of war in the country, as far as we have been able to learn. Everything appears peaceful and quiet. Unfortunately, we have no natives here to assist us up, so must get on as quickly as possible ourselves. As I have walked over a difficult part to-day, I am sure you will excuse my writing more this time. I will endeavour to report again as quickly as possible. The native carriers cannot be persuaded to stop longer.

*Letter from Rev. Dr LAWS.**(To a Friend at Home.)*

CAPE MACLEAR, LAKE NYASSA,
19th October 1875.

Another stage of our journey has been reached, and for the time being, I suppose I may say Livingstonia is begun, though at present a piece of canvass stretched between two trees, forming a sort of tent, is all that stands for the future city of that name. I do not say that it will be on this particular spot, or on any within thirty miles of it, but, till this rainy season is over, this is fixed on as our place of abode.

I am glad to say only one more of our party had fever—Baker our seaman. And since the recovery of the others, good health has been the order of the day. Several days I felt feeble enough, and my companions said I looked pale enough, as also did Mr Young and Mr Johnston ; but the work had to be done, and we stuck to it. We did not get all the rivetting done that was intended, because it would have taken so much time, and kept us so long amid the horrid marsh ; but the keel we rivetted from stem to stern, and the plates below the engine-room.

On Wednesday, 6th October, the “Ilala” was launched once more, after her name had been well painted on her bows. “God speed you !” said Mr Young, and a hearty Amen was echoed by the whole of us. On the morning of the 8th we were all on board, and began our journey up the river. That day we were apprehensive our boiler would prove a failure, but stopping early we got some alterations made on the draught of the furnace, and now, not having a current of great strength to contend with, we can go as fast as we require with one.

On our way up we passed through some of the grandest scenery I have ever beheld. Hills towering, some of them 2000 to 3000 feet above sea level, while the river wound its way through a level plain, now quite dry, but in the rainy season covered with water. At some places we found villages of from 20 to 200 inhabitants ; and again we might steam along for thirty or forty miles without seeing a human face. Along these untenanted plains game is very abundant. A herd of thirty or forty bucks, the size of young calves, was by no means rare, and I have seen one herd numbering at least 500. When fired at, they will sometimes stand and stare till two or three shots have been sent among them, and then take to their heels fast enough. I saw three groups of elephants, four, six, and eight in number ; while a little farther on we passed an enormous “rogue” with tusks like a man’s leg.

On 11th October, we steamed through Lake Pamolombi, the northern and western sides of which are studded with villages, but having usually

marshy reeds round them. Entering the Shiré again at the northern end of Lake Pamolombi, we passed three or four large villages, and then anchored for the day opposite the village of MPonda or Chimponda, as the natives call him. He was very kind to Dr Livingstone, and, as his territory extended up to the lake, it was quite necessary we should be on friendly terms with him. Here we found two slave-trading Arabs, who, I suspect, were far from relishing our arrival ; and, as Mr Young wore his uniform cap on going ashore, they noticed it, and evidently knew the badge very well. The old chief appeared quite friendly, but could not be persuaded to come on board. He spread a mat for us to sit on, but our legs not being quite so flexible as theirs, we were supplied with greasy pillows as stools. We sat under the protecting eaves of his large house, surrounded by scores of his people, while a house in front of us was occupied by his wives, at least 30 or 40 in number, who, on their knees, were looking across at the white strangers ; while the Arabs, by and by, came along to bid us good morning, one carrying a large broad-bladed spear, the other a sword which he evidently wished us to take notice of, and which we certainly were not afraid of.

We told MPonda our errand, that we wished to settle on the lake, and asked him how far his territory extended. We find it goes all round Cape Maclear, right over to the western side, on which he has two villages. At his villages we found Wakotani, a boy who had been servant to Bishop Mackenzie, then educated at Bombay, and had gone back with Dr Livingstone to MPonda's, where he has now, I am sorry to say, got two wives, though baptised as a Christian. MPonda was presented by us with a coloured blanket and quilt, two or three shirts, some cloth, beads, and a gun. He gave us liberty to settle on his land and sent Wakotani (his brother-in-law) and another man to help us in choosing a spot. Two of our interpreters were ashore all night, and it was evident the Arabs wished to checkmate us, and had been telling stories, that we were come to take MPonda's land, &c. These stories were partly, at least, counteracted by our boys, but still they will be a great annoyance to us. Some eight or ten of these Arabs are making a circuit round a large territory at present to procure slaves, and will carry them across the lake in their dhows. As we left next morning we shewed them a little what our steamer could do in the way of speed, and, with the British ensign flying at her peak, she looked well indeed. Passing the northern end of the village, which may contain say 3000 or 4000 people, we saw two slaves standing with the yoke on their neck, and their hands tied behind them. It was a sight which made my blood boil within me.

On the eastern coast of Cape Maclear we examined several little bays and apparent harbours, but none were quite satisfactory. Towards

evening we rounded the cape, a huge rocky hill, and anchored in a bay opposite the western of the two islands you see on the map. In the evening we had a walk ashore. There is a large plain some four miles long, and a valley running southwards between the hills, while we have a beautiful view of the lake. Next five days, after having got wood, we went round the western side of the lake as far north as Benje Island, then across the lake, and reached the east coast at a more northerly point than had been previously seen by any white man ; then down its eastern side till opposite the lake, and across to Cape Maclear. When we reached a point on the east coast nearly opposite where it is, we passed the sites where three large villages formerly stood, and another where the Arabs at one time had a settlement, and where Mr Young saw several large sheds full of slaves when he was here last time. They and the inhabitants of the next village had been driven out by war.

We are in a commanding position to begin with, because, with our steamer at hand, we occupy the centre of a circle of some thirty to forty miles radius, with six or eight large villages from which we can obtain supplies, and to whom I hope we shall yet be able to communicate the blessings of the Gospel of Peace.

I suppose I shall have to learn two languages here, as both Menganja and Ajawa are spoken within range of our steamer, but I should like to know more of the coast and its people before I can say which is of most importance.

Letter from Mr E. D. YOUNG, R.N.

(To the Secretary of the Foreign Missions Committee.)

LAKE NYASSA, 24th October 1875.

I have the honour to report, for the information of the Committee, that the steamer "Ilala" was successfully launched on the 6th inst., and started for Nyassa on the 8th, which was reached on the 12th. The steamer is quite a success—sails well, and steams seven knots with the one boiler. Our party are all quite well, and in good spirits.

Before entering Lake Nyassa, I called on the powerful chief MPonda, and informed him of the object of our mission. He appeared very pleased, and at once gave us permission to settle on any part of his land. He is owner of the whole of the Cape Maclear peninsula.

We took a running survey of the whole coast with very fine weather, and although there are many delightful spots fit for a settlement, none offers sufficient protection to the steamer except a beautiful bay at Cape Maclear, where we have decided to settle for the time ; and I have left

Dr Laws with three of our party and some negroes to build houses, while I have come down here (River Shiré, Upper) to fetch the remainder of our stores. I have now all on board, and start again for Nyassa to-morrow. I called on MPonda on our way down, and he promised to send a party of negroes up to build houses. He is the most powerful chief in the Nyassa district, and very favourably disposed towards the English, and wishes me to take him home with me. At his place there were several Arabs with a great number of slaves bound to the coast. I saw them viewing me through the crowd of negroes when I landed, and called them. They were very much frightened, and were astonished beyond measure to see a steamer up there, and no doubt think their slaving days are ended. I took a cruise round the lower end of the lake to look out for a good harbour, when I observed a slave dhow. We soon came up with her, and as soon as I hoisted the English flag they lowered their sail, and said, when I went on board, they had no slaves in ; neither had they, but she was bound for a cargo. The owner was on board. He was from Zanzibar, and could speak a little English. He talks of getting rid of his dhow, no doubt thinking if the English are come she will be of no further use. There are five of them sailing on the lake carrying slaves across. To stop the slave-trade there is a very easy matter. MPonda, for a few pieces of calico, will not permit slaves to pass the south end of the lake and the river. The Mizitu are in possession of the northern coast. As far as I can gather, 20,000 slaves are conveyed across annually.

We have received no news from England since leaving the Cape.

I must now honestly confess to the Committee that, as far as I can judge, the Mission thus far is quite a success. God be praised, for he has wonderfully prospered us. I am myself quite well, and up to work but worn down to a mere part of my former self with overwork ; but it has kept the fever away, and I shall now no doubt soon gain flesh. On Nyassa the climate is delightful ; the beautiful sea-breeze quite braces you up. We have everything we desire or require out here in the shape of provisions and stores for the present, but shall require oil for the engines soon. I don't know of a single complaint or hitch of any sort with any of the party. Whether or not, I have done my best for the party and the Mission in general ; and I trust the Committee will approve of what has been done. But, under God's blessing, I look for greater things yet ; that is, to see the longing desire of my heart accomplished—the ending of the cursed slave-trade in this region. I write this letter in great haste, and send it down by a faithful negro who was formerly in my service, and who has promised to take it 400 miles even on foot to Masaro, on the Zambesi, for me. Let not the people of Scotland call them savages. No ; they are good, kind, honest people loving the very name of the English, and only desirous of being taught.

Surely this is the country for Missions. Here we are on a great and fine inland sea, with 700 miles of coast, which you can get to from the sea-coast in three weeks, now that communication is established. On the Lower Shiré there are thousands and thousands of natives imploring the English to come to them, so there is no risk of hostilities from them. With the two boilers on board, the vessel was top-heavy ; but, fitted with one, as my very great friend Mr Young of Kelly suggested, she is a fine sea-boat, as I proved on Nyassa in a gale of wind. Please inform the Committee that I am still full of zeal for the cause of the Mission, and am still their most humble and obedient servant.

Letter from Mr E. D. Young, B.N.

(To the Secretary of the Foreign Missions Committee.)

LAKE NYASSA, 18th February 1876.

I have the honour and very great pleasure of reporting favourably of our mission for the information of the committee.

I informed you of our safe arrival here, and of the place where we have settled, near Cape Maclear. Since then nothing has happened to mar the progress of the mission. We have made enemies of none, and friends of all. But I must begin by telling you that we succeeded in getting safely housed before the rains began, and that the whole of the party are in good health. Some have had slight attacks of fever, but soon got over it. I myself suffered rather severely after the excitement of the journey was over ; and I thought I should have been obliged to return home at once, but our Heavenly Father thought fit to restore me to health again, and to work on, I trust, for His glory and for the good of these poor down-trodden people.

After the goods were stored here, and we were housed and everything was in perfect safety, I took four of our party in December and went round the lake to let the people know of our arrival, and to see what the country was like. We found that our arrival was known far and wide, and that the Arabs were so terrified that no slaves were conveyed across for a whole month. The common people are rejoiced that we are come, but the poor, miserable, bloodthirsty slave-drivers tremble at our very presence. We found the lake to be much larger than Dr Livingstone thought ; the north end extends $9^{\circ} 20'$ south latitude, and the lake has a coast of about 800 miles. There are many delightful spots, and several nice islands. At the north-east end there is a range of mountains extending for 100 miles, and ranging from 10,000 to 12,000 feet above the lake. The water is very deep ; at several places we could not get bottom with 100 fathoms of line within the same

distance from the land. There is not the same dense population along the shores as formerly, vast numbers being carried off by the slavers. For many miles along the north-east end we saw the sites of many villages, and the ground strewn with thousands of skeletons. The remnant that escaped are living in villages built on piles in the lake, or on rocks. We went to some of them and inquired the reason. It was the same old story. War was made, and those that were captured were taken as slaves to the coast. The lower half of the lake is in possession of powerful chiefs, with their people centred round them, who combine with the Arabs, and capture slaves to the west, inland from the lake. There are five dhows which carry slaves across; not less, from all I can gather, than 15,000 or 20,000 a year. When we were at one beautiful spot walking over bleached skeletons with Dr Laws, I could not help thinking and exclaiming, "Surely the devil has had possession of this land long enough." Kota Kota is the principal place for Arabs and slaves. I went there, and although there were more than 100 Arabs and their dhows, yet they were so terrified at the sight of a steamer there that they quickly asked Dr Laws what I intended doing with their vessels. So you will see that they are quite aware that we can command the lake. I have strictly complied with your instructions, and have not interfered with the slave trade; but I hope to do it some day, and I don't think there is one of the gentlemen on the committee, or in Scotland I may say, if he had seen the heart-rending and revolting scenes that I have, but what would like to do the same. At the nearest village to us, about two miles off, it was the practice before our arrival for the chief M'Ponda, when the Arabs came to him, to send an armed band and take as many of the women and children as required, and sell them as slaves for twelve yards of calico each. It is not so now; the Arabs are afraid to come near, and the poor natives feel secure, and worship the very name of an Englishman, and I firmly believe that even our very presence here is doing much good. God grant it may continue to do so! I have inquired of every chief we have met with, why he sells people. It is always the same tale. We must, or we cannot get calico to wear. Now, my dear sir, just fancy that a dozen Englishmen, with a few bales of calico, could prevent thousands of poor creatures being slaughtered every year. If any one says, Who is to do it? tell them that I will, and am now only waiting for the word of command to clear this beautiful country of these murderers. It is only this week that some Aiawa chiefs, living near Magomero, where the Universities' Mission was, sent messengers to me to ask me to meet them, as they wish to tell me how Portuguese agents from Quillimane are sent to make war with them to capture slaves, which are sold there for 20 yards of calico each, or a little powder or guns. I am going to meet them next week to see what can be done, although

it is a long way to travel. My principal reason for going is, that some of the chiefs are blaming the English instead of the Portuguese for supplying guns and powder to slavers, and as they are living in the line of our communication with the coast, I wish to shew myself, and put matters right.

Tell the good people of Scotland who have given their money for this mission that it has not been thrown away, as up to the present it has been the means indirectly of saving many poor creatures from slavery and death. You will perhaps say I am too full of the slave trade, but I say nay ; also that to bring about a better state of things it must be put down, and one great thing towards bringing it about would be to introduce lawful trade. Only buy up the ivory, and it would not pay the Arabs to come for slaves alone. But I will tell you more of this when I return to England after Dr Stewart arrives. Everything is now ready for him to come and to make what arrangements he thinks fit with the chiefs, &c. We have succeeded in getting plenty of fowls and a number of goats, planted gardens, and are getting a number of people around us. Dr Laws, Mr Johnston, and others are studying the language, and the former has already begun to try and teach the natives through our interpreter, and I must say they are most anxious to listen to all we have to tell them.

I forget if I have already told you that our little vessel is a splendid sea-boat, and just adapted for the lake. While at the north end we got caught in a tremendous gale of wind on a lee shore, while short of fuel ; we had to ride all night with both anchors down, and steaming at the same time, the sea breaking over us. I thought every minute we should be dashed ashore, but the anchors and cables held on well, and the little craft rode it out splendidly, and when the wind went down the next morning, she steamed out to sea nothing the worse. She is quite tight and sound, and has not touched the ground since she was launched. We are now making a carriage and slip-way to haul her up to paint her bottom, and I hope she will plough this lake for a very long time. The engines are all right also ; and as far as I am aware there has been no quarrel or misunderstanding with any of our party. Have just received letters dating to 1st September. There has been some delay owing to the country being flooded. I am now arranging for a regular mail service, the work to be done by trustworthy natives, and rest assured I will do all I possibly can while I remain. We have plenty of stores and provisions for the present. Dr Stewart no doubt when he arrives will send for all that will be required for the future. I don't anticipate any difficulty in getting stores up, as we have the goodwill of everyone (except slave-dealers), and all are only too willing to work for us ; even the slavers think we are humane, for just after we came here, a gang of about 500 slaves were on their way to the coast,

and passed within fifty miles of us. One poor creature could not travel further ; so, instead of killing him, which is their practice to do, they let him go, at the same time telling him there was a people called the English living at such a place, and if he could only reach them they were sure to take care of him. After great hardships he arrived here, very bad with diseased spine, and here the poor fellow is now. He was frightened when he saw people with white skins and straight hair.

Hitherto we have been successful in everything we have taken in hand, and I earnestly pray that our Heavenly Father will still guide, guard, and protect us.

ABSTRACT of INCOME and EXPENDITURE to 31st March 1876.**I N C O M E.**

Glasgow Subscriptions, per List	.	.	.	.	£5587	6	7
Edinburgh Subscriptions, do.	.	.	.	.	3705	0	9
Aberdeen Subscriptions, do.	.	.	.	.	542	7	8
Dundee Subscriptions, do.	.	.	.	.	640	4	7
					<hr/>		
					£10,474 19. 7		
					<hr/>		

E X P E N D I T U R E.

Per statement below	.	.	.	.	.	5731	12	4
Balance at credit of the Mission at 31st March 1876	.					£4743	7	3
Whereof in hands of John Macdonald, Treasurer of								
Free Church	.	.	.	.	£4339	19	9	
Bank of Scotland, Glasgow	.	.	.	.	403	7	6	
					<hr/>			
					£4743 7 3			
					<hr/>			
					£10,474 19 7			
					<hr/>			

STATEMENT OF EXPENDITURE.

Preliminary Expenses, per Rev. Dr Stewart :—

Expenses of raising Fund, including Printing, Advertising, and outlays in Glasgow, Edinburgh, Aberdeen, and Dundee	.	.	.	.	.	£647	2	5
Cost of Steam Launch, "Hala," and of two Teak Boats	.					1724	3	9
Stores and Barter Goods	.	.	.	.	£839	12	11	
Additional, March 1876, to account	.	.	.	.	200	0	0	
					<hr/>			
					1039 12 11			
Outfits and Salaries, to account	.	.	.	.		936	16	8
Expenses of the Expedition, May to October 1875 :—								
Passages to Algoa Bay	.	.	.	.	219	9	0	
Freight of Boats and Goods to Algoa Bay	.	.	.	.	340	13	5	
Charter of Schooner "Harah" from the Cape to Algoa Bay, and to mouth of the Zambesi	.	.	.	.	423	14	2	
Mr E. D. Young's Draft from Algoa Bay, for the further expenses of the party	.	.	.	.	400	0	0	
					<hr/>			
					1383 16 7			
					<hr/>			
					£5731 12 4			
					<hr/>			

SUBSCRIPTIONS.

GLASGOW.							
		Subscribed.	Paid.			Subscribed.	Paid.
Arthur, James, Glasgow	£50	0 0	£50	0 0	Laird, A. A., Glasgow	£5	0 0
Adam, Archd., Glasgow	10	0 0	10	0 0	Lennox, Major-General	1	10 0
Alexander, Mr and Mrs					Marshall, James, Glasgow	25	0 0
Hugh, Irvine	35	0 0	7	0 0	Martin, Geo., of Auchen-		
Aim, James B., Glasgow	1	0 0	1	0 0	dennan	500	0 0
Baird, John, Glasgow	5	0 0	5	0 0	Miller, Dr H., Helensburgh	100	0 0
Bell, John, Glasgow	100	0 0	20	0 0	Miller, Dr Hugh, Glasgow	5	0 0
Binnie, Thomas, Glasgow	50	0 0	50	0 0	Miller, J. R., Glasgow	25	0 0
Blackie & Son, Glasgow	30	0 0	30	0 0	Miller, William, Glasgow	30	0 0
Brown, Hugh, Glasgow	25	0 0	25	0 0	Montgomerie, Misses, Moffat	40	0 0
Brownlie, James, Glasgow	5	0 0	5	0 0	Muir, John, Glasgow	30	0 0
Bryce, J. D., Glasgow	50	0 0	50	0 0	Murray, W. F., Rutherglen	10	0 0
Caird, Edward, Greenock	50	0 0	50	0 0	Macredie, Mrs Mure, and		
Campbell, Dugald, Glasgow	5	0 0	5	0 0	Family	8	0 0
Campbell, James jun., of					Macdonald, Mrs, Balmore	20	0 0
Tillichewan	100	0 0	100	0 0	Macdonald, D., Greenock	5	0 0
Campbell, Mrs Wm. Glasg.	20	0 0	20	0 0	M'Fie, Miss, Irvine	5	0 0
Campbell, Dr W., London	100	0 0	100	0 0	M'Gill, Miss, Stirling	5	0 0
Carrelaw, Rev W. H., Helens-					M'Gregor, J., Glasgow	20	0 0
burgh	10	0 0	10	0 0	M'Gregor, Patrick, Glasgow	5	0 0
Christie, Miss, Glasgow	5	0 0	5	0 0	M'Kinnon, Peter, Glasgow	500	0 0
Cowan, John, Dildawn,					M'Kinnon, Wm., Glasgow	500	0 0
Castle Douglas	50	0 0	50	0 0	M'Laren, W., Sons, & Co.,	50	0 0
Cowan, John, Glasgow	5	0 0	5	0 0	M'Lean, D., Glasgow	50	0 0
Crombie, Alex., Glasgow	100	0 0	50	0 0	M'Lean, W., Glasgow	5	0 0
Cruikshanks, M., Glasgow	5	0 0	5	0 0	M'Clure, John, Glasgow	21	0 0
Dick, William, Glasgow	5	0 0	5	0 0	M'Queen, Mrs C., Glasgow	0	5 0
Douglas, Principal	15	0 0	5	0 0	Napier & M'Intyre, Glasgow	50	0 0
Drummond, D., Dublin	20	0 0	20	0 0	Nicol, Rev. M., Cluny	0	5 0
Duncan, Walter, Glasgow	10	0 0	10	0 0	Paterson, Dr Joshua, Glasg.	100	0 0
Ewing, Mrs, Glasgow	10	0 0	10	0 0	Playfair, Patrick, Glasgow	100	0 0
Fairlie, M., Glasgow	50	0 0	10	0 0	Rainy, Dr Harry, Glasgow	100	0 0
Fairlie, Lady Cunningham	100	0 0	100	0 0	Rankine, Mrs, Glasgow	5	0 0
Ferguson, A. A., Glasgow	20	0 0	10	0 0	Reith, George, Glasgow	5	0 0
Ferguson, James, Glasgow	10	0 0	10	0 0	Rhind, Miss, Glasgow	0	10 0
Ferrie, James, Glasgow	10	0 0	10	0 0	Robertson, J., of Lawhope	25	0 0
Fleming, Mrs, Glasgow	2	0 0	2	0 0	Robertson, John, Glasgow	100	0 0
Fleming, A. M., Glasgow	5	0 0	5	0 0	Robertson, J. H., Glasgow	50	0 0
Friend, A, in Canada, per					Robertson's, A. A., Bible		
R. Fulton	2	10 0	2	10 0	Class	0	13 9
Friend, A, Glasg., p. Dr Duff	50	0 0	50	0 0	Rutherford, Broa., Glasgow	20	0 0
Free St James' Sab. School	...		2	9 6	Salmond, R. & W., Glasgow	2	0 0
Free St Matthew's S. School	...		2	3 3	Scott, Dr William	50	0 0
Free St Matthews' Young					Shankland, D. & R.	10	0 0
Mens's Bible Class	...		4	14 8	Smith, Rev. R. C., Glasgow	100	0 0
Free St Peter's Young					Stephen, Alex., Govan	100	0 0
Women's Bible Class	...		1	0 0	Stephen, John, for cost of		
Free Gaelic Sabbath School	...		3	11 4	a Boat	39	0 0
Gilbert, Mrs Graham, Glasg.	50	0 0	50	0 0	Stevenson, Jas., Glasgow	1000	0 0
Gray, D., Irvine	1	0 0	1	0 0	Stewart, James, Glasgow	20	0 0
Gray, Mrs, Glasgow	20	0 0	20	0 0	Stewart, J. R., Glasgow	25	0 0
Gray, James, Stirling	25	0 0	5	0 0	Stewart, John, Glasgow	50	0 0
Hamilton, J., Glasgow	5	0 0	5	0 0	Strang, Robert, Glasgow	20	0 0
Howie, Rev. R., Glasgow	25	0 0	5	0 0	Stronach, R. S., Glasgow	5	0 0
Honeyman, M., Glasgow	5	0 0	5	0 0	Swanston, Mrs, Glasgow	5	0 0
Jaffrey, Hugh, Irvine	5	0 0	5	0 0	Symington, And., Glasgow	20	0 0
Jaffrey, John F., Irvine	50	0 0	50	0 0	Smollet, The Misses, (first		
Keay, Thomas, Glasgow	10	0 0	5	0 0	instalment)	10	0 0
Kerr, Miss, Glasgow	5	0 0	5	0 0	Thomson, Miss	1	0 0
Ker, Robert, Glasgow	50	0 0	50	0 0	Turner, Duncan	10	0 0
Kirkwood, Anderson, L.L.D	100	0 0	25	0 0	T——, Mrs	50	0 0
Kidston, Miss, Helensburgh	2	0 0	2	0 0	Two Gentlemen in Rutherg-		
					glen, per Dr Scott	10	0 0

	Subscribed.	Paid.
Wallace, R.	£2 0 0	£2 0 0
Wallace, J.	1 0 0	1 0 0
Walker, Miss, Irvine . . .	5 0 0	1 0 0
Watt, Mrs, Glasgow . . .	5 0 0	5 0 0
White, James, of Overton	500 0 0	500 0 0
White, J. C., Glasgow . . .	25 0 0	25 0 0
Wilson, Wm., Glasgow . . .	25 0 0	5 0 0
Wood, H. K., Glasgow . . .	25 0 0	25 0 0
Young, J. H., Glasgow . . .	1 0 0	1 0 0
Young, James, of Kelly . . .	500 0 0	500 0 0
Young, Peter, Glasgow . . .	10 0 0	2 0 0
Interest, per Bank of Scotland		9 14 1
		<hr/>
		£5587 6 7

EDINBURGH.

Anonymous—"A. J. E." Edin.	0 5 0	
" "M. C."	12 0 0	
" "B. A."	5 0 0	
" "J. H. J."	5 0 0	
" "R. N. O."	£5 and £5	10 0 0
" "J. W."	1 0 0	
" "Well-wisher," per Rev. J. White	0 5 0	
" "Wellwisher"	2 0 0	
" "A. M. W."	0 10 0	
" "E. P."	1 0 0	
" "D. J."	1 10 0	
" "Two Ladies, p. Dr M. Mitchell	4 0 0	
" "L. C. M. W."	0 10 0	
" "J. C. M."	5 0 0	
" "J. D.," Brechin	2 0 0	
" "M. R."	1 0 0	
" "E. R.," Tarbert	0 5 0	
" A humble Individual	0 2 0	
" "X."	0 1 0	
" "E. M.," per Rev. J. Morgan	5 0 0	
" "J. D."	0 10 6	
" "A. J.," per Dr Murray Mitchell	10 0 0	
" "A. B. C.," Pilrig	1 0 0	
Abercrombie, Misses	20 0 0	20 0 0
Anderson, Misses,	5 0 0	5 0 0
Anderson, Miss	1 0 0	1 0 0
Alexander, W.	0 10 0	...
Alexander, J., Lealie	1 0 0	1 0 0
Blackadder, Mrs	2 0 0	2 0 0
Bird, Robert	5 0 0	5 0 0
Bannatyne, P.	5 0 0	5 0 0
Black, Miss, and Miss Grieve	1 0 0	1 0 0
Blyth, E. L.	25 0 0	25 0 0
Blyth, Rev. R. B.	1 0 0	1 0 0
Blakie, Professor	10 0 0	10 0 0
Per do., Proceeds of Ladies Theological Cl.		17 13 7
Beith, Donald	0 10 0	...
Bell, Dr Benjamin	5 0 0	5 0 0
Blair, Charles	1 0 0	1 0 0
Brodie, James, A.C.S.	1 1 0	1 1 0
Burns, Rev. Dr	1 1 0	1 1 0
Burrows, H., per Rev. Dr Duff	150 0 0	50 0 0
Brown, Miss	0 5 0	0 5 0
Brown, Miss, Lanfine	4 0 0	4 0 0
Balfour, John M.	10 0 0	10 0 0
Campbell, P. W.	1 0 0	1 0 0
Campbell, A. Islay	0 5 0	0 5 0
Campbell, Sheriff N. C.	5 0 0	5 0 0
Campbell, J. G.	2 0 0	2 0 0
Carment, John	0 10 0	...
Cathcart, Misses	5 0 0	5 0 0
Carmichael, Miss	0 5 0	0 5 0
Carnegy, Misses	10 0 0	10 0 0
Carwell, Robert, Canada, per Dr Duff	1 0 0	1 0 0
Chalmers, Miss	5 0 0	5 0 0
Clark, Thomas	5 0 0	5 0 0

	Subscribed.	Paid.
Cleghorn, Dr H., Stravithie	£5 0 0	£5 0 0
Cogan, Miss	1 0 0	1 0 0
Cooper, Dr and Mrs, Bournemouth	100 0 0	100 0 0
Cousin, George	5 0 0	...
Coulston, Miss, Houndwd.	1 0 0	1 0 0
Cowan, Hon. Lord	5 0 0	5 0 0
Cowan, Alex. O., M.D.	5 0 0	5 0 0
Cowan, George, Valleyfield	50 0 0	20 0 0
Cowan, John, and Misses, Beeslack	150 0 0	50 0 0
Cowan, Miss, Garden Villa	1 0 0	1 0 0
Cowan, William, Montpellier	5 0 0	5 0 0
Cowe, Mrs	1 0 0	1 0 0
Cusin, Rev. A.	5 0 0	5 0 0
Cullen, Rev. G. D.	5 0 0	5 0 0
Cunningham, Misses	3 0 0	3 0 0
Cunningham, Rev. R.	2 0 0	2 0 0
Davie, James, Kirkcaldy	0 2 6	0 2 6
Davidson, Colonel	10 0 0	10 0 0
Dalgleish, J. Ogilvy	5 0 0	5 0 0
Davidson, W. Gordon	10 0 0	10 0 0
Davidson, Mrs, Gourrock	1 0 0	1 0 0
Dalmahoy, James	10 0 0	10 0 0
Dalyell, Lieut.-General	10 0 0	10 0 0
Deuchar, Miss,	1 0 0	1 0 0
Drybrough, John	5 0 0	5 0 0
Duff, Rev. Dr	50 0 0	50 0 0
Duff, per Rev. Dr—		
A Friend, for Special Object	400 0 0	400 0 0
An Edinburgh Friend	250 0 0	250 0 0
Duff, W. P.	10 0 0	10 0 0
Dun, Miss	5 0 0	5 0 0
Duncan, Mrs Lundie	3 0 0	3 0 0
Dymock, Rev. J., Kemnay	1 0 0	1 0 0
Edinburgh, Meeting at, 14th Oct. 1875 . . . . .	...	1 0 0
Elliot, Robert, Wolflee	1 0 0	1 0 0
Elmslie, Mrs	1 0 0	1 0 0
Family, A, Thank-Offering . . . . .	...	5 15 4
Friend, A . . . . .	...	0 14 4
Friend, A, Sutherlandshire, per Dr Duff . . . . .	...	5 0 0
Friend, A, per Rev. G. Stevenson . . . . .	...	15 0 0
Friend, A (Miss L.) . . . . .	...	0 12 0
Friend, A . . . . .	...	0 2 6
Friend, A (F. W.) . . . . .	...	10 0 0
Friend, A, per A. Mitchell . . . . .	...	5 0 0
Friend, A . . . . .	...	0 5 0
Friend, A, Sanday . . . . .	...	1 0 0
Friend, A . . . . .	...	0 1 0
Friend, A, Erroll, p. Rev. T.R. . . . .	...	2 10 0
Friend, A, per Mrs Anderson . . . . .	...	0 10 0
Friend, A, per Mr Young, Moffat . . . . .	...	0 3 6
Friend, A (J. H. W.) . . . . .	...	1 0 0
Fairbairn, Rev. J., Greenlaw	1 0 0	1 0 0
Ferguson, Mrs	5 0 0	5 0 0
Fleming, J. B., M.D.	5 0 0	5 0 0
Fulton, John	50 0 0	50 0 0
Free Church, Cockenzie . . . . .	...	0 5 6
" Dunse . . . . .	...	0 5 0
" Langholm . . . . .	...	10 16 6
" Gollace . . . . .	...	1 16 11
" St Mary's, Govan . . . . .	...	1 8 6
" Students Missionary Society, Glasgow . . . . .	...	330 0 0
" Juvenile Offerings for the year . . . . .	...	163 13 7
" Do. do. . . . .	...	11 1 0
" St John's, Edinburgh . . . . .	...	5 0 0
" Do. Office-bearers of . . . . .	...	5 0 0
" Abernaye, Proceeds of Soiree . . . . .	...	1 0 0
" Glenluce Sabbath School . . . . .	...	8 0 0
" St Leonard's Sabbath School, Perth . . . . .	...	1 0 0

			Subscribed.			Paid.						Subscribed.			Paid.		
Free Church, Grangemouth									Mackenzie, General, and								
Bible Class			...	£80	7	0	Mrs Colin			£10	0	0	£10	0	0		
,, St Andrew's Students			...	8	0	0	MacLagan, Mrs Wedderburn			5	0	0	5	0	0		
,, Craignish			...	0	15	0	MacLagan, Dr Wedderburn			8	0	0	8	0	0		
,, Holm, Orkney			...	1	1	6	Macnab, R., per Dr Duff			5	0	0	5	0	0		
,, Stromness			...	0	10	0	Macneill, D., London			100	0	0	100	0	0		
,, Perth, West			...	1	10	0	Macqueen, Dr Kenneth			12	0	0	12	0	0		
,, S. Kingarth			...	1	0	0	Macturk, Miss, Yorkshire			10	0	0	10	0	0		
,, St Peter's Dundee,			...	15	18	0	Ogilvie, Arch., Oldliston			25	0	0	25	0	0		
Minister's Class			...	...	...	...	Ogilvy, Rev. A., Eyemouth			1	0	0	1	0	0		
,, Lerwalt			...	1	0	0	Oliphant, Thomas			5	0	0	5	0	0		
,, Cruden Female Assoc.			...	1	0	0	Orr, Miss			1	0	0	1	0	0		
,, Barclay, Member of			...	1	0	0	Outram, Sir Francis			5	0	0	5	0	0		
,, Langholm, Member of			...	15	0	0	Outram, Dowager Lady			1	0	0	1	0	0		
,, Alness, Member of			...	2	0	0	Polwarth, Hon. Lord			20	0	0	20	0	0		
,, Barony, Sab. School			...	2	9	0	Pretsell, Miss, George Sq.			1	0	0	1	0	0		
,, Wanlockhead			...	0	11	2	Pringle, Dr John			5	0	0	5	0	0		
,, Moffat			...	0	5	0	Pringle, Miss			1	0	0	1	0	0		
,, Towie			...	0	9	0	Proctor, Mrs Col., Penrith			0	10	0	0	10	0		
,, Lockerbie			...	0	10	0	Richardson, Rev. T., and			...	...	...	...	...	...
,, Lochwinnoch			...	0	2	0	Friends			5	0	0	5	0	0		
,, Juvenile Offerings			...	11	1	0	Robertson, Lawrence			2	0	0	2	0	0		
Gardner, James, Meadow									Robertson, T. D.								
Place			2	0	0	2	0	0	Rochead, J. T.			3	0	0	3	0	0
Geddes, John, C.E.			5	5	0	5	5	0	Ross, Hugh			2	0	0	2	0	0
Gibb, Dr			1	0	0	1	0	0	Rowatt, Bailie			25	0	0	25	0	0
Gifford, John			5	0	0	5	0	0	Salmon, C. A., per Dr Duff			1	0	0	1	0	0
Graham, Dr Archibald			3	0	0	3	0	0	Scott, H., of Brotherton			100	0	0	100	0	0
Gray, Miss			0	10	0	0	10	0	Scott, R.			10	0	0	10	0	0
Gregory, Miss			1	0	0	1	0	0	Scott, Mrs Redford			5	0	0	5	0	0
Guthrie, Mrs P., Brechin			100	0	0	100	0	0	Scott, Miss, Bath			2	0	0	2	0	0
Hall, Rev. H., Beith			5	0	0	5	0	0	Scott, Misses, Tantallon Pl.			1	0	0	1	0	0
Hamilton, Thomas			2	0	0	2	0	0	Shaw, David,			10	10	0	3	8	0
Hill, Miss			1	0	0	1	0	0	Shepherd, Mr, Edin., St John's			1	0	0	1	0	0
Hill, Miss E.			1	0	0	1	0	0	Sim, F. R.			1	0	0	1	0	0
Hodge, C. & T.			20	0	0	20	0	0	Simpson, Professor,			10	0	0	10	0	0
Hood, Miss, Belmont			2	2	0	2	2	0	Skirving, Adam			5	0	0	5	0	0
Horn, Robert			5	0	0	5	0	0	Smith, Misses			100	0	0	100	0	0
Hunter, W., Queen Street			5	0	0	5	0	0	Smith, R., Fochabers			1	0	0	1	0	0
Hunter, W.			1	0	0	1	0	0	SmooGrow Prayer Meeting			...	...	...	4	14	0
Isbister, Mr			5	0	0	5	0	0	Spence, Rev. J., Galashiels			1	0	0	1	0	0
Kay, Rev. C. D.			1	0	0	1	0	0	Spence, Rev. A., Houndwood			1	0	0	1	0	0
Kerr, Stair			20	0	0	20	0	0	Sprot, Misses			5	0	0	5	0	0
Kennet Bible Society			...	1	10	0	...	...	Stewart, Mrs, and Miss			...	...	...	...	...	...
Livingstone, Rev. N.			0	10	0	0	10	0	M'Farlan, Mrchnunt. Ter.			20	0	0	4	0	0
Livingstone, Miss Agnes			10	0	0	10	0	0	Stewart, Mrs, Aberfoyle			2	0	0	2	0	0
Logan, P.			10	0	0	10	0	0	Stewart, Mrs, and Miss			0	10	0	0	10	0
Logan, John			5	0	0	5	0	0	Stewart, James, C. E.			10	0	0	10	0	0
Main, Rev. Thomas			5	0	0	5	0	0	Stockenfeldt, Miss, Sweden			2	14	1	2	14	1
Malcolm, W. E., Burnfoot			5	0	0	5	0	0	Stronach, W., Ardmellie			2	0	0	2	0	0
Marshall, T. R.			3	0	0	3	0	0	Tait, George			1	0	0	1	0	0
Matheson, Miss, per D. M.			25	0	0	25	0	0	Tait, William			20	0	0	10	0	0
Melrose, John			25	0	0	25	0	0	Thankoffering from two			...	...	...	...	...	...
Mill, Dr, Kirriemuir			2	0	0	2	0	0	Sisters			5	0	0	5	0	0
Miller, John, of Leithen			150	0	0	150	0	0	Thankoffering, J. S.			40	0	0	40	0	0
Miller, Dr H., Helensburgh			2	2	0	2	2	0	Thomson, R., Roalin			...	...	...	0	10	6
Minto, Dr J. C.			5	0	0	...	...	...	Tod, Henry, W.S.			3	3	0	3	3	0
Mitchell, Alexander, Arden-			...	...	...	...	...	...	Trail, Rev. Dr, London			1	0	0	1	0	0
clutha, Hamilton			20	0	0	20	0	0	U. P. Church, for Dr Laws			...	...	...	...	...	...
Moffat, meeting at, per Dr			...	...	...	...	...	...	Salary			300	0	0	300	0	0
Murray Mitchell			...	13	4	9	...	...	Usher, Andrew & John			10	0	0	10	0	0
Mosman, Major			2	0	0	...	...	...	Usher, T., Courthill, Hawick			3	0	0	3	0	0
Moncrieff, John Scott			1	0	0	1	0	0	Valentine, John			5	0	0	5	0	0
Morton, Miss			...	0	5	0	...	...	Vans, Miss, Newton-Stewart			1	0	0	1	0	0
Munro, W., Fairnington			1	0	0	1	0	0	Watson, A. D.			0	10	0	0	10	0
Murray, Miss, Brechin			3	0	0	3	0	0	Watson, J., Charlotte Sq.			10	0	0	10	0	0
Mylne, James			20	0	0	20	0	0	Watson, Miss Annie			1	0	0	1	0	0
Mylne, G. F.			5	0	0	5	0	0	Wahab, Mrs, Royal Terrace			5	0	0	5	0	0
M'Candlish, John M.			5	0	0	5	0	0	Walker, Rev. J. Y.			1	1	0	1	1	0
M'Cheyne, Miss			5	0	0	5	0	0	Watt, Rev. A., Kinneff			1	0	0	1	0	0
M'Culloch, Walter			25	0	0	25	0	0	Wellwood, Misses			2	0	0	2	0	0
M'Dowall, Miss			1	0	0	1	0	0	Welsh, Miss			1	0	0	1	0	0
M'Dowall, Miss E.			1	0	0	1	0	0	White, W.			1	0	0	1	0	0
M'Farlane, Archibald			1	0	0	1	0	0	Williamson, Mrs, Fairstow			10	0	0	10	0	0
Macfie, John, Windsor St.			50	0	0	50	0	0	Williamson, Mrs			1	0	0	1	0	0
Macfie, R. A.			200	0	0	...	...	...	Williamson, R. C.			20	0	0	20	0	0
Macgregor, F.			1	0	0	1	0	0	Wilson, Rev. G.			1	1	0	1	1	0
Macgregor & Grant, Hound-			...	...	...	...	...	...	Wilson, Rev. J. H.			10	0	0	10	0	0
wood,			2	0	0	2	0	0	Wilson, The late Mrs Jessie			15	0	0	15	0	0
Mackenzie, Misses			20	0	0	20	0	0	Wilson, John			10	10	0	10	10	0

	Subscribed	Paid		Subscribed	Paid
Wilson, W., Abbotsford Pl.	£5 0 0	£5 0 0	Milne, A. D.	£5 0 0	£5 0 0
Wishart, Mr, Greenhill Ter.	1 0 0	1 0 0	Milne, G. (Bible Class)	0 10 3	0 10 3
Wishart, J. K.	5 0 0	5 0 0	Mitchell, David	10 0 0	4 0 0
Wishart, W., Leith	0 10 0	0 10 0	Mitchell, Stodart James	2 10 0	1 0 0
Wood, W., C.A.	5 0 0	5 0 0	Murray, Andrew	5 0 0	5 0 0
Wright, Miss	5 0 0	5 0 0	M'Combie, J. B.	20 0 0	8 0 0
"14th June 1875"	5 0 0	5 0 0	Pirrie, William, M.D., LL.D.	10 10 0	10 10 0
Young, Colonel	15 0 0	15 0 0	Robertson, Miss, Bridgefield	1 0 0	1 0 0
Bank Interest, per National			Ross, Major John	15 0 0	6 0 0
Bank, to 31st Dec. 1875	2 0 1	2 0 1	Stewart, David	5 0 0	2 10 0
Bank Interest, per J. Mac-			Thompson, Cornelius	20 0 0	20 0 0
donald	23 11 7	23 11 7	Thompson, George, jun.	100 0 0	100 0 0
			Warrack, Miss	5 0 0	5 0 0
		3705 0 9	White, John F.	10 0 0	4 0 0
			Widow, A	1 0 0	1 0 0

ABERDEEN.

Anderson, Rev. Alexander	£5 0 0	5 0 0
Anderson, Mrs	5 0 0	5 0 0
"A. C."	0 10 0	0 10 0
Barelay, Mrs, Aberdour Ho.	1 0 0	1 0 0
Brand, Alexander	5 0 0	5 0 0
Cook, John, Ashley	5 0 0	5 0 0
Crombie, J., Balgownie Lo.	5 0 0	5 0 0
Davidson, A., of Deaswood	5 0 0	5 0 0
Dickie, Dr	5 0 0	5 0 0
Duncan, William	0 10 6	0 10 6
Edmond, F., of Kingswells	150 0 0	150 0 0
Ferguson, W., Kinnundy	50 0 0	50 0 0
Fraser, Mrs, Union Place	5 0 0	5 0 0
Free High Ch. Cong. S. S., per S. J. Mitchell	...	1 1 6
Free West Church coll. at Public Meeting	...	2 14 5
Friend, A	1 0 0	1 0 0
Friend, A (S. M.)	1 0 0	1 0 0
Garden, James	5 0 0	5 0 0
Garden, James Murray	5 0 0	5 0 0
Gibbon, Dr	10 0 0	4 0 0
Henderson, William	200 0 0	80 0 0
Ironside, James	1 0 0	1 0 0
Kirby, Colonel	20 0 0	8 0 0
Leslie, Wm., Nethermuir	5 0 0	5 0 0
Low, Mrs	2 0 0	2 0 0
Lumsden, Robert	5 0 0	5 0 0
Milne, Alexander	1 1 0	1 1 0
Milne, William, C.A.	5 0 0	5 0 0

£542 7 3

DUNDEE.

Anonymous—"O. B. S."	1 0 0	1 0 0
" " "A working girl," per Dr Wilson	0 5 0	0 5 0
Buist, A. J.	10 0 0	10 0 0
Dalglish, W. O.	100 0 0	100 0 0
Eggo, George, Post Office	1 0 0	1 0 0
Friend, A., Newport	2 0 0	2 0 0
Free Church, Chapelshade	...	0 14 4
Free Church, Broughty Ferry, Sabbath School	...	0 12 0
Free Church St Peters Lower Sabbath School	...	2 5 3
Grimond, A. D.	250 0 0	250 0 0
Moncur, Alex., & Son	25 0 0	25 0 0
Mackie, Mrs, Whiteley	25 0 0	25 0 0
Pirrie, David, painter,	1 0 0	1 0 0
Robertson, W., provost	50 0 0	50 0 0
Smieton, T. A.	25 0 0	25 0 0
Symers, Miss, St Helens	100 0 0	100 0 0
Watt, Archibald A.	25 0 0	25 0 0
Watson, Patrick	20 0 0	20 0 0
Young Men's Christian Association	1 5 3	1 5 3
Interest, per John Hender- son, treasurer	0 1 7	0 1 7

£640 4 7

The Committee have also gratefully to acknowledge numerous gifts for the benefit of the Mission. In particular, a contribution of £20 a-year for five years for the support of a native evangelist from James Sinclair, Esq., Pollockshields; a large and valuable supply of Oils, Paints, Brushes, &c., from Robert Hutcheson, Esq., of the firm of Messrs Hutcheson & Co., St Enoch Square, Glasgow; a Medicine Chest, with medicines, a Lantern, with dissolving views of Bible scenes, &c., and a Photographic Apparatus, from the Sabbath Scholars' Missionary Association in the neighbourhood of Glasgow; a Handloom, with furnishings, valued at £20, from William Dick, Esq., of the firm of Messrs Andrew Reid & Co., manufacturers, Dunfermline; a Handloom from J. W. Anderson, Esq., Mile End Weaving Company, Glasgow; Box of useful articles for presents to natives from Miss Wight, 16 Cavendish Street, Glasgow; Box of ready-made clothing and presents for chiefs, value £10, from Mrs Dr David Lyell, 16 Rose Terrace, Perth; and Box of ready-made clothing and presents for chiefs from Miss Buchanan, 14 Lyndoch Crescent, Glasgow.

Free Church of Scotland.

REPORT

ON THE

CONVERSION OF THE JEWS.

MAY 1876.

WHATEVER men may say of the progress of Jewish Missions, there is only one opinion about the present progress of the Jewish nation. Stationary for eighteen centuries the nation may be said to have remained, and they attracted comparatively little of the interest and attention of the world. But, in the words of an English writer, "Nothing in our time is more remarkable than the change in the kind of interest which is taken in the future and character of the Hebrew race. For ages Christians have had rather an archæological heed of the people who were their religious ancestors, and have limited their concern to the religious books and the ancient doings of a nation once the people of God, but who forfeited their right by the rejection of Christ, and virtually became heathen. Since that fatal act the Jews have been as good as dead to a vast majority of the Christian world, and have been known only as subjects of persecution and outrage of every kind. But all that is strangely changed. The lost honour of the Jews has been restored. The persecutions have ceased. The Jews are in the high places of trust and power—ministers of finance, ministers of education, peers of the realm, mayors of great cities, senators in the assembly, close counsellors of the kings. But so silently has this change in the position of the Jewish community of late years been brought about, that it seems to have attracted very little notice. It has been accepted as a matter of course."

This national progress of the Jews greatly enhances the importance of every missionary effort on their behalf; but still more in connection with the loosening of their old opinions. In their remoter settlements, as in Russia, most of them retain what is to them their old orthodox faith, and their religious zeal; but where they mingle more with modern opinion, they let go much of their ancient belief, and sometimes sadly lose all faith in the Bible, while often retaining an enthusiastic nationality. This state of mind is a strong argument for our pressing Christianity on their acceptance. It has been said by a foreign author, who has evidently weighed his statement, that "With the Jews of our day there has arisen a new situation, evidently transitory; they float between the past and the

future. They do not wish for Christianity; and they pursue with an implacable zeal those few among them who have believed this revelation. Yet everywhere there is, as it were, a shaking of the bones amongst Israelites. The present time is evidently a transition state between the immobility of the past eighteen centuries and a future regeneration, which can only be effected by the gospel."

As regards the fruits of our own mission, the light that is steadily diffusing itself through Israel, year by year, by preaching, by conversation, by Bible and tract distribution, and by the impressive instruction of many hundreds of Hebrew children in the knowledge of the gospel, is to be regarded as far more important than the more definite but not large results in the recorded cases of baptism. But during the past year there have been so many as twelve baptisms, notwithstanding the pains always taken by our missionaries, both by patient instruction and by seeking every reasonable proof of sincerity before administering that sacred ordinance.

APPEAL FOR MISSIONARIES.

The interest of two legacies with special destinations, which, though not yet received, will fall to be paid in course of the year, will enable the Committee to open a new station, and to maintain one or two missionaries, and they are most anxious to find labourers. Russia, with its two or three millions of Jews, is the great field to which their attention is directed: but the station, either there or elsewhere in the east, may be probably selected with more advantage in concert with the men who are to occupy it. They earnestly appeal to the younger ministers, the probationers, and the senior students of our Church, for a labourer to devote himself to this great work. The Jews are not more accessible than before, but they are rising steadily and rapidly in national importance, and it is not too much to expect that a labourer now entering on this field will see great changes in the nation before his ministry among them is ended. Meanwhile, our missionaries in such cities as Pesth, Constantinople, and Prague, even when their more direct work is slow, are occupying positions of varied interest and influence far exceeding what can be found in most of our rural parishes. The stipend of the missionaries is £350, which gives them a respectable standing in countries where the ministerial incomes are small. The Committee earnestly hope that some men, whose hearts God has touched, may offer themselves to carry back to Israel the good tidings of great joy which we received through them.

FINANCIAL STATEMENT.

The ordinary income for the year, of which £79 was received for Hungarian and Bohemian Bursaries, amounts to £5191. The ordinary expenditure is £4901, of which £236 has been for Hungarian and Bohemian bursaries. There remains at the Committee's credit, for nine months current expenses of the missions, until the next collection is made in December, £3471. The legacies received are £500 less than in any of the three preceding years. This, the Committee are aware, is always an uncertain source of revenue. On the other hand, they are much gratified to find that the annual collection has yielded £350 more than in

the preceding year. The principal branches of income for the last five years are :—

	1872.	1873.	1874.	1875.	1876.
Collections, . . .	£2928	£2905	£3104	£2973	£3325
Donations, . . .	335	545	498	543	547
Legacies, . . .	852	1808	1474	1474	933
Juvenile Offerings, .	225	241	269	272	268

CONSTANTINOPLE.

In the midst of so much that is uncertain and distracting in the country, it is most cheering to read of the triumphs of the Cross amongst the children of Israel, to whose conversion to Christianity there is no hindrance, except in their own hearts and the opposition of their own nation. Our earnest missionary, Mr. Tomory, reports not fewer than ten baptisms since last Assembly, to which there has certainly now been added another of a most interesting character. Surely the Lord has here given us a song of praise sufficient to outweigh many discouragements. At the same time, the zeal and boldness of the converts, who are now employed as Christian labourers among their brethren, is both most satisfactory as regards themselves, and gives an earnest of much fruit.

The account of the examination of the German School will be read with much interest ; the Italian School is equally prosperous ; the two schools together are training more than 250 Jewish children in the knowledge of that Gospel which is able to make them wise unto salvation.

We have added a notice of the present work of Miss Ewan, whose health has been so far restored as to enable her to resume missionary work on her own account in a distant suburb of the great city where she had laboured so long. Miss Whittet has also been labouring with her usual energy among the Jewesses in London during the winter.

Mr. Tomory reports :—

“The Lord has been very kind to us throughout the year, and permitted us to carry on our work uninterruptedly, and with great encouragement, and that at a time when the whole political horizon has been overcast, and the aspects and prospects of the country such that rulers and statesmen are at their wit's end, and none could say what the next future may bring. Truly, the word of God is not bound, and His kingdom is not of this world. This alone may suffice, and encourage us to hold on perseveringly whatever the troubles may be, whatever may await us.

“But although we cannot but acknowledge the good hand upon us, and express our hearty thanks to our Father in heaven for every token of His love and grace, yet it was a year of hard struggles. We were surrounded by elements which the enemies of souls know so well to make use of for troubling and harassing both the missionary engaged in the preaching of the Gospel, and those who desire to receive it. Twice all Jewry at Galata were up in arms against us, determined to roll back the tide of the Gospel movement, which from time to time arouses their ire.

“We were left last year with three families as inquirers, Marco, Mose, and Bernhard. The former was an old inquirer who was more than two years with us, fully persuaded of the truth of the Gospel, knowing and loving it, resisting, after his wife came over from Russia, all her insinuations, nay, using from his side every possible means to win her over to the Gospel ; but he was at last overcome, and left with his whole family for Russia. The Jews collected thirty pounds for them, and of course seemed to be exulting in their joy. They set now fully to work to wrest from us the other two families. Every means, foul or fair, every possible intrigue was set on foot to get these families either alienated from us or compromised. Friends at home can have no idea what it is to get a family rescued from their

hands. The poor Oriental women are ignorant and superstitious, and what elements to work upon their fears, or upon their minds. Both families, Mose and Bernhard, are old residents here, and Rebekah, M.'s wife, has numerous relatives here—an old grandmother, a father, sisters and brothers; all these were day and night busy with machinations to harass by persecution and vexation those poor victims whose only crime was that they were determined to follow the dictates of their conscience, and embrace and publicly confess the truth as it is in Jesus, their hope and their joy. The victims of such relentless persecution deserve certainly our sympathy, and are to be pitied. To single individuals, persecutions are often beneficial and a blessing; it deepens their convictions, and brings them nearer to Him who is the object of their heart. But when these cruelties fall upon whole families, upon the weak members who are babes in Christ, it harasses them, and injures in various ways their spirituality. We on our side could only use the prescribed means of the Gospel,—weapons not carnal, but spiritual; but in the hand of our God they are mighty in pulling down the stronghold of Satan. We used prayer, and the teaching and the comforting of the Scriptures, and by the grace of God these helped our poor sufferers, and by their steadiness and firmness they put to shame all their enemies.

"On the 13th June Bernhard was baptised with his three children. He is a sincere devoted man, and witnessed on that day a good confession, feeling the joy of God's covenant love which bound anew his soul to his crucified and risen Saviour. What would become of his wife he did not as yet know, but he trusted in his God, and He helped him. She remaining behind—that encouraged the Jews, and they tried a new onslaught. Rabbis, teachers, elders of the synagogue, men, women, all were employed to induce her to repudiate her husband, and go back to Judaism. But no, the Lord prevailed. The bold confession of her husband, his joy in believing, and his firmness in his God, overcame her completely; and when she began to press for baptism, we could not but feel the hand of the Lord in it. On Sabbath the 4th July, Mose, his wife, Rebekah, their two children, Israel Bechar, from Tiberias in Palestine, along with Rosina, Bernhard's wife, received the sealing ordinance of baptism. Our place of worship was crowded with Jews and Christian friends; among the audience were several of those persecutors, who were now witnesses of their cheerful and solemn profession of their faith in the crucified Saviour.

"Ten souls were thus received within three weeks, and Jewry was up again in arms. However, we know that blindness in part is happened to Israel, and the individual souls that are snatched like brands from the burning are an abomination to them. But they are safe in the arms of Jesus. He is the author, and will be the finisher of their faith. Many months have since passed, and I am happy to say that they are doing well. Great grace is needed, and watchful care to bring them to a full Christian consistent life; they need the sincere milk of the word, and our prayer is that they may grow in grace and in the knowledge of the Lord. Bernhard is now in the school, and has many advantages, and Rebekah, Mose's wife, is like a lamb; she may become another Mrs. Selinger. Israel Bechar is a great blessing, and a help to the new inquirers. He was not well in the beginning of winter, and we were anxious about him, but he is better.

"Our evening class was unusually well attended, and we had often the difficulty of finding accommodation for all. But the Wednesday evening prayer-meeting was crowded with Jews, and we contemplated to adjourn to our place of worship in order to find room for them all. Numbers have thus heard the word of truth, and we trust that the promise will be fulfilled, and the word not return void. But there are two who gave early indications that they have not heard in vain. Marco, a young man, received the truth two or three months ago with an ardour that reminds me of Elieser, and is steadily advancing. That is evidently the teaching of the Spirit. There is an ardent desire after saving knowledge, an apprehension of the truth that no mere intellectual power can give; and he is very intellectual—a deep sense of sin and guilt which only inwrought conviction and true repentance can work, broken-hearted and contrite; he is only a few weeks under regular instruction, and I have no hesitation to say that young Marco is the Lord's. Since Elieser we had not such a case. He cannot yet read German;

we read the New Testament; and now our Shorter Catechism in Hebrew; but he is taught of God, and will not delay his baptism. It may yet take place before the Assembly meets. Remember him in your prayers. There is another under instruction, but he is not so far on. Our evening class is of peculiar interest, an instrumentality which the Lord has now blessed to so many.

“Mr. Sage, who was baptised two years ago, has found support among the friends of Israel in Sweden; he prosecutes his studies in Basle, Switzerland, and will ultimately be either a pastor in the Swedish Church or their missionary to the Jews. He is a man of good parts, and full of ardour and zeal to preach the Gospel to his brethren according to the flesh. The Swedish friends are quite delighted with him, and they feel greatly encouraged to support the cause of Israel. They take great interest through their chaplains in our mission here, and have again and again sent us tokens of their sympathy. Their warm letters and prayers are very cheering to our souls.

“Our Sabbath services have been well attended. For several months last summer the Germans worshipped with us during the absence of their chaplain. We take notice of Jews in the sermons—trying in this way to attract them, or to deepen conviction, but in general our services on the Lord’s day are more calculated for the congregation. There was a time when numbers of Jews used to attend, and we made the sermon of that diet more suitable to them, but the Wednesday evening prayer-meeting has taken that place. We have taken Genesis this winter, but are not further than the call of Abraham.

“Our schools have certainly made a new advance upon the estimation of the public since we have come to this quarter with the new ‘buildings,’ and they fill beyond our expectation. I have sent reports about their respective examinations, which took place at different times. The Italian Female school had it at the close of the year, and the German school on the 8th March. The former has about 100 children, and is conducted by Misses M’Gregor and Smith, with Pazzina Levi, and another assistant. The German school is a mixed one, and is attended by 150 to 160 Jewish children, under the direction of Mr. Leonhard, Miss M’William, and Mr. Landau, teachers, and two assistants, Esther and Bernhard: a band of labourers who devote their best time for the good of these children committed to their care. With what assiduity and devotion they discharge their duties, can be daily observed by those who witness their labours, but is especially brought out on examination days. The parents and other friends who crowd there on those occasions are the best proof in what estimation the schools and their teachers are held by the grateful people. They listen with eager desire to the various exercises, and see by the prompt answers the progress their children have made in the various subjects and languages taught in the school. To us and the Christian friends the Bible lesson is the chief attraction; the saving truth that is taught thereby will not be lost, whatever hostile parents may do. A day may yet witness a great harvest, when all this sowing shall spring up into life, and the way be prepared for a mighty revival.

“Still there is a party in the Jewish community that looks with an evil eye on that influence which 250-60 Jewish children must give to our mission, and they have tried again and again various means, but all in vain. Last autumn they established two new schools, one they called the Alliance School, receiving support from the Alliance Israelite of Paris. Their object was to weaken or to supersede the German school; and the other they located quite in the neighbourhood of ours, and thought in this way to intrude themselves upon the notice and the favour of the Jews, but in vain. Before the winter was over, the one ceased to exist, and the other has never disturbed us. It is a marvel to them how we succeed, but we know to whom we owe it. The diligence and the devoted labours have certainly done their part, and the Lord, who is the rewarder of His own, knows how to bestow His blessing, which maketh rich, and addeth no sorrow.

“Chayim Beer Landsman is doing the work of the Lord as usual. He is an experienced Christian and labourer, and finds always employment in the Jewish quarter, in the evening class in the Home, and among the new converts. His favour and zeal are needed if an impression is to be made on the mass of ignorance and prejudice prevailing among that poor deluded people. He takes

especial interest in those Jews that come direct from Russia—who have never heard a word about the truth, who are often like fierce lions when told that Jesus, whom they call *Talah*, is the promised Messiah. Hundreds of these Jews come here through on their way to Jerusalem, and Landsman feels happy when in a crowd of these Jewish pilgrims he can testify of the grace and the truth as it is in Jesus. In a time of excitement he has to bear his full share of the heat and the burden of the day. It is as true now as in the time of the Lord that the evangelist has to go as sheep among the wolves. He does not seek now the disputation, or the excitement, but they come of themselves. Often his mere presence is enough to occasion an outbreak. I have often to keep him back from the Jewish quarter to prevent excitement, and yet they like him. They know that he is a sincere believer, and while they fear his influence upon a certain class, yet they cannot but respect him. This is their involuntary testimony. After a baptism or some other excitement they will watch his movements, and send spies on all sides, but they soon get tired, and our work is carried on. The Jewish quarter, however, is through various reasons no more the same central place that it once was. The fires have produced a great change, and there are other places where it is easier to get at them. But after all the best place for dealing with the Jews to advantage is our evening class. We can work steadily upon them, and with more leisure, and with less interruptions. It is the distilling dew that prepares the heart for receiving the truth. The flow of discussion and controversy can scarcely be avoided at one time; it is almost indispensable if the hardened heart is to be laid open and bare for the truth, but after that, it is the steady, persevering, quiet process which will lead a soul to consider the claim of the Gospel, and yield to it. The Jew, and the Polish Jew especially, is fond of disputing, and resists as much as he can, by that process, the entrance of truth into his heart, but if after that we get him to listen to a quiet discourse, a beginning is made, and often an impression that he can never shake off. In this way some of our best converts have received the truth. Numbers of Jews have again heard the Gospel this winter, and our prayer is that the Lord would give His seal to it. Our work is mostly confined to the Jews, but Mr. Selinger in his shop is doing a great work among the various classes and nationalities. The ancient Churches, Papists, Mohammedans, Europeans, or Franks, as they are here called, they all hear of the Gospel from him. He has golden opportunities, and what good use does he make of it! As a rule he lets none go without telling him something of the Gospel. He is a great blessing. His wife is as zealous as the Bible-woman among the Jewesses, as he is in his shop. She is now quite respected among the Jewish women, and exercises a good influence. Remember us in your prayers, that these labours and instrumentalities may not be in vain.

“ALEXANDER TOMORY.

“GALATA, 9th April 1876.”

The following is Mr. Tomory's account of the examination of the German school:—

“On Wednesday, 8th March, the examination in the German school took place. Their number is already too large to find room on an examination day in their spacious class-room, and we opened again our place of worship for the occasion. There were present 150 children; on the roll are more than 160. The children occupied the centre of the hall, and all round every available spot was occupied by the visitors,—parents and old scholars on one side, and Christian friends, ladies and gentlemen, many of them coming a good distance, on the other. But the occasion that attracted so many visitors did not disappoint them in their expectation. As class after class came forward, you could read from the faces of the crowded audience their feeling of satisfaction and pleasure. This repays in part the teachers for the extra labours such an examination involves. On such a day one gets a real and an abiding impression of what the school is doing, and how good and beneficial such an influence must be in an atmosphere and place where all round is dark.

"I subjoin a translation of the Programme :—

PROGRAMME OF GALATA GERMAN SCHOOL FOR 1876.

Opening Hymn.

III. Bible Class Lesson—The family at Bethany. John xi. 1-27.

Hymn.

II. Bible-class—Peter's Confession. Matt. xvi. 13-19.

Hymn.

I. Bible-class—Who can serve the Lord. Joshua xxiv.

Hymn.—Sicura in man di Cristo (Safe in the arms of Jesus).

I. Italian Class—Italian Grammar.

II. " " A lesson on Water.

Hymn.—Come to the Saviour (Hebrew).

I. Hebrew Class—Grammar,

II. " " Translation.

Hymn.—What mean those soul-reviving strains? (Hebrew).

I. English Class—Ecclesiastical History.

Hymn.—God loved the world of sinners lost (English).

I. French Class—History of the Phœnicians.

Hymn.

German—Practical application of Grammar to Punctuation and the Cases.

Hymn.

"Miss M'William opened with a Bible lesson with the third class on the words, 'I am the resurrection and the life;' Mr. Berzion Landau with the second class on Peter's confession, Matt. xvi., 'Thou art the Christ;' and the first class followed by Mr. Leonhard on Joshua xxiv., 'Who is to serve the Lord,' etc. If I should characterise these three lessons, I would say that the *first* was doctrinal, the *second* Messianic, and the *third* experimental, and withal eminently *practical*. In all the three the Word of God was paramount, and we saw the minds of the children well stored with the Scriptures, and valuable lessons taught. Each class excited a peculiar interest. The well-matured and lucid questions of the teachers met with prompt and quick answers. The quiet gentle influence of Miss M'William was fully visible on the children. For these good female influence we owe a debt of gratitude to the Glasgow ladies.

"Esther Kohen, an old pupil, and now an assistant, had an Italian Grammar class, and a physical lesson on Water. She is a good teacher, and has a full command over the children. Mr. Landau followed with Hebrew Grammar, a lesson entirely conducted in Hebrew; and how did the Hebrew parents prick their ears on hearing the sacred accents applied to a Grammar class! What an influence have the sounds of that language on that poor people! it works like magic upon them. It reminded me of a passage in Herder: 'The Hebrew tongue is full of animation; it sounds not like the Greek, but it breathes and lives.'

"The boys translated also a portion of the Song of Moses in Deut. xxxii.—solemn verses which gave afterwards rise to a few appropriate remarks by Dr. Thomson. He had also a French class on Phœnician History. Miss M'William followed with a Church History class in English, and it showed not only their proficiency in that particular subject, but also the great progress the children have made in English. Mr. Leonhard closed with a very practical Grammar lesson in German, a few master touches, a *multum in parvo*. The whole arrangements were admirable, and the singing exquisite. The appearance of the children I have never seen finer; their behaviour and attention during these long hours were quite exemplary.

"Mr. Landau got a large share of the time, and he had again the opportunity of showing how he had improved the time and the opportunity since he has joined the school, and with what diligence and energy he carries on his classes. He translated several hymns of Sankey's and others into Hebrew, which the boys sing often in the school, and two were sung on the present occasion.

"The crowd of visitors felt deeply impressed, and many of the parents pressed warmly the hands of the teachers on leaving, thanking them for their troubles, and their kindness to their children; wishing them health and blessing.

"I must not forget to mention that the Glasgow ladies had sent a fine box, and the children were delighted with the prizes and the presents they got through the kindness of their Glasgow friends. If these ladies could have been present at the distribution of their gifts, they would have felt themselves more than repaid for all their trouble.

"I felt deeply impressed on addressing the crowd, and in my closing prayer I could not but plead with the Lord for a blessing upon such teaching, and for the parents and old pupils especially, who have themselves heard and learned the same truth. If their hearts were touched, what joy would come to many whole families all at once! We expect yet one day a great work among the Galata Jews, many of whom have had such repeated opportunities.

"The schools have all resumed after Purim, and soon the Passover is coming."

We add some account of Miss Ewan's work :—

"Miss Ewan, who for eleven years assisted Miss Whittet in the Italian school at Galata, has been working since May 1875 as a missionary in Couscoundjouk, a village on the other side of the Bosphorus. Many Jewish families reside there, but she is the only Protestant. Notwithstanding weak health and various trials, she is not without encouragement in her solitary toil, and the entrance of her teaching into Jewish houses, along with the interest shown, so far excited the indignation of the Rabbis that they pronounced a 'herem' or curse on all who should continue to be taught by her, or who should receive her into their houses. For a short time nearly all doors were by this means closed, but she is again getting access to her pupils, and also finding new openings. She has sought to gain admission among the women by teaching to read or write, and several young people have gladly availed themselves of the opportunity, while she, on her part, requires that they be willing to read with her in the Scriptures, and thus the way is opened for intelligent conversation about the truth. The following extracts will give some idea of the nature of her work. She writes, February 9th 1876: 'E. (a girl of thirteen) is away to Galata now, but I am glad she can read Italian, and *mechanically* write it; she had begun to learn German with me and was getting on rapidly, as she already speaks it. . . . She came very eagerly all the times she could get last week, and I had told her to try to find dear Mrs. Selinger, so it happened providentially last Friday that Mrs. S. came to spend the day with me, and Signora V. (a married sister) and E. both came for their lesson. It was the first time they had met a Christian Jewess, and they were greatly interested in Mrs. S. and she in them, and we had a *good time*, much open, frank conversation over the Word, about the Lord Jesus, and Mrs. S. told them of her own and her husband's conversion. Signora V. now and again repeated words that struck her to E. to impress them on her, and both were very serious, and sorry to leave, when home duties made it necessary. Mrs. Selinger gave them a warm invitation to visit her in Galata, and promised to help E. to read German, and take her to church. . . . When E. came to say good-bye on Saturday, she told me the words that lady said to them made her tremble, and she had prayed to the Lord Jesus to take her, and she did want with all her heart to come to Him. I showed her some more of His precious words, and she was eager to have them all marked, that she might find them again. E. told me she had spoken to her mother about Christ, and how she wished to have Him, and the mother said she might *believe*, but she must *not confess*. E. was conscious of the hindrance, but was impressed for herself. She will have many difficulties doubtless, but if the Lord the Spirit draw her to Christ, His work will abide; meanwhile I feel thankful that she will have such opportunities of hearing from Mr. and Mrs. Selinger, and I hope from Mr. Tomory too, in church. . . .

"About two weeks before all this I had a very nice visit with Signora V. She was alone, and we had a long lesson; in the course of conversation she said

she still prayed to Jesus to give her the knowledge of Himself, and that when she prayed, she felt more love to these things come. While we spoke, a funeral passed; a young Greek girl of sixteen was carried out, and the poor mother's cries rang from one hillside to the other. Signora V. felt it deeply; the poor girl was well the day before, and it was a solemn opportunity to speak of Judgment, and Eternity, and Resurrection, and to press the question, Where would her own soul be if she were called as suddenly to die. I read with her Isaiah lv. 1-9, and John vi. 37-40, and she wished both portions marked. Afterwards she asked me quietly, "Would she have to be baptised?" I repeated Mark xvi. 16. She tells me her husband has met many missionaries in travelling with his regiment; he has a New Testament, and has read it, and had wished to be a Protestant, but she had no interest in these things then.

"I have many talks with Jews and Jewesses at the landing-place while waiting for the steamer, and have got some books in among them even since the 'herem.' The young chemist of the village, a Jew, has often asked French books to read. He has read the New Testament in French, a book of Malan's, 'The death of the eldest Son,' Monod's 'Can you die tranquilly?' and last he asked me for a 'Pilgrim's Progress,' either in French or Italian, having seen it in a pupil's house. He lends the books to his young Jewish friends who wish to improve in French. One day I had a nice visit in his family, and another day, in the shop, with his father, and a Jewish doctor, and another Jew; the old Jew read the 22d Psalm with me, and we had much conversation over it, the old man asking, as they often do, why Jesus cried 'Eloi, Eloi, lama sabachthani,' if He were the Son of God. It is good when they ask that, it gives such an opportunity of bringing out His substitution for us, and the necessity of that forsaking.

"One day at the Scala, another Jew brought up a fact from the New Testament in argument; I had never given him one, and it was nice to find he had been reading so intelligently from a neighbour's book, so perhaps the Rabbis know of more thought being stirred than I do; meanwhile their 'herem' is a grave obstacle."

"Her anxiety regarding the 'herem' was very great, but she was enabled to bring her extremity to God, and felt liberty to plead that for the sake of the name of Christ, which she had spoken so much, the Jews might not see her driven out. An answer was given her, for she writes, April 5th: 'The next day doors began to open, and gradually I have got my work since, and have invitations to teach in four new houses after Passover, besides the three I have.'

"When I get a hearing, I come in happy, and do not mind the loneliness, but when I get a rejection I am sad; it may be good for me to have no friend to tell it to, but to have to go straight to the Lord, and I get some new word or help to hope again. Ask for me that faith may grow exceedingly, for I have dared to face a work that needs much faith and much prayer.

"Though this is the preparation week for Passover, I am getting very open speaking about Jesus in connection with it, telling them of Jesus, Messiah, the true Passover, and their need of Him, when God will come in judgment. Psalm l. 6.

"I am very grateful for having work again, and my distribution of Gospels, Greek and Armenian, goes on quietly, and sometimes I make a stray attempt to speak to the Turkish women of Christ."

"GALATA, 5th January 1876.

"The examination of the Italian school was held in our place of worship, and the little trouble it cost to prepare the place was well repaid by the rich treat, and the pleasure we enjoyed. The weather was not favourable, and many of our English and American friends were unavoidably prevented from being with us, but a large number of parents and old scholars attended, and among the English visitors was Miss M'K., an old friend of the mission dating back to the time of Lord Stratford and Lady Canning, with whom she was governess, and helped to make the English Embassy a home for many a missionary. She was in ecstasy about the Bible lesson. She is here this winter on a visit, and expects in the course

of next summer to be in Edinburgh, when she hopes to have the pleasure of meeting with some of the ladies, and giving them particulars about their school. The subject of the Bible lesson was the 23d Psalm, and the portion of Scripture was treated in a masterly way by Miss M'Gregor. As she advanced from doctrine to doctrine following the rich figures of the Psalmist, the children repeated so many verses and whole passages in proof of the various truths elicited from the Psalm, that it was simply astonishing. This was the general remark. She had also an interesting physical lesson, and another on history—the Crusades. She has now a fluent Italian, and is a labourer that need not be ashamed.

“Miss Smith had a short Bible lesson with the little ones in Italian, and showed the good progress she had made in the language during her short stay of four months. She had also a French grammar class, and as she is a sweet singer, she had charge of that department, and the children sung several of the now so popular Sankey hymns and others in English and in Italian. We wish Miss Smith God-speed, and as she co-operates so harmoniously with Miss M'Gregor, I trust that she will be a great acquisition, and a blessing to the school and the mission. The appearance of the children was a fine one as usual, and the general impression was just delight and pleasure. The Lord bless and sanctify that teaching, and remove the obstacles unbelieving parents put in the way that such rich teaching cannot produce the fruits of conversion and faith in the hearts of these poor children.

ALEX. TOMORY.”

AMSTERDAM.

Mr. Van Andel reports several cases of Jews to whom the Lord appears to have blessed his dealings with them; but by their moving from place to place, and for other reasons, when they have confessed Christ in baptism, the ordinance has not been administered by him. The experience of Mr. Edward has been similar; this is frequently the case with all our missionaries, and makes the apparent result less than the real fruit of their work. Mr. Van Andel reports the lamented death of Baron Von Loon, an old and steadfast friend of our Mission to the Jews in Holland.

“In the midst of the manifold difficulties and numerous disappointments we constantly meet with in the mission-work among the Jews, it is particularly refreshing and encouraging to hear now and then of old inquirers, of former times and in other places, turning out favourably and coming forward boldly to confess Jesus. This very gratifying and cheering experience has been granted me of late in several instances. From Pesth, as well as from Prague, most pleasing accounts have reached me, informing me that some persons, with whom, during my residence and labours in those places, I had had long and serious dealings, have come out well at last and joined the Christian Church. And now, after having been at work in this country for a number of years, during which time I have been striving to cast my bread upon the waters in various ways, and with reference to a number of individuals, it is truly gratifying to find that the same happy results are beginning to show themselves in connection with my efforts in this place in days gone by.

“As an instance of this, let me mention the case of a young man whom I had under instruction here a considerable length of time ago, and regarding whom I can truly say that never before or after have I met among Jewish inquirers with one so exceedingly amiable, humble, and modest. Seeing him one could not help at once feeling interested in him, and knowing him was to love him. Neither did I from the beginning entertain the least doubt as to this young man's sincerity, and his genuine desire to be a real Christian. I thought I could even then see love to the Saviour beaming forth from his countenance, and evinced by all he said. Most striking of all was his excessive fear lest he should profess more than he really possessed, and appear to be more than he actually was in

the sight of the Lord, and this, in addition to a remarkable tenderness of perception peculiar to him, and a deep feeling of his own unworthiness, caused him for a long time to shrink from coming forward in any way. In his capacity as engineer he received a call to go to Glasgow, and there he was engaged for some time. While in that city Mrs. Wodrow and Mr. Somerville were very kind to him, and I have reason to believe that under the Christian influence of those friends there he was greatly benefited. After that he received an appointment, in consequence of which he went out to the East Indies, from where he wrote me a most affectionate and deeply interesting letter, showing that still he did not dare to confess Christ publicly, not indeed from fear of *others*, but from fear of *himself*. While there he had to pass through great difficulties and trials regarding his Christian faith. These, however, by the grace of God, he was enabled to overcome, and not long ago—having meanwhile got a permanent position at Jokjokarta—he has at last felt constrained to ask for baptism, and for admission as a member of the Christian Church, which has now taken place.

“Another interesting case is that of a Dutch Jew, residing in one of the more distant provinces, where, reading some of our, as well as other, publications, and after a serious examination of the subject, he had come to a clear view and cordial acceptance of the gospel. Thereupon he proceeded to Amsterdam and presented himself in the midst of us. All who saw him and conversed with him were perfectly satisfied as to his thorough and sound knowledge, and also as to his evident sincerity. But the question in this, as in so many cases was, what was to be done with him in Amsterdam? For various reasons it was thought advisable that he should not remain in this country at all, but proceed forthwith to London. Accordingly thither he went, provided with an introduction to the Rev. Theod. Meyer, who also felt quite satisfied as to his earnestness and fitness, and who consequently soon baptised him. From all I have heard he has given great satisfaction to Mr. Meyer ever since, notwithstanding the difficulties connected with his stay in London. If I am rightly informed, Mr. Meyer is thinking of sending him to the Cape of Good Hope, where it is expected he may be able to find some position, and perhaps even a sphere of usefulness.

“Other inquirers there have been with us, some of whom did not prove satisfactory. Some still remain under instruction, and one, a Jewess, after having gone through a course of preparation, has been induced to apply for baptism in the *Lutheran Church*. Thus it strangely happens that the cases of baptism of which this time I have to report, did not take place among ourselves, but, in consequence of various peculiar circumstances, by others, and mostly even in distant parts.

“The Sabbath services and prayer-meetings in our Mission Church in this city have been going on regularly as in former years. The attendance has been mostly good.

“The Sabbath-schools in connection with our Church are doing their work well.

“The weekly meetings of proselytes have been continued in the usual manner. As to the value of these gatherings, an important testimony was lately borne by one of the most aged members thereof,—a worthy old woman, who, although upwards of eighty, does not absent herself a single time, except it be from necessity. She freely owned that, when she had at first embraced Christianity, she was not very serious, but that these proselytes' meetings had been greatly blessed to her soul; and that now she was able to rejoice in her Saviour, and felt quite ready and desirous to depart and be for ever with the Lord. She is nearly blind, and lives up three very steep stairs, but still she comes. This winter, when the streets were very slippery, she got a dangerous fall, and was greatly injured. But, by God's goodness, she was restored again; and no sooner was she able to walk, but there she was to be seen regularly in her loved place again.

“The Netherlands Society for Israel, with its Auxiliaries, as well as the Ladies' Society and the Children's Association, are prospering. At our last anniversary of the Netherlands Society for Israel, we had the pleasure of having in

our midst the Rev. Nicolas Howard, a very warm and able friend of Israel, who conducted the opening service, and delivered a most excellent address on that occasion; and we had also among us Pastor Bonnet of Cologne, some time in connection with Rev. Mr. Koenig's congregation in Pesth, where he got to be so much interested in the Jewish work, that he became desirous of devoting himself to that mission, and consequently he is now agent of the Rhenish Westphalian Society for Jewish Missions.

"The two evangelists employed by the Netherlands Society have been engaged during the year in the usual manner. But one of them, having found other work to do, has lately given in his resignation. We are therefore now looking out for some one to fill his place.

"And what shall we say as to the general state of the Jews around us in this city and throughout all this country? At times it would seem to us as if their bitter animosity had somewhat abated, and as if they were more willing to be approached, and more open to be reasoned with. But some attempts lately made have proved to us that in reality they are as hostile and impervious as ever, and that it is one of the most difficult and even most dangerous undertakings to go amongst them. But although they have surrounded themselves with such terrible walls, and present, even individually, such an iron-clad front against any approach of the Gospel message, nevertheless, in this land, where so much of Christ is known, His word sometimes finds an entrance in a wonderful manner, even into the heart of a Jew. Not long ago, a Jew in this city was lying on his dying bed. A friend came to see him, and finding he was so near his end, asked him what was his hope and consolation. To which the dying Jew replied in the words of the Heidelberg Catechism (used by the Reformed Church of the Netherlands), '*My only consolation, both in life and death, is, that with body and soul I am not my own, but belong to my faithful Saviour, Jesus Christ, who, by His precious blood, has made a perfect atonement for all my sins, and has delivered me from all the power of the devil.*' Is not this astonishing? By some means or other that Jew had evidently become acquainted with the saving truth and with the form of sound words, and his thus uttering them in such a solemn moment with his dying breath, and in the presence of his Jewish friends, does not seem to leave any room for doubt as to his sincerity in doing so.

"Our two periodicals, *The Hope of Israel* and *Jacob's Ladder*, continue to be read by large numbers, and are much approved of. We have, of late, received new evidence that these papers are not read by Christians only, but also by Jews. Indeed, sometimes even articles from our columns find their way into some of the Jewish papers.

"The publication and circulation of tracts has also been carried on during the last year on an extensive scale.

"Two poems, written and published by me while in Prague, where they met with such a very favourable reception both among Jews and others, having got out of print, have appeared last year in a second edition. Some of our University professors and eminent ministers in Holland, thus becoming acquainted with this little work, have expressed themselves most approvingly with regard to it. Thus, I have received flattering testimonies from such men as Professors Van Vostorree, Beets, Dvedes, as well as from the Pastors Gunning, Merena, Van Rhyn, Chantepie de la Saussaye, and others. I am also happy to find that other societies approve and make use of these poems for missionary purposes.

"Occasional missionary tours have been undertaken by me, one of which took place at the entire expense of a friend of the Jews. These tours have brought me in connection and correspondence with Israelites, which, in some cases, has been interesting and hopeful.

"In the autumn of last year, I was honoured by an invitation to represent the Christians of Holland at the Belfast conference of the Evangelical Alliance. I felt it my duty to comply with this request, and had much pleasure in being present at said conference in the capacity referred to.

"Having been requested by some friends in Amsterdam to give an address on Russia with reference to the work of God in that empire, I delivered a lecture on

that subject in our church, which discourse met with such acceptance, that I was again and again invited to repeat that lecture in some aristocratic circles of this city, especially invited for the purpose. Also in other towns of Holland I was asked to do so, but, finding it difficult to respond to all those calls, I promised to publish it in *The Hope of Israel*, and indeed, to give some additional information, which I am now doing in monthly articles. These articles are so much approved of, that a number of friends have expressed the hope that I should publish them in a separate volume.

"The Week of Prayer at the commencement of the year has been observed among us, and meetings have taken place every evening in our church, in which a number of ministers and other Christian friends have taken part.

"We have, of late, suffered great losses by the death of some of the most earnest and most eminent men of this country. Most of all, however, have we felt the removal of our excellent friend, Baron Van Loon, M.P., who died most unexpectedly and suddenly a short time ago. A man of the deepest piety, profound learning, remarkable for his wisdom, prudence, and gentleness, a man of great gifts, which he used in the councils of the State as well as in personal efforts for the spread of the Redeemer's kingdom, and, at the same time, a man of almost unbounded wealth, of which he was ever ready to bestow for any good object,—behold there a slight sketch of him whom we have lost. I need scarcely remind the Committee of what Mr. Van Loon has been for our work in former years, and of the excellent services he has rendered to our seminary. But, while for a long time he appeared to be very much engrossed by the affairs of the state and other matters, he has, in these last few years, been drawn nearer to us again. He frequently used to preside at meetings in our church, and sometimes even occupied my pulpit for me at the regular diets of worship. He was to have done so a few days before his death took place, but was prevented by a cold. He wrote me a note to state how sorry he was for it, and concluded by saying, 'So I think I may not accept of any Sunday's work before having quite got rid of my cold. As soon as this is the case I shall be glad to tell you, as I long to be in the work again, and I find it infinitely more congenial to my taste to preach the Gospel than to discuss laws and political measures.'

"In my last annual report I referred to a young man who was filled with a fervent desire to devote himself to the Mission among the Jews. I am happy to say that his zeal has in no wise diminished. On the contrary, he has been carrying on his private studies most perseveringly, and his great wish is, that a way may be opened for him to spend a year or two at the New College in Edinburgh, after which he would be happy to place himself at the disposal of the Committee of the Free Church in case there should be any opening for him.

"Our Foreign Mission Association is in a prosperous condition. Also the work of the Lord among Jews and others in this land and in other parts of Europe has been greatly helped by us. Collections and appeals in our church for such purposes have mostly been very generously responded to.

"In connection with the Secession Church in this country, a Committee has of late been formed, and a circular issued intimating their intention to enter upon the work of the Mission among the Jews. This is very gratifying. We hope soon to hear of practical steps taken by them in the direction indicated.

"REGVORT, AMSTERDAM, April 1876.

ADR. VAN ANDEL."

BRESLAU.

Mr. Edward works through mingled encouragements and disappointments with an unquenched love for Israel, and with unwearied efforts for their salvation. Along with his like-minded fellow-labourers he strives to set daily before them both such views of Christ and such an example of true religion as may draw them to glorify God in the day of their visitation.

"Allow me to begin my report by quoting a passage from Dr. Chalmers, as illustrative of my facts, and affording a suitable basis for my conclusion. In his

Lectures on the Romans, ch. xi. v. 11, on the words 'for to provoke them to jealousy,' he says, in reference to the national conversion of Israel: 'The impellent cause for this result we gather from the clause now before us, even that the light of Gentile Christianity had in it something which moved a desire on the part of the Jews after, and so as to turn them to the faith—when no longer abiding in unbelief, they shall be again grafted into their own olive tree. We cannot say that we have seen much yet of the distinct operation of this motive among the children of Israel.' Further on, after reviewing under what aspect the Gospel has hitherto been presented to the Jews: 'as it is, the sad imperfection of Gentile Christianity operates as a barrier in the way of Jewish conversion. It is this which makes the task of a Christian missionary among the Jews all the more arduous. . . . We are here distinctly told by what sort of efficacy it is that the disciples of our faith in the very act of being its patterns, might become its propagators among God's ancient people—even by the exhibition of its virtues, and so of the health and melody which dwell in the habitations of the righteous. Some devoted men there have been, the Apostles of our modern day, who single-handed, and with the force of the Christian argument, seconded by the demonstration of their own example, have, through the grace of God, effected genuine conversions here and there among the children of Israel. They have been the instruments of "saving some." *But ere a general effect can be anticipated from this cause, there must be a far more general representation of the truth of Christianity—and that both in its family and social pictures, as well as in those occasional specimens which one person has given after another of its ennobling and beautifying influences on the characters of men. . . . If it be through our mercy that they are to obtain mercy, let it be remembered that it is a mercy which saves us by the washing of regeneration; and that the graces of this regeneration must appear palpably and convincingly before their view, ere we can expect that we shall win them either to the love or admiration of the gospel. Did they but see the evidence of God being in the midst of us, whether in our preparation for the life that is to come, or in the promise which never fails to go along with these of the life that now is—did they but witness in bright exemplification in our persons the virtues of our holy religion . . . did they but observe the effect of these, not merely in gracing the individual possessor, but in upholding the spectacle of peaceful and well-ordered homes, . . . then should we be at no loss to understand how it is that Gentiles might provoke Jews to jealousy and emulation.'*

"Nothing need be added to the above, to show that our duty to the Jews requires some exhibition of Christianity that shall bulk before their eyes in a congregation or church, as well as family capacity.

"Besides my dealings with Jews at home, and in other houses, or in the street, and the influence of the Word preached on those who have been drawn to our place of worship, there is a number of instances to record, in which individuals of that people had the privilege of contemplating the spectacle of 'peaceful and well-ordered homes,' such as only the gospel can create, which have doubtless left a decided impression upon them. Of these, I shall select some examples. It is the custom of our elders to invite a number of the congregation to their houses on Sunday evening, after the second diet of worship, in which gathering they invariably include any stranger, but in especial any Jew who appears to take an interest in the Word. It was after one of these Lord's day evening meetings, that a man who had been leading a most abandoned life, called upon me, and confessed that he had for the first time in his life had an impression of a truth in religion, when he saw a whole family and their guests happily and quietly engaged for a whole evening with open Bible, considering the great things of eternal life. The spirit that was swallowed up in the vices of a life-time seemed to be awakened up, and overawed by this palpable demonstration of Christ ruling and blessing in the midst of His own.

"The first instances I quote are Goldstern and his wife, who were sent on here from Pesth. They were nursed by this congregation from April to August 1875, all that time exclusively maintained by the people; for though warned and

urged to seek occupation for himself, he never found any, and the people could not leave him to starve. This was partly from respect to the brethren, who commended him to us, and partly because Goldstern himself had an intelligent conviction of the truth of Christianity. But we seem in many instances to forget that conviction is not conversion, and Goldstern showed all along that he was resolved not to be baptised till some pledge was given of his being provided for. After being maintained more than three months by this Church, when his supplies were cut off, he went to a missionary of another society, who negotiated his being accepted by a society on the Rhine, by which he is to be trained as a missionary. I trust, however, that both Mr. and Mrs. Goldstern (and she, though she did not know so much, made in some respects a better impression than he) will carry along with them a permanent advantage from the Christian life they have witnessed. He corresponds with one of our elders.

“After my return to my station in September, there were two Jews who were constantly with me receiving instruction, L. and R. The former fell off after a month or two; indeed, it had been plain that though he had knowledge, there was no seriousness about him. It was otherwise with R. He professed to be awakened by the first sermon I preached after my return. ‘Yet God is good to Israel,’ (Ps. lxxiii. 1). It was long before our elders and people conceived any favourable opinion of him: but gradually R. rose in their esteem. He was constantly invited on the Lord’s day evenings to their houses, and was at all meetings. At last we agreed we could no longer deny his urgent request to be received into the communion of the church, and the day was fixed for his baptism. When the hour arrived, R. did not appear! but the text chosen for that day (Heb. xi. 26) made an impression upon another Jew, who stopped me in the street, to tell me R. continued to frequent the ordinances, but professed to have some scruples about the obligation of baptism—meaning to be a Christian after the fashion of the Quakers without sacraments. My elders don’t give up hopes of him.

“In the beginning of this year a young Jew of about nineteen years of age came under the influence of the minister. We got one of the elders in Görlitz to take him under his roof and teach him his trade. As both Mr. V. and his wife were tried Christians, this young Israelite could have had no better opportunity of obtaining an acquaintance with the truth and life of the gospel, where there is prayer and reading of the Word daily. I had two visits also of the young Jew, from Prague, who is appointed to a Moravian master in Gnadenfeld, whom I found an honest youth, evidently impressed in favour of Christianity, but the great lack in him, as in his brethren, is the want of the sense of sin, which causes slight thoughts of salvation.

“The week before last I had one of the most interesting Jews whom I have seen for a long time back. The Friday before our Communion I had occasion to enter the place of business of one of our members, whom I found in close conference with a customer. After exchanging a few words, I left, as I saw I would be interrupting a business transaction. But our friend brought his correspondent with him to church on Sunday, and he stayed on all through the sermon, and ordinance, and then introduced himself to me as a Jew from Memel, evincing great interest in all he had heard. On my invitation he visited me next day, and spent the evening with me till an advanced hour. He confessed that he had had exercise of mind about religion (a rare thing now-a-days in these quarters), which had been shaken off, seemingly because he saw none of it in others. He was one of the few men who had spent their youth in religious studies, who are almost only in Russia; his mind was quite fresh, and he of himself asked for some practical helps to remember the subjects of our conversation. I had the feeling as he left me, that this was one who had caught a glimpse of Christ, and could commend him to the guidance of the Spirit with more than common confidence.

“We have had a rather satisfactory attendance of Jews this winter; indeed, there have not been many meetings at which we have not observed one or more. On one Sunday we counted as many as twelve Jews and Jewesses. In another

meeting I saw five intelligent Jewish lads from the highest class of the gymnasium before us. We have some families that are quite eminent for diligence and zeal in finding various ways of bringing Jews in contact with the truth. An intelligent and devout young man told me lately of interesting conversation with the Jewish master of the shop from which he (a tailor) got work—the starting-point being his refusal to take work in as for the Lord's day. I have Jews who will not come to me, but have no objections to a discussion when we meet on a walk. This winter I have made several missionary excursions to preach in Liegnitz, the second town in Silesia, where there is an important Jewish population, and no missionary. Also I may mention that since the 1st of January I have published a small monthly paper, in which I seek to insert such articles as may excite the attention, and suit the case of Jews.

“We have daily remembrances that we are dealing with the people of whom the Word pre-eminently records, that they have eyes, and see not, and ears, and hear not, and a heart judicially hardened, but we are ever anew restored in courage by the assurances of the Word that the zeal of the Lord of hosts will do this.

D. EDWARD.

“BRESLAU, 12th April 1876.”

PRAGUE.

The city of Buda-Pesth, with which so many in Scotland have now for long been so familiar, was scarcely known among us till Dr. Keith's detention there by sickness opened the way for its becoming a missionary station for the Jews; and at a much later date the ancient and singularly picturesque capital of Bohemia was known by few British visitors. But our mission in Prague has become an interesting centre of religious influence, and our missionary, writes: “The English language becomes increasingly popular in the city, and attracts many to our hall and to our Christian circle, who might otherwise be beyond our reach. Our English service is attended by people of all classes and conditions, merchants, professors and students, doctors of medicine, ladies of rank, governesses and teachers. The number of nationalities represented is quite interesting. Recently we had a party of Chinese. In summer the service is attended by travellers.”

A number of years ago, some of us who were in Prague were struck by the number of Jews who attended the lecture of a stranger visiting them, and we were deeply interested in their absorbed attention to his scriptural arguments. The idea has been followed up of occasional lectures there and elsewhere, by distinguished men, for the benefit of the Jews, although not addressed exclusively to them; and Mr. Moody's account of the success of those lectures for these two years is in the highest degree gratifying.

The progress of actual conversion is slow; hopeful appearances are often disappointing to the hard-working minister amongst Israel, and the real character of the result is frequently perplexing. But the Jews, while still rejecting Christ, are through means of the missionaries becoming acquainted with Christianity, and year by year, even in despite of themselves, the leaven of the knowledge of the Gospel is gradually spreading among them. While the nation is arousing out of its long stagnation, every ray of light shed through its darkness is of inestimable value.

The intercourse of our missionaries with the Bohemian Church, though sometimes, as at present, threatened with partial interruption, has hitherto

been of a most interesting and fruitful character, and prayer is asked that it may be maintained and increased. Wherever a stand is made for the truth as it is in Jesus, as has been done by the pastors in Bohemia, there is sure to be opposition, and our missionaries, striving in their testimony for the truth, must also take part in the cross that pertains to all witnessing for Christ in the world.

The following is Mr. Moody's report :—

“The successful realisation of the long cherished idea, that the ear of the general public in a great city like this might be gained by the introduction of lectures delivered from time to time by theologians of eminence, has invested our work with fresh and extraordinary interest. Professor Paulus Cassel of Berlin was with us in April, and his three lectures and sermon produced a profound impression on the Jewish community. We left no stone unturned in preparation, advertising largely in the daily papers, distributing invitation programmes right and left, having bills posted at the street corners, and compelling the people to come in, and we had the joy of seeing, evening after evening, one of the large concert-halls of the city filled by an interested and enthusiastic assembly. The Professor carried his audience each evening in a remarkable way with him, and at the close, even the Jews who had heard much that they resisted, joined heartily in the general applause, while saying to one another, ‘But we ought, properly speaking, not to be applauding.’ With a view to avoid the appearance of any special sectarian object, we arranged to have collections for the benefit of the poor of the city, and after we had lodged the proceeds at the chief magistrate's office we received for Dr. Cassel the thanks of the city council. The lectures formed afterwards the subject of animated conversation in places of public resort, and our work received an impulse which we observed at once in the increased readiness shown by Jews of all classes to come to our ordinary meetings.

“After Dr. Cassel left the season was too far advanced to admit of arrangements for another lecture coming, but this spring we have begun somewhat earlier, and if we may augur well from a successful commencement we may confidently expect great things. Dr. Wilkens of Vienna delivered a discourse in our hall on Sabbath the 19th March, and a lecture in the public hall already referred to on the evening of the following day. When he intimated the subject on which he proposed to lecture, ‘The Word of God,’ I was afraid that we might not get the people together in such numbers as we desired, the idea naturally occurring to the public that it might just be a sermon; but we knew what we had to expect, issued circulars of invitation on a large scale, and spared no expense in advertising, and when the evening came, and the lecturer appeared on the platform, he had an assembly before him which equalled, if it did not exceed, any we have had before. Our English and German friends mustered in great force, and the Jews furnished a large contingent. The lecture, which was admirably delivered, was a noble and powerful testimony to the truth and authority of Scripture. Facts speak, and as one discovery after another made by explorers amidst the ruins of Babylon and elsewhere was brought forward in confirmation of the truth of Scripture-history the people were held in breathless attention. ‘Our nineteenth century,’ he said, ‘has been called the century of railways and telegraphs, it may be called also the century of the speaking rocks,’ and the rocks seemed to speak to the people as with the hand of a master he marshalled his facts, and let their light fall on the Scripture-page. ‘It is related in the Old Testament,’ he said in closing, ‘that king Ahab said to Naboth the Jezreelite, “Give me thy vineyard that I may have it for my garden,” but Naboth answered, “The Lord forbid it me that I should give the inheritance of my father unto thee;” and so if Science falsely so called come to us and say, “Give me thy vineyard, the vineyard of the Church, I would make of it a garden for myself,” our answer shall be, “The Lord forbid it me that I should give the inheritance of my fathers unto thee.”’

“We hear from all quarters of the interest which the lecture awakened, and are much encouraged. The sermon was also most interesting, and our own hall

was filled on the occasion to overflowing, all the chairs as well as the benches being occupied, and the people standing in the anteroom and vestry. We are now preparing for Dr. Cassel's second visit. We expect him in about a month. He has already announced his subjects. They are as usual such as will 'rouse attention' and attract the world: 'Tristan and Isolde,' 'Ahasuerus, or the Wandering Jew,' and 'Rome and Jerusalem.'"

"Our regular church services are continued as before: English and German on the Lord's day, and our German prayer-meeting on the evening of Thursday. The English language becomes increasingly popular in the city, and attracts many to our hall and to our Christian circle who might otherwise be beyond our reach. Our English service is attended by people of all classes and conditions, merchants, professors and students, doctors of medicine, ladies of rank, governesses and teachers. The number of nationalities represented is quite interesting. Recently we had a party of Chinese. In summer the service is attended by travellers; and I have just been carrying out a suggestion made by Mr. R. A. Macfie, with a view to make it more widely known. I have got large bills printed containing intimation of the service here, and of services at Dresden, Vienna, and Pesth, and these will be hung up in the hotels in the various cities named.

"For our regular hearers at the German service we had a private soiree a few months ago. Coffee was handed round, and then we had speeches and singing. It was a most successful meeting; and tended greatly to unite the people. Some of the guests were literally from 'the highways and hedges,' and a poor Roman Catholic woman, who had enjoyed herself greatly, amused us by coming forward at the close to say that if she could she would write an article for the newspapers describing the feast.

"The Week of Prayer was, as already reported in the *Record* a time of refreshing. No one who attended the meetings will readily forget them. Friends came to help us from different parts of the country, and many earnest quickening words were spoken and fervent prayers offered. The spirit of a truly evangelical alliance prevailed among us, and we received the blessing.

"We have had much to do with Jews during the year, and our experience has been most instructive. In my last report I referred particularly to the case of Rabbi F., and expressed the hope that we might have the happiness of receiving him into the fellowship of the Church. He came to me regularly for instruction during the summer and autumn, and made much progress. He studied with me the Christology of the Old Testament, the Gospel of Matthew, and the Heidelberg Catechism, and with Mr. Fürst the Epistle to the Romans. He had advanced so far before winter that we began to make arrangements for his baptism. It was our intention to send him to Edinburgh to pursue his studies at the New College, our friends who have charge of the bursary fund having kindly acceded to our request that the same opportunity of studying theology and seeing Christian life in Scotland should be granted to him as is now given to so many students of the Bohemian Reformed Church. The day for the baptism was fixed, and we looked forward to it hopefully and thankfully, but difficulties arose. The Day of Atonement intervened, and, pressed by his wife to 'hold the day,' he wavered, and acted a double part. We could not receive him after this without further trial, and his opportunity of going to Scotland passed. Then it gradually came to light that while he was a Talmudical scholar, and had by some means obtained a diploma as doctor of philosophy, his general education was quite defective, and we became convinced that providentially it had been well ordered that he had not been sent to Scotland. It would not do, we saw, to allow him to entertain the idea that by studying for a short time in Edinburgh he might become a preacher. He resumed attendance at the hours of instruction I had appointed for him, and now brought his wife regularly with him. We were exceedingly anxious that she should come forward along with her husband, and were led now to give peculiar attention to her case. I found it at first no easy matter to instruct her: she was ignorant and bigoted, and explanations of the prophetic word and its fulfilment did not reach the conscience and heart. It oc-

curred to me, however, to try the parables of the New Testament. I described one day the Pharisee and the Publican, how they went up to the temple to pray, and how they prayed, and then I asked her, 'Now which of these two men prayed aright?' She would fain have said, 'The Pharisee,' but she could not; 'The Publican,' she replied. I then described the Pharisees minutely in their zeal for the letter of the law, and their self-righteousness, delineated on the other hand the character of the promised Messiah, and asked her, 'Suppose such a Messiah were to come to-day, and we had in the community a class of persons corresponding to the sect of the Pharisees, would they be ready to receive him?' The light now dawned upon her; she was touched to the quick, for she saw in the description of the Pharisee the picture of her own father, whom she had been accustomed to revere as one of the pious of the earth, and her conscience now told her, 'Such an one is not ready to receive the Messiah of Scripture.' After this she was much excited, but she continued to come for instruction and understood what she heard. The case of Nicodemus interested her greatly. 'Here is a man,' I said, 'of high position among the Jews—not without a post' (referring to her husband having had no post when he came to inquire); 'he has his place in the Sanhedrim, he is respected by the whole community for his learning, he is a man of wealth; the world would say, "What does the man want more?" but he is not at rest, and he makes his way quietly by night to Jesus.' 'Now what does he want?' I asked her. 'What brings him on that night to Jesus?' 'Perhaps he feels himself to be a sinner,' was her answer.

"We made arrangements again for the Rabbi's baptism, and hoped that his wife might come forward with him, or at least might soon follow him. I told him that we did not think of sending him to Scotland, but gave him to understand that he would have further training with us here, and might be called to make himself useful in our Mission. He seemed to reconcile himself to this idea, but afterwards he was otherwise advised, and took leave of me saying that he could not come forward for baptism unless the opportunity were given him of prosecuting his studies elsewhere. I do not yet know how the case is likely to end. His wife became very ill, partly from mental agitation, and we were afraid that she might fall into consumption.

"A young man, Max P., wrote to me expressing his desire to become a Christian, and he began to come for instruction, and to attend our hall; but he happened to hear of Palestine Place, and would not rest till he got to London. He is now, I believe, under the care of the brethren of the London Society in their great home for inquirers.

"Another young man, J. G., brother of one of our Pesth converts, and himself instructed for some time in Pesth, was baptised here in the German church under the auspices of the British Society. He has gone to Basle to the Proselytes' Home.

"We have not yet baptised any of the children whom we sent to the schools of the Moravian Brethren in Prussian Silesia, but we have satisfactory accounts of all of them. I had a most interesting letter recently from Chaim. 'I am just midway,' he writes, 'neither a Jew nor a Christian. Jew I cannot call myself, for I do not believe the traditions of the Rabbis; and I cannot call myself a Christian, even though I have the Christian's faith, for a Christian must be baptised in the name of Jesus, the Son of God.' Regarding Olga K. the proposal was made that she should be baptised, and her mother consented, but after correspondence with the Director of the Institution I have thought it right to delay.

"We have made the acquaintance of a certain Rabbi of distinction whom I shall not name, and have had much friendly intercourse with him. His reputation is great as a scholar and a preacher. More than thirty years ago, when pursuing his studies at Halle, he met with a student from Scotland whose earnest Christian character impressed him so deeply that he could never forget it. Our conversations have been deeply interesting. 'Your fame will not satisfy you,' I said to him the other day. 'No,' he replied, 'I have bright moments, but they pass again.'

"The English classes established in connection with the Mission have been

conducted as before, and Miss Cabel has had a constantly increasing number of pupils. She writes:—

“‘This session has been an improvement on the former ones as regards the attendance of pupils. The number enrolled since October is forty,—Jews and Roman Catholics; two are Protestants. This winter has been marked by painful trials to some of my pupils, and a very subdued spirit has prevailed in some of the classes. Two of those who last year were among the brightest in the school have been laid in an early grave. One was taken after a very short illness. . . . Along with some of those who had been her class-mates I attended the funeral. During the long drive we had an earnest conversation on the doctrine of the resurrection: Christ the first-fruits of them that sleep. They seemed impressed: one was a Jewess. A young Jewess who has now been with me a long time causes me much encouragement. I think she loves the Saviour, *Christ*, as she invariably calls him. She has been studying with me ‘Paradise Lost,’ which has afforded us much religious conversation. She has been two months in Vienna during the Carnival, but writes that she is longing to get back to her lessons, and hopes I shall find her as simple as before, all the gaiety of which she is quite tired. I have a conversation club for ladies this winter. We read one hour, and converse the second, principally over what we have been reading. Our reading is from the magazine, *The Day of Rest*, which is suggestive of what is pure and instructive. Also once a week I have a similar class for young men; five attend; four are Jews.’

“The work undertaken on behalf of the Edinburgh Association in aid of the spread of the Gospel in Bohemia continues to engage and interest us. Mr. Alois Jelen, who studied latterly at the New College, Edinburgh, and passed his theological examination with great credit there, is about to take charge of the Kuttenberg station. His patience has been much tried. His Edinburgh certificate had not only to be presented to the Consistory, but had to obtain approval at the office of the Minister of State for Ecclesiastical Affairs, and it was long detained. I rejoice to say that it has now been accepted.

“At Nymburg and Podiebrad, Mr. Hrozny has been labouring zealously. He preaches regularly to large congregations, and is diligent in instructing the young. It is a sign of progress that the Podiebrad people have been able to pay the rent of their own hall.

“At Leitmeritz and Zebus the work goes steadily forward. Our friend Mr. Schmidt, who labours at these stations, is ‘a workman that needeth not to be ashamed.’

“We have, as before, several colporteurs, whose work is superintended by pastors in different parts of the country; and by this agency much has been accomplished during the year. An interesting account of the work of the Comenius Association has just been issued in the English language. It is of great importance that sound religious literature be provided for the people, and it is gratifying to be able, in this department also, to report progress.

“I cannot close without adverting to the fact that our horizon is not quite unclouded. There seems to be in high quarters a certain uneasiness about the work of the foreigners. A committee, appointed by the Superintendential Convention for correspondence with foreign Churches, was discharged by order of the Government, when the resolutions of the Convention reached Vienna, for sanction; and the authorities here have had it in some way indicated to them that they must not allow the representatives of foreign churches so much freedom of action. Then the pastor of the Reformed Church in this city, who was suspended from office for a year on account of erroneous teaching, has been reinstated by the Vienna ecclesiastical tribunal, and the most decided steps have been taken to prevent any other pastor preaching or lecturing in his parish without his permission. We are thus placed in a position of dependence on that pastor, which occasions, as regards our German meetings, a certain insecurity. May the Lord himself who reigneth defend us, setting before us an open door which no man shall shut.

ANDREW MOODY.

“PRAGUE, 31st March 1876.”

Mr. Fürst writes as follows :—

“In my last annual report I spoke of the sad state of modern Judaism, and, humanly speaking, it cannot be expected that it should change for the better during one year. As long as the salt of Christianity is wanting, the decaying process will go on. At no period in the history of the Jews since their dispersion among the nations of the world, have there been so many hundreds and thousands of them who do not blush openly to profess unbelief and infidelity as in our present time. Not few, however, amongst them, even those who are loudest in their assertions of unbelief in all revealed religion, feel a desire to have their emptiness filled by something which can truly satisfy them. Any one knowing the Jews well, will confirm me in my statement, that even the most outspoken atheist among them is not altogether devoid of some religious feeling. The Jew is indeed a riddle in history, and not less to himself than to others. He is, especially in our time, at a loss which way to turn, as he cannot possibly go back and believe the old Talmudical Judaism; and the reforms which have been here and there introduced have lost their novelty, and have no attractive charm any more for him. Moreover, he has learned from those busy reformers, who are as numerous as the number of Rabbis are, that it is much easier and more convenient to be his own reformer. From the Christian nations among whom he lives he has not received much help in having his religious doubts or unbelief removed; on the contrary, they have richly supplied him with subtle arguments to defend his very unbelief. In Protestant countries here on the Continent infidelity is prevalent, and again in Catholic countries he finds heathenish superstition added to infidelity, and consequently the Jew in the so-called Christian and civilised countries is only confirmed in his unbelief.

“Such being the case, the question arises: What can be done in spite of all these formidable obstacles in bringing the Jew yet to the Gospel of Christ? To this important question I reply: That the Free Church mode of missionary proceeding among the Jews is, to my mind, the only one which has any prospect of accomplishing that which human agency herein is destined to accomplish. That mode of proceeding is particularly well adapted to Catholic countries, where the Jew sees only a very corrupt Christianity, of which no argument will convince him that it has been established by the Messiah of Israel. How often have I heard from Jews, who have attended our simple Presbyterian service, expressions of great surprise at its simplicity, and often have I heard them saying:—Now we see there is a great difference between Christianity and Christianity! If our mode of proceeding only removes prejudices and false conceptions from the mind of the Jews as regards Christianity, then surely it already accomplishes a great deal; but it accomplishes much more. In gathering Gentiles together for worship, and at the same time inviting Jews to join them, the latter lose the suspicion they naturally have against any religious undertaking exclusively for them. During centuries they have tasted the bitterness of exclusive and exceptional laws, and they hate therefore nothing so much as anything done directly for them. Furthermore, gathering around us a band of believing Christians, and interesting them for our work among the Jews, we thus strengthen our hands and promote our cause.

“The attendance at our Sabbath and weekly services has been on the whole good. The winter has been unusually severe, which accounts for the fact that the attendance has not always been steady. It is, however, a great joy to us that so many Jews and Gentiles have heard the pure gospel of Christ preached, and we trust not without some good result.

“I have been going on increasing my acquaintances among the Jews, and I move freely and without any disguise among all classes of them, and can freely speak to them of the one thing needful. I have not failed now and then, as often as I had anything of interest, to bring it to the notice of our Committee, although such communications do not fully bring to light all the missionaries' doings. If I cannot speak of baptisms, I rejoice nevertheless that I have had many precious opportunities to make known to the Jews the glad tidings of

salvation. Having sown the imperishable Gospel into the hearts of so many of Abraham's children, I look in faith up to Him, who is the Lord of the harvest.

"A. FÜRST."

PESTH.

1. Mr. König has prosecuted his manifold work throughout the year with his usual untiring industry, and with a fair measure of success. He has baptised a young Jewish lady, who had long been under Christian instruction. His own labours are necessarily confined to the city of Pesth, but the evangelists and colporteurs who work under him, meet and converse with Jews in all parts of Hungary. Books of the Religious Tract Society translated into the Hungarian language are carried through the country by the colporteurs, and it is a most interesting and significant fact that the most eager and constant purchasers are Jews. They have sold during the past year more than 3000 copies of the Scriptures, and above 45,000 books and tracts.

Dr. Lippner, in his report, mentions the striking fact that a young Jew, learned in the Talmud, with whom he has been conversing, expressed unbounded surprise on hearing that Christians know and constantly study the Old Testament. The knowledge of this fact by the English Jews induces them to esteem us, and when it comes to be well known throughout the Jewish nation, it will greatly help in removing their prejudice against Christians.

Mr. Riedel's report is long, but is full of very interesting details of the state of the Jews in the towns and villages of Hungary; sometimes very dead and sad; but in other cases very open to inquiry and instruction.

Mr. König's Report:—

"In submitting my annual statement to the Committee, I note with feelings of gratitude the signal blessing enjoyed by all your labourers at this station, in the measure of health bestowed to the full and vigorous prosecution of every department of labour. The one exception was my failing health last summer, when the Committee kindly granted me a few months' absence from Pesth. During the winter I have enjoyed my ordinary measure of health, and through the goodness of God have been able to overtake my wonted routine of work.

"Dr. Lippner and Mr. Riedel, two of the Jewish labourers more especially under my superintendence, have handed me separate reports on their work, the English translation of which I subjoin. From the very interesting details in both papers the Committee will not fail to observe, that the primary object we have in view, namely, access to the Jews and direct intercourse with them, has, through their means, been very satisfactorily attained. Through Dr. Lippner, your missionaries have become acquainted with several interesting young Israelites, one of whom, a candidate for the Rabbinical office, has for months past attended our Tuesday Bible readings, with the usual result, that he has desired closer acquaintance, and has spent some hours in my study conversing on chapters and passages, that have suggested difficulties to solve.

"Mr. Riedel has laboured here since 1866 as colporteur of the National Bible Society of Scotland, and is latterly partly supported by your Committee. During these ten years of extensive travel in Hungary and Transylvania, Mr. Riedel has directed special attention to the Jews, and by constant dealing, intimate personal converse, and individual aptness, is remarkably qualified to labour as Evangelist in these outlying Jewish fields. His valuable store of information and experience thus acquired, is now at the service of the Mission,—a hopeful and encouraging feature of our work.

"The other colporteurs working under me, are directed to use all available opportunities for the word and work in season among Israel, and some of them are as thorough Jewish pioneers as Bible colporteurs.

"Your missionaries necessarily restrict their operations to the city of Pesth, but through these tried and faithful labourers we have the satisfaction of knowing, that a vast number of Jews, removed from our influence, are thus reached, while the monthly reports, regularly transmitted to us throughout the year, assure us of the steady progress of the work. These colporteurs are seven in number. The correspondence and direction involved, draw largely on time and strength, but it is a desirable and a safe investment, inasmuch as it is undoubtedly made subservient to the interests of the Jewish Mission.

"I beg to direct the Committee's attention to the benefits accruing to our Mission in detail and *in extenso*, from our connexion with the London Religious Tract Society's publications. Unless your Mission lent a helping hand to the translation of religious literature, there would absolutely not be a leaf of popular religious reading in the Hungarian language to offer to the Jews. As you are well aware, a considerable stock of Hungarian Christian literature has been called into existence during the past twelve years. And it is a striking fact, to which our colporteurs bear uniform testimony, that *the Jews* constitute our most eager, constant, and reliable purchasers. During this past winter I have transacted regular and very satisfactory business in the book and tract department, with a Jewish hawker. I have two and often three letters from this man each week, with fresh orders for our publications. The Religious Tract Society has thus become an important link and support in our operations, a handmaid to the Jewish Mission. By its means the circle of our labours is extended, the silent preacher gains admittance into many a Jewish dwelling, while an amount of direct intercourse is obtained that is highly encouraging.

"Our sales in 1875 amount to 3198 copies of Scriptures, and 45,263 copies of books and tracts, for which the sum of 6985 florins was realised.

"In the month of November last I administered the ordinance of baptism to a young Jewish lady, a native of this country. Nearly two years previous to her baptism she had been under the charge of an excellent Christian lady, a member of our congregation, and received special Christian instruction from myself.

"Our meetings are sustained as formerly. The Tuesday meeting at my house, intended exclusively for our proselytes and inquirers, has proved as full of interest and as useful this winter, as during any of the past thirteen years. The object we have in view is Bible study and familiar exchange of thought on the passage under consideration. During the two past years we have been studying the Prophet Ezekiel."

Dr. Lippner's Report :—

"During the past year I have adhered to the usual division of my time. The morning hours until 10 A.M. are given to visiting my Jewish patients. From half-past ten till twelve I spend at our Hospital, and from one o'clock P.M. till half-past three o'clock P.M. I have my stated hours for receiving patients in my own room. The number of Jewish visitors for consultation has considerably increased. Last year the dispensary was not in daily use, whereas this year it is a rare thing for a single day to pass without a visitor. The medicine is given *gratis*. The number of such as have come to me at the consulting hour, during the past year, is 69: 36 Jews, 27 Catholics, and 6 Protestants. Among my Jewish patients, the greater number are house-painters. In the months of November and December my work as medical missionary was more encouraging than in any of the previous months. My time was fully occupied, and there were often days in which I had eight and nine Jewish patients on hand. In Jewish families where I am received on friendly terms, and am welcome to drop in as casual visitor, I am in the habit of paying visits in the evening hours. These are opportune occasions for useful intercourse. Business is over, and the family assembled, and I have never felt at a loss to introduce religious conversation. By means of household visitation, my circle of Jewish acquaintances

steadily increases. My visits to coffee-houses have not been so regular nor so frequent as heretofore, nor do I consider them very useful. It is a rare occurrence to find quiet for profitable conversation in these crowded rooms. In the month of January a deputation of young Jewish painters (house-painters) called upon me. They stated that, as their number was considerable, they had formed themselves into a corporation, and, according to their custom, were about to elect a physician. The majority of votes being in my favour, they came to ask if I would accept the post. They are aware that the Jews are treated gratis by me, and possibly this may have influenced their choice. Still I am inclined to consider it a proof of their confidence, because many of their number have been under my treatment. After consulting with Mr. Koenig, I have accepted their offer, and shall thereby nearly double the sphere of my labours among the Jews. Many of these painters are married men, and their homes are now open to me.

"The young Rabbi, to whom I have referred in several reports, is a frequent visitor. My last conversation with him was remarkable. He says his decision to become a Rabbi is shaken. I asked the reason. 'Because,' he answered, 'an honest man cannot be a Rabbi. He must be an actor or a comedian in the pulpit; and I love the truth.' Latterly he has come with a friend, a learned Talmudist, and after permission given, brought him to our Tuesday meeting. Since that Tuesday the stranger Jew has been several times at my house. He is very inimical and bigoted, refuses to pronounce the name of Jesus, and with ill-concealed displeasure suffers me to name our Lord Jesus Christ. I have a great longing to speak fully to him about the one and only way of access to the Father, and I look for grace and strength to enable me to deal wisely with one who is still stiff-necked and an enemy to the cross of Christ. One advantage evidently gained by this young man's attending our meeting was—he learnt to his amazement that Christians are conversant with, and profoundly versed in the *Old Testament* Scriptures. Up to that afternoon he held the opinion that Christians absolutely confined their Scripture knowledge to the *New Testament*. He told me it was difficult to conceive of his great surprise in hearing what he then heard.

"As for the young Rabbi, he is my stated guest three times weekly; and his confidence in me is such, that he sent for his sister, who resides at some distance from Pesth, and has been for two years in delicate health, in order to place her under my care. After treating Mrs. — for some weeks, she returned home, and has written me twice since then. The desponding tone of her letters led me to speak at length of the only true and great Physician, and to observe that He alone could bestow health and cure; that Jesus in the days of His flesh went about healing the sick and raising the very dead; His voice brought Lazarus from the grave, and His power, if sought unto and believed, would be efficacious in her case too. She sent me a kind reply, and thanked me for the comforting words I had written. At stated times I meet with Mr. Koenig to report on my work and take directions. The total number of Jews under treatment during the past year is 101; Roman Catholics, 114; and Protestants, 28; and the total number of visits paid during the year is 1632. I close my report with the prayer that it might please the Lord to strengthen and bless me in my work. Each day I look to Him to guide and prosper my way, and to bless every word spoken in His name to the poor and suffering. The present enlarging and establishing of my missionary labours is beyond what I could have expected. To His name be all the praise!

"I annex a tabular statement of visits paid during the year:—

Visits to 101 Jews,	717
„ to 114 Roman Catholics,	697
„ to 28 Protestants,	218
	<hr/>
	1632

EXTRACTS FROM MR. RIEDEL'S REPORTS ON THE STATE OF THE JEWS IN THE DISTRICTS VISITED BY HIM.

"THE CONDITION OF THE JEWS IN THE COUNTY ZIPS.

"Zips is one of the most enlightened and intellectually cultivated counties of Hungary. The Jewish population of Zips share liberally in the general culture. Let us now put the question, 'What influence has the Gospel exercised upon the Jews?' The answer is sad and humbling. For the most part, these Jews have forsaken the law of their forefathers,—the good old way is forgotten; they seek salvation by other means. Honour, riches, and fame—these are Israel's gods. True, these lost children are not sought out. The Mission to the Jews does not cover the breadth of Hungary. Their only opportunity is, when here or there a colporteur crosses their path, offering his Bibles and tracts, or seeking to improve the privilege of conversing with them respecting the way of salvation through Christ the Lord. This limited and scanty intercourse is the amount of influence brought to bear on the mass of Jews in Zips. Can other means of access be devised? They are left to themselves, and what is the consequence? The answer is a bearer of heavy tidings; the Jews are a scourge and heavy rod upon the other nationalities. The Christian population, chiefly, though not exclusively Slavonians, are given to intemperance, and thereby have become the voluntary slaves of the Jews. The Jew keeps his Sabbath rigidly, that is, he employs Christian servants, and they do his work. These hired servants labour on the Jewish and on the Christian Sabbath,—in the house, on the farm, or in the fields; there is no cessation. The original owners have, through excessive intemperance, pawned their lands to the Jews, who now exercise unlimited sway over them. Among Roman Catholics and Protestants we have found this state of matters extant; there is no faithful pastor to lift up his voice and warn the people of their sin and danger. What wonder, then, if the Lord stretch out His hand in judgment over a people such as this. Oh that they were wise, that they would consider their latter end!

"HOW I FOUND THE JEWS IN THE TOWN OF TÉMÉSVAR.

"The Jews in Témésvar are only Jews in name. They have cast off all form and external observance. This circumstance enhances the difficulty of nearer approach to them; still, I have had some encouragement during my stay in Témésvar. I devote three hours daily to Jewish work; namely, from *five to eight* o'clock in the evening, and I take such books and tracts with me, calculated specially to attract them. My last sales there, among the Jews, were pretty fair. I disposed of New Testaments, Pentateuchs, and Psalms. I mention, as remarkable, that my chief purchasers of *tracts* in Témésvar were *Jews*. They often bought fifteen different sorts, and not a few of each. These they presented to friends and young people, and frequently returned next day to renew their purchases. Among these Jewish customers were some with whom I could freely converse on religious topics; they had heard of our Jewish Mission, and were intelligent men. Others, again, the great majority, it must be confessed, said, Why should we Jews become Christians, we have equal privileges? The Emperor Francis Joseph is our Messiah. He has delivered us from political pressure; we are under no yoke, nor in bondage to any man; what need we more? It is truly mournful to see Jews and Christians making common cause in living without God, and without Christ, and without hope. The call seems urgent, that such should from time to time be visited by men of God, to tell them that their deliverance is not a temporal one, but that it is laid upon the Lord's Anointed, the Lord Jesus Christ.

"The *Spanish Jews* have a small temple in Témésvar, and rigidly conform to the requirements of the law. I feel thankful for the opportunity given me, and for the liberty enjoyed in dealing with them. To a rich man of their community, who was boasting in a *cayé* of his wealth, position, and honours, I made bold to quote the verse, 'But God said unto him, Thou fool, this night shall thy soul be required of thee; then whose shall those things be, which thou hast provided?'

He answered by the question, 'Where is that written?' Upon showing him chapter and verse, he instantly bought the Bible. The good Lord enlighten that soul and guide him to heavenly treasure!

"DEALING WITH INDIVIDUAL JEWS.

"Not many days ago I had a long conversation with a Jewish gentleman in Iglo. Mr. W. has travelled considerably, and has recently settled with his family in this town. He confessed that he was neither Jew nor Christian, like the rest of his co-religionists in Iglo. I asked if he never entertained fears for the life to come, and if he ever thought of the promises and the threatenings contained in the book of life? He replied with absolute unconcern, 'Where the rest go, I will go likewise.' Many an earnest word I sought to leave with him, and on parting he bought several tracts. It is my universal experience that it is much easier to deal with, and seriously to engage the attention of a strictly orthodox and even bigoted Jew, than to impress the so-called liberal Jews.

"In *Wallendorf* I spent a pleasant hour with Mr. M. in explaining various Messianic prophecies. He avowed his Messiah to be one yet to come. I replied, the one and only Messiah was the Lord Christ. He went to fetch his Hebrew Bible, and turned up the passages indicated in the prophets and psalms. He seemed in great earnest, and to facilitate his studies I gave him the tract, 'Proofs that Jesus of Nazareth, the Son of David, is also the Son of God,' and promised to visit him in his own house on my return at another season.

"EMANCIPATION, FALSELY SO CALLED.

"In other parts of Hungary, where the darkness among professing Christians is apparent even to a casual observer, the Jews boast of emancipation and light in their dwellings. They tell me they are under no restraint, they work in the family, in the office, on the fields on their Sabbaths, and trespass every Jewish command. This they regard as a marvellous step in advance. I spoke with one of this particular sect, in *Sentivan*, and told him he might break his Sabbath and live like a heathen to the end of his days, but neither he nor his family were any nearer heaven for all that. He answered, 'The work of emancipation is not so easy. Progress in the right direction has begun with us, and the succeeding generation will perfect the work, for all the Jews in these parts will by degrees espouse Christianity.' Liberal views are professed by many hereabouts, in proof of which I may mention that the greater part of the Jewish youth attend Protestant schools. Radical enlightenment, or a drawing near to the Gospel of Jesus, is notwithstanding all this liberalism, far removed from this poor, erring people. Of Israel of old it is written, 'Thou leddest thy people like a flock.' But where is the faithful leader here, where the missionary, the teacher to point them to the way of life?

"In *Felka* I entered a Jewish inn, laid my books on the table, and it so happened that 'Stark's Prayer-book' lay on the top of the Bibles. The Jewish landlord lifted the book and opened it carelessly, but instantly his eye lightened up with interest and joyful surprise, as he read aloud the passage, 'O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land? leave us not;' continued my host, 'I could not have thought to read that in a Christian book; it rejoices me.' I answered, 'The Christians do far more than that for the Jews, they labour to bring them to Christ, for you also the Saviour died, and for you there is forgiveness of sin.' The Lord help us to rescue these perishing souls!

"In *Semlack* I found, as it were, a garden of the Lord, and my spirit was refreshed to find the fear of God and reverence for His precious Word among Jew and Gentile. In proportion as the community at large is enlightened, and godliness apparent in the families and church, I have found a better state of religious observance among the children of Israel dwelling in their borders. Here, too, I spent some pleasant evening hours in well-trained Jewish families. The greater number admitted that the Messiah had come already. 'But, my friends, what will your belief avail (I said) if you have not sought and found Him as your

deliverer from sin? Many of your brethren have found the Lord Christ, and believing in Him, are now partakers of the glorious promises given to all believers. I asked them to pray with David, 'Open thou mine eyes, that I may behold wondrous things out of thy law;' and left the text with them, 'These are written, that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his name.'

"In *Botzdorf* I found a faithful pastor, with five villages belonging to his parish. In *Mengsdorf*, one of these affiliated charges, I lodged with a Jew. He was a pious Israelite, and gladly heard my simple arguments in favour of Jesus, the one Saviour and their Messiah, already come. Being of an argumentative turn, he asked me to prove every statement by referring to the Bible. He had never seen the New Testament, so that I had to confine myself to Old Testament quotations. He was seated at the table with his five volumes of '*Tanach*' or Old Testament, and I had my Bible. Thus engaged, we discussed and argued till far past midnight. Finally, my host said, 'You seem to prove a good deal, and listening to you, I am inclined to believe with you. But if it be so, and our Messiah have appeared and called every man to repent, to believe and to receive salvation, why are our Rabbis so far behind? Why are they not followers of that great light, which you say has shined into the darkness of the world? If our Rabbis spoke as you do, I would believe.' Next morning, my Jewish host met me with great cordiality, and begged me to return by that way and lodge with him, that we might continue the conversation of the previous night. I offered him a New Testament, but he declined the purchase, saying, 'Not yet, I am not ready for it. During your absence I will consider the matter and study all those passages. Should I come to the conclusion that Jesus of Nazareth is our Messiah, I will do much more than merely buying a New Testament.' And so we parted, on my part with the prayer, 'Lord, send forth thy light and thy truth, so that this man, with all his house, may find the Saviour.'

"Not far distant from Debreczin there are some Calvinistic communities, where I found schools tolerably equipped, well-filled churches, and a desire for God's word. But the poverty prevalent is such that they had no money, and offered to barter potatoes or corn for Bibles. Being unable to effect any sales on such terms, they bought tracts. In *Hadthaz* only, I sold eight Bibles. In this same place I endeavoured to colport among the Jews. At the very outset I was met by this obstacle, that the Jews, a large and bigoted community, gave the name of *Missionary books* to all my wares. At the next market town, *Uyfeoto*, I put up at a Jewish inn, and had no lack of intercourse and conversation. On offering a Jewish merchant a Bible, he declined, saying, 'That is a Missionary book.' I explained that the book was simply the Word of God; but he answered, 'I will prove to you that it is a Christian book, and turning up the second psalm, he read 'Kiss the Son.' (This passage is rendered in every Jewish translation, 'Arm yourselves with righteousness.') 'Now,' he added, triumphantly, 'of course, you say this is Christ.' 'Certainly,' I replied, 'but finish the verse.' 'Blessed are all they that put their trust in him.' The Jew paused and said, 'Whatever your views may be, I will not have it said that you were here in vain,' and so saying, he bought some tracts for his children. He was friendly, but could not forbear adding, as he pointed to my books, 'I foresee that all that will be so much *poison* for the Jews.' 'And I pledge you my word for it (I replied), that, were you to purchase all my store, you would find *Balm* on every page.' My Jewish host, Mr. G., was far from edified at all this Christian talk with his Jewish customers. His wife was very ill, and will not survive long; she received my visits most gratefully, and as I sat beside her couch, telling her of Him who hath purchased for us the pardon of sin, the gift of the Spirit and life eternal, yea, had loved our souls unto death, she was deeply affected. I trust these words, spoken in the name of Jesus, may not be without profit to her elder son, who listened respectfully. The old father became more reconciled to the seller of poisonous books. Who can tell but that Jewish family may yet exclaim, 'Blessed is he that cometh in the name of the Lord?'

"In *Abony* the Jews are very poor and keep apart from the Christian population. They have their own cafés and public places of resort. They belong to

the liberal or reformed party, but are so divided among themselves as to opinions, that it is difficult to know what they believe. One fact was evident, they neither seek nor find the Lord. Numerous opportunities were afforded me of private intercourse, and we had some rather interesting discussions on New Testament passages. It was in *St. Miklo's* that I had a remarkable meeting with a company of young intelligent Jews. Attracted by their quiet and superior appearance, I joined their table, where we had undisturbed possession for several hours; I have seldom had a more thorough forenoon of active missionary work. There were several merchants and some mechanics. As we advanced, they were all in earnest and readily acquiesced that I should prove my views to be drawn from their own Scriptures. I cannot here enumerate all the passages we read together, but I had the joy of seeing their interest thoroughly roused, and the desire expressed to know more. I told them, if ever they were in Pesth, where they would find the missionary and receive full instruction. This was a blessed season of sowing the seed.

"In *Neusatz* I found the Jews very indifferent. One of their number said to me, 'What advantage do I derive either from Moses, from Christ, or from Mohammed? I lack my daily bread; give me twenty kreuzers every day and I will believe in all three, if you choose.' I told him there was nothing new in the views he expressed, for that one of Jesus's disciples had sold his Master for thirty pieces of silver. Parting from this man, I fell in with a more promising company, who permitted me to read to them the 27th of Matthew, and bought tracts. Next morning early, on the market-place, I met a Mrs. S.; she sold small wares to gain a livelihood, was remarkably intelligent, and selected a number of tracts for her children. After further conversation, she added that for a considerable time past she had wished to possess a Bible; she calculated that the proceeds of her little basket would not exceed one florin, and she and her children had to subsist on what she gained. Her entreaties were so pressing, that I would trust her with a gradual payment, and allow her to carry home the coveted treasure, that I could not resist, and gave the poor Jewess a copy of God's Word.

"In *Werschetz* I was privileged to sow the seed among some promising young Jewish lads, in the following manner. I lodged with a Jew who had nine children. Some were grown up, and had served in the army. A number of their comrades, also Jews, joined us every morning. Several of these soldiers were not ashamed to confess that, while the horrors of the battle raged around them, or while stretched on a bed of suffering in hospitals, they had learned to call on the name of Jesus *the Saviour*, and He had helped them. Many a memorable hour we spent in blessed intercourse, the fruit whereof will doubtless be hereafter found.

"*Nyregyhaza* is a stronghold of Judaism. My host, Mr. G., with his children, grandchildren, nephews, and nieces, constitute alone a Jewish community. Among this truly patriarchal family gathering, dwelling under one roof, I used to sit discussing the Jewish controversy. Bibles were to hand. The elder sons generally sided with me. The venerable father, a stern and bigoted Jew, despite his courteous hospitality, could ill disguise his grief, that so much was said in his hearing in favour of the Crucified One, and by members of his household. Mrs. G. assured me of her interest, adding, she would treasure up much, and rehearse it to two other sons, then absent in Pesth. One of the head Israelites in *Nyregyhaza*, Mr. K., is well known to all the Colporteurs; in place of avoiding, he seeks intercourse with us, and detained me one evening in religious conversation till after ten o'clock. He is a melancholy example of one intellectually convinced, without even desiring to partake in the benefits Christ has purchased. He said he would be ashamed *not* to believe that Jesus Christ was the promised Messiah, because (as he said) millions of educated people believed in Him. This he considered sufficient; I told him he required a Saviour to deliver him from sin and to open the way to eternal life. But he did not assent to this.

"*Colporteur Will* reports a conversation with a Jew in the neighbourhood of *Kis Kapos* as follows:—'I was in a Jewish house and met a Jew, who seemed disposed to enter into serious conversation. He had read Church history and the history of the Reformation, and said he preferred the Protestant to the Catholic religion. I asked him to give me his reasons. He answered by going into the

next room and bringing a New Testament. "This book," he said, "I have read twice through, and therefore speak as I do, and I have read many other Christian books." "If you know that book," I replied, "why do you not obey its teachings, or do you not understand to whom the book points?" "I perfectly understand," was his answer, "the whole book testifies of that Messiah for whom our nation wait until this day. But I must keep secret, both my knowledge and the New Testament; for, if our Jews knew in whom I believe, they would stone me, and I am a poor friendless man, and would not know where to find protection." I gave him your address, encouraged him to write to you, and assured him you would advise and counsel him. He promised to write.

"At a later date Colporteur Will reports from Arokszállás:—'In colporting I came to a Jewish shop where there were three Jews. The master bought a Pentateuch. I left, but was soon overtaken by one of the three, who asked if I had a copy of the Old and New Testament in the Hungarian language? I inquired what his motive was in purchasing such? He answered, "I will tell you, but make a prudent use of my confidence. I have attended the meetings of the Nazarenes, and have heard, what in all my life I neither heard nor knew before. I wish to examine the Bible, and, if I find all as they say, I do not know what I shall do." I replied, "It is indeed so, my friend, as you have heard, and if the light is now breaking in upon your darkness, do not resist it. Let the voice of God's word speak to you, and let your answer be, 'I must obey God rather than men.'"

The worthy man looked at me wonderingly; he bought the Bible, gave me his address in *Salgadarján*, begging me to visit him there, which I hope to do towards autumn.

R. KOENIG.

"PESTH, March 27, 1876."

II. Mr. Allan, as superintendent of the Mission schools at Pesth, had to pass through a severe trial last autumn for the protection and preservation of our schools, which have so long formed so central and important an institution in our Mission, and the crisis was the more trying as it occurred while Mr. Koenig was absent on account of his health. It is no wonder that the singular success of the schools should have excited jealousy in different quarters, as well as enmity amongst the Jews, especially when the National schools, which present no religious obstacle, had failed to attract the Jewish children, and withdraw them from our Christian teaching in the Mission. Objections were made to our desire to proselytise, the alleged deficiency of our German teachers in the Hungarian language, and the fact of the school being dependent on foreign support; and the school authorities in Pesth formally complained to the Government against the school. But our old friend, Superintendent Török, stood forth in our defence, and by the good hand of our God Mr. Allan was carried through the trial triumphantly, and with only an increase of success in the work. The Committee feel deeply indebted to him for the great service he has rendered, and they cherish a high sense of the wisdom and energy with which he was enabled to act in very trying circumstances.

During the recent flood, when more than 5000 of the people of the district were driven from their homes, the missionaries, at the sacrifice of interrupting three of the classes, most considerately gave the shelter of the schoolrooms for three weeks to as many of the mothers and children as they could accommodate, and at the same time they made successful efforts for their support. It is always a cause of thankfulness, and a help to the free course of the Gospel, when missionaries are enabled to enter into and assist in the providential sufferings of the human family.

Mr. Allan reports :—

“The Committee are aware of the uncertainty and anxiety in which the school was re-opened in September of last year. Dissatisfaction had been expressed in and by the City School Board at the state of Hungarian teaching in the school; and a resolution was come to to bring this unsatisfactory state of things before the Minister of Public Worship and Education. The opponents or critics of the school took various grounds according to their views and feelings. The Jews, who are powerful in all departments of this community, objected that the intention and object of the school was to make Protestants of the Jewish children. Another party asserted that it was contrary to law to receive foreign money for educational purposes. The strongest and keenest objection was, that the school was a *Germanising* propaganda. The principle of pushing the Magyar language in all schools is carried out extensively, and there is one good reason which influences us, viz., that it is increasingly difficult to obtain employment without a knowledge of this language. However, the mother-tongue of our scholars is German, and the 58th section of the Common School law says, ‘Each pupil shall be taught in his or her mother-tongue in so far as this is a language spoken in the community.’ We are acting according to the spirit and letter of the law, while we see and admit the practical bread-winning necessity of the children learning Hungarian. We were able, by making arrangements, to be allowed to continue our work undisturbed.

“There has been, and still goes on, a contest between the state authority and the heads of confessions as to the right of the state inspector to enter and interfere with confessional schools. Of course we take no part in the dispute. We shall show all respect to the law so long as we shall not be required to do anything contrary to conscience, and we see no fear of that. We give it to be understood that we have no national or sectional object; we seek the temporal, intellectual, moral, spiritual good of the poor citizens; we seek to make them fearers of God and honourers of the king.

“Within the last month we have had a long, frank, searching visit of the state school inspector in company with Superintendent Török. I insisted on having my place as director—putting the classes through review under direction of the inspector. I am authorised to state that the inspector was quite satisfied, and reported accordingly to the Board. I have to state very decidedly that there was no change, and no more than natural improvement, between this and a former visit, only there was opportunity of bringing out, showing what had all along been taught; most of the teachers proving their ability to teach, and their success in teaching Hungarian—the great difference being that the Hungarian master was more free in colloquial conducting of his classes. I do not think I need to defend this school to its supporters. The Christian instinct is correct on the matter, but I may be allowed to say a word, inasmuch as I magnify my office. I notice that the leading secular press criticise depreciatingly the efforts of missions in neighbouring lands. Were it not presumptuous, I would say, Oh that these adversaries would write a book—say positively what *they* would do to raise the peoples whose degradation and depravity furnish matter for such scathing articles. They sneer at the want of success in proselytising, and then deny its desirableness or necessity, and hint in vague and general terms at intellectual, moral, political training. Let them try. It is much easier to detect and denounce than to correct, and it needs patience and perseverance long and continued. *The school* has to contend with and correct crass ignorance—I may go deeper; waken if not create intellectual capacity out of hereditary deadness, to fix and habituate very wandering attention; to form habits of regularity, order, neatness; to infuse principles of honour instead of that universal dirty mean eagerness of tale-telling; of truth in place of common lying practised at home, if not encouraged, certainly not condemned or corrected; of honesty in place of universal trickiness, of which the Hungarians accuse the Jews, from which they suffer owing to their thoughtless extravagance making them the willing prey of usurers.

“*The school* has to create and foster the ability and the taste for after-improvement, for even qualifying for efficient service.

“As to the intellectual and spiritual training—the spiritual based upon the intellectual—in this respect the old Judaism resembled Popery, in that the written Word was not to be read or interpreted except by tradition—by the oral law. As Mr. Duncan used to remark, no Jew would venture to have an opinion on any portion of Scripture till he had consulted Rashi. The law of the old synagogue was, that the written Word should not be rendered into the vulgar tongue, nor the oral law be written. The Word and the interpretation thereof remained with the learned, and thus indeed the Word was hedged up. One of the fundamental rules for the men of the great synagogue was ‘to make a hedge about the law.’ The rule of not writing the oral law was applied even to the Targumim or nearly literal translations of Onkelos and Jonathan. There is a piece of story, ‘Onkelos, the proselyte, translated the five books of Moses; Jonathan, the son of Uziel, the Propheta.’ At the time these Targumim were made known, an earthquake was felt through the whole of Palestine, and the daughter of the voice (בַּת קוֹל) was heard saying, ‘Who was it who dared to reveal my secrets to the children of men?’ Jonathan rose to his feet and said, ‘I it was who revealed thy secrets, but thou, Lord, knowest that I did it not for my honour, nor for the honour of my father’s house, but only and alone for thy honour, in order that strife (over the traditional childish interpretation) in Israel may end.’ He meant also to make the Hagiographa publicly known, but then sounded the daughter of the voice, and said, ‘Enough! no more.’ ‘Why?’ ‘Because the Hagiographa contain the time and coming of the Messiah.’ Contact with Christianity as contact with Protestantism impelled the issuing of translations, but the teaching of the Scriptures to Jewish youth is still very much within the same hedge as of old; they are not allowed to read free in their own tongue the wonderful works of God. The father referred to by one of the teachers took the German Bible and compared it with the Hebrew to see if these things were so. I have no doubt the *free* Bereans examined Paul’s *renderings* of the Scriptures as well as his doctrines. It is a great thing that the children are taught, qualified, left free to look with open face into the Word, unenslaved by either Jewish or Popish tradition.

“Whatever may be the character and value of it, there is doubtless in many parts of Hungary a movement. 1st. There are the Nazarenes, very much a native body. Their numbers and peculiar tenets demand and receive the attention and action of the Government. They bear a good character for morality. They meet regularly for worship, which is conducted by one of themselves, simply scriptural, almost altogether New Testament. They refuse human learning, although they have compiled and use a hymn-book; they do not baptise their children. I hear in many parts they have practically abolished the Sabbath as a day of cessation from labour. They refuse to serve in the army. Then there are the Baptists, from whom I learn that they find much religious interest in various parts. The majority of the British and Foreign Bible Society’s colporteurs are or become Baptists, and they are diligent in spreading what they call the full truth. Though they have somewhat in common with the Nazarenes, the latter are more jealous of them than of other Christians. Now the ignorance which the Baptists, at least in common with ourselves, admit and regret, and the errors which we hold to be in them, can only be removed by spreading a knowledge of the whole counsel of God. You will not be surprised then that I magnify my own office, and seek to encourage rather than suppress among the teachers a high idea of theirs.

“The Sabbath-school continues to be very interesting, not the less but all the more that the children, being almost all day-scholars, are well versed in Scripture, so that our duties and exercises are very much repetition and religious impression with hymns and prayers. More than half of this select company are Jews.

“At the time of the *flood*, when over 5000 were driven from their dwellings in our district of the city, we thought it our duty to offer shelter to as many as we could accommodate, and as our rooms were well-heated we proposed to the

officer of the district that if it pleased him he should send us women with young children, and so he did; we had about 80. They were provided in the school with coffee and bread, morning and night, the town giving bread, a lady giving a certain supply of milk. For dinner we bought tickets from a city soup-kitchen. One lady gave one day's dinner, another sent a quantity of soup. One in the country sent 100 loaves of fine household bread, 9 sacks of potatoes, and 1 of beans. Mrs. Koenig gave 40f. from the German Serving Association, Mrs. Simson of Eton Place, Edinburgh, at present in Dresden, procured for us: from the American Church in Dresden 100 marks, from the English Church 60; from the Scotch Church and friends, through Rev. Laurie Fogo, 238; and Mrs. Simson sent a large hamper of very suitable clothing. Friends in Scotland sent us £2, and we think there is still something more for us. We were thus able to do our little to assist in the general relief, and had our acknowledgment. Some of our guests stayed three weeks with us. Three of our classes were suspended for the time. There are still some poor people who claim and need our help, particularly two families whose fathers had each a leg broken. W. O. ALLAN."

The following are the Reports by the teachers:—

"Immediately after the re-opening of the school, the number of scholars in the II. III. IV. boys' class rose to 96; a higher number than had ever been reached so long as the school has been in existence, and many more boys came who could not be received for want of room. Among the scholars are 63 Jews, the remaining 33 are partly Protestant and partly Catholic.

"In the course of the winter several boys have left the city, and others have gone to learn trades.

"Many of the boys are very much neglected; the mother in many cases goes out to some kind of employment as well as the father, and so the children are left to themselves. The boys too often take the opportunity to play truant, join bad companions, and steal. One man came three times to me with his boy, and besought me to try all possible means to make the boy leave his bad ways and regularly attend school. He stole at home and in the streets, and when he feared punishment from his father, he did not come home before midnight. The boy joined himself to seducers, and stayed away from school altogether. The father sadly complains that he had learnt nothing in his youth; his half-brother had been far more diligent. He is Mr. Hefter the missionary. Another boy is completely left by his father, who has now disappeared for three weeks, a Jewish widow has taken up the boy, but as she has six children of her own, she now is seeking to be rid of the boy as soon as possible. She hopes to get him in the orphan house. That such boys have a bad influence on the others will be readily understood, and yet the greatest obstacles are not from these, but from such boys as having left the school to go to a trade or to other schools, and then after two or three years return to us. These are generally grown big, but also pretty insolent. I have this year some in my classes, and they are now inclined to mock at everything sacred, while just they, a few years ago, were the most attentive hearers.

"However sad such communications may be, and so depressing such experience, still we know that many a seed corn falls on a prepared heart. There are Jewish boys among the scholars who have received such a treasure in their hearts as can come in comparison with Christian children in Christian lands without being put to shame. There are boys present who love the Word of God, and who regularly and diligently read it at home. Will the Lord not cause that these should break through into the glorious liberty of the sons of God? CARL BASZ."

"A year is again past, and as every wise householder takes a review, stands still, and asks what is the result of his efforts, that he may ascertain how he has traded with the pound entrusted to him. Should a worker in the Lord's vineyard not also survey his field of labour from time to time, partly to exhort and encourage, and no less to humble and convince himself that here also 'it is not of him that willeth nor of him that runneth, but of God that showeth mercy,' partly to justify himself to the dear friends, in whose name, borne on whose prayers,

supported by whose offerings of love, the walls of Zion should be built up, but also and finally to give all praise and honour to the eternal God and Saviour whose promises are yea and amen, and who has not left himself without a witness with us ?

“ My field of labour is the higher class of girls, of whom there are 50 from the age of 10 to 13, the greater number of whom, after leaving school, enter either upon household duties or learn some feminine trade (tailoring, mantua-making, etc.) ; only a few go to higher educational institutions to fit themselves for the office of teacher. Of the number in the class two-thirds are Jewesses, for the most part children of poor families, who live on very friendly terms with the Christian children. The school attendance is very regular, and I venture to say, the bond of love binds teacher and scholars together. It grieves the child when anything occurs to keep it at home, ay, many a child in bad weather, and when slightly unwell, must be *compelled* to absent itself. These parents, when we visit them in their homes, testify their gratitude for all the good which their children receive.

“ In our striving to offer the children entrusted to our care an elementary education in the subjects required by the laws, not only to compete with the State schools, but also to prove that a Christian is faithful in all things, so is it still our chief end and petition in our weekly hour of prayer, to bring the children to the Lord Jesus, to make them acquainted with the gospel truths. I look upon it as a great favour to be allowed to labour among these children ; oh ! what a blessed calling is it to show to the Jewish children how Jesus is the Messiah, to whom the prophets bear witness ; and the Christian children learn to know the glory of the Old Testament, which was formerly a sealed book to them, and learn to love the Jews, from whom, as the Lord himself testifies, salvation comes.

“ This association of the children I regard always as a great blessing, and have already many a time experienced how Christian love, as a type, has expelled the hatred of the Jews which the Christians brought into the school with them. Our work is the sowing of seed, to which the Lord has given great promises, but a work which demands much love, patience, faith, and prayer. Not at once comes forth the full corn in the ear ; at first sprouts the seed through the inherent power, then shows the blade, the green stalk ; at last ripe for the harvest. The Great Sower himself explains this to us in his parables, in order to show us that the fruit may not be forced, but in patience we must wait until He himself grants the increase. Here observe we the life of Jesus, how He went about revealing his love and glory to thousands of poor sinners and sick ones, and we read they sought to kill him. ‘ Oh how horrid were those Jews,’ cried out a Jewish girl, excited that they did not believe on the Saviour, and yet saw ‘ His miracles of love.’ That unbelief is even to-day the same great sin as it was then, and that the Lord by His word calls to repentance, I sought to press upon the hearts of the children. As we went through Isaiah liii., verse by verse, and other prophecies, and considered step by step the sufferings of Christ, ‘ Oh how beautifully it agrees, how exact is all fulfilled,’ cried another Jewish girl ; and when I now asked them whether they believe that Jesus is the true Messiah and Saviour, I received the very general answer ‘ Yes’ with the mouth ; would God it were also from the heart ! As I now requested them to read such precious passages to their parents, one child said, ‘ Yes, my father has examined whether it is so in the Hebrew ; it is all so.’ As I asked why did Jesus not go away from his enemies the last time as before, a Jewish girl answered, ‘ Now was His hour come, now would He give His life for us as a sin-offering.’ As I asked again, ‘ What would God teach by the rending of the veil of the temple ?’ another answered, ‘ Sin is atoned for, and Christ the eternal High Priest is for us entered into the holiest of all, and we enter now through him.’ ‘ I am the way, the truth, and the life, no man cometh unto the Father but by me,’ said all the children in chorus. And how the children rejoiced, as Nicodemus, who came to Jesus by night, now publicly and openly came to the burial of Jesus and confessed himself a disciple. Yes, truly, is the clear knowledge of salvation, the questions and answers of the children during the hours of Bible lessons, not already the blade which the strength of the seed has produced ; and may we not hope that many a stalk (perhaps after many a winter

storm) here and there often unknown develops into full ripe ears. Assuredly many a heart is prepared, and we may confidently persevere in prayer, that the Lord may pour out His Holy Spirit, and soon fulfil all the promises given to His ancient covenant people.

CARL RAU."

"It is an experience which every one makes who is permitted to labour in building up the kingdom of God, that in a review of any past period all kinds of serious reflections arise. Such a period, however, affords an opportunity to bring one who takes part in the work (or is a sharer in the work) to give account of himself before men and before the Lord of the work. I think, however, that the last is certainly the most important, and when our work appears in the light which the Lord causes to shine on it, and can be seen by our weak eyes, then would we still more than now be forced to say and confess, 'We are unprofitable servants;' on the other side, it is just the feeling of my own imperfection which stirs me up to gratitude to the Lord that He, notwithstanding, does not withdraw His hand of blessing, and still renews His help from day to day. Perhaps this is with many others as with us. I might, each time as I come into the position of having to say something about the Mission work, relate more of visible *fruits*, by which not only the hearer or reader, but I myself might be more edified. But the Lord does not fulfil our wishes in the mass as we desire, and herein has He His wise purposes, which chiefly go to draw us from our way into that which He finds good. We must, however, daily learn anew that to Him the honour belongs, and He is Lord of the harvest—gives the rain and sunshine—while it is our duty in little and unnoticed ways to show that fidelity which He requires of His stewards. I find that, however, it is something very great to presume to be a steward of the Lord—to be called to offer the Bread of Life in His name. Is it not something great and glorious that we daily have a flock of children gathered around us, who all stand under the sweet sound of the Gospel? Who is able to judge the working of one or another seed-corn? I rejoice always when I see in the religion hour how the children, and especially the Jewish children, attentively listen to the Word of God; still more when any show by answers or repetitions that they know it. I must, too, say that many among them are impressed. This experience I have especially always when the history of the sufferings of our Lord is the subject. In former years it frequently occurred to me that some of the bigger children at New Testament history, by signs and words, expressed doubts, and would not read the name Jesus or pronounce it. The reason was, they were forbid to do so by the parents. In the past year no such resistance has appeared. Without wishing to lay too much stress on this, it yet gives me joy. On the whole, among the young children in general, we have very pleasant experiences, and I wish that we could keep such children in the upper classes, that they might so much longer remain under the influence of the Word of God. An encouraging sign is it in this respect that the higher boys' class for 1-2 years is more numerously attended, among whom are some who, after they had passed the elementary classes here, went to other schools. In general, the number of boys is decidedly increased. We may perceive in this a proof of the confidence which the parents have in us. However, and also, a review of the chief objects of our work will be encouraging to the mission cause if, by the Spirit of God in one or another, the seed springs up, it so becomes easier for a youth or a man, humanly speaking, then to break through the hindrances and prejudices of association and familiarity, and eventually also may be established in the faith. From the following data you see that this year there are a considerable number of Catholics in my class. Every year the question comes up—Shall we refuse them? I believe we can hardly do that, since just among those are such who are bodily and spiritually poor, and need our love somewhat. Also a partial mixing in the class is good in reference to mutual association, etc.

"May the true Shepherd Jesus make them all His lambs, and us who teach, may He guide along with the children into His heavenly truth. May He, the faithful God, bestow His blessing on your labour, that the work in this place may prosper in His Name, and to the advancement of His praise.

“Besides these 85 present since 1st September, about 16 have left, some gone to public town schools, and others on account of sickness.

<i>Confession.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Israelites,	43	4	47
Catholics,	24	2	26
Evangelical (Lutheran),	10	...	10
Reformed,	1	1	2
	—	—	—
Total	78	7	85

“GEORGE MAAG.”

“I wish to add only a few words to the reports of the gentlemen, my colleagues, and these about a joyful, and yet so solemn and important an experience, which the Lord has allowed me to have, during the last weeks, with one of my scholars. There sat a short while ago, among my numerous band, a little, pale child of eight years, of Catholic parents. She was not distinguished by great gifts, but by very good conduct, and great love to the school and Sunday-school, which she regularly attended, even in the worst weather. On one occasion I found her in the school with a swollen face, and would gladly have sent her home, as she appeared so sick, only she begged permission to remain. A short while after her place was empty, and information sent me by the parents that their child had fallen very sick. One day I went to visit her; even in the forerom I heard the death-rattle. I found her fearfully changed, surrounded by the doctor and her sorrowing parents. Her happy smile, and her effort to salute me, I shall never forget, only her voice refused to serve her; she had lost the use of it for some days. The weeping mother led me into another room while the doctor remained. As I sought to comfort her with the prospect that I hoped the Saviour would save her little one, she cried out, ‘Yes, yes, she loved the Lord Jesus so much, and she loved so much in the evenings to tell us of Jesus, and read to us out of her Bible.’ I rejoiced to hear from the mouth of a Catholic mother only of Jesus, and gladly let her tell me the child had taught her little sister of three and a half years and her mother the lovely song,—

‘Jesus, go before on the way of life,
And we will not delay to follow Thee.
Lead by the hand to our Fatherland.’

However, it was another hymn that had been the favourite. It is entitled ‘The best Friend is in heaven,’ closing always with the words, ‘Therefore I have ever thought my Jesus is the best Friend.’ She had also taught her mother and sister this one. As I stepped again to the bedside of the little sick one, and spoke with her of death and eternity, how lovely then she looked in spite of her dreadful sufferings, and as I asked her whether she was willing to go to Jesus, she opened her lips wide with a painful effort but a happy smile, and answered with a decided ‘Yes.’ Her mother then said to her, ‘Thou hast ever told us the best Friend is in Heaven, and hast taught thy sister the whole hymn;’ and now we saw that she wished to speak, and with difficulty she whispered to me the words, ‘She does not know the third verse yet, but it begins with the words, ‘He let Himself be slain for me,’ etc. I promised her to teach it to the little sister. Then I ventured to pray with her, and commend her to the Lord, who so plainly was stretching out His pierced hands towards her. When I received from her father the report of her release, I found he believed that his child had found a place of rest in the arms and bosom of Jesus. He seems to have been freed from Popish errors through means of his children and reading of the Holy Scriptures. His elder daughter was two years ago in my class, and was distinguished by a remarkable love for God’s Word and God’s house. She sat, Sabbath after Sabbath, after Sunday-school, in the church, morning and evening, and sought to bring to the house of God now one, and now another. This child has been in Vienna since that time with her grandmother, only the evangelical instruction will not, by God’s grace, have remained without a blessing.

The death of their schoolfellow, who only *eight* days before had listened to the word concerning the sinner’s Friend, and now beheld Him in His glory, made a

deep impression on my other children. We spoke much of dying, and a living faith on Jesus. There sat just in her place, after a long, strong scarlet fever, for the first time, a dear little Jewish girl. I asked her, 'And if the Lord Jesus had been pleased to take thee home, wouldest thou have been ready to follow Him?' She answered loud and with deep solemnity, 'Yes,' and I knew it was the full truth; she also would gladly have followed Him at the time. Shall we not trust to the Lord that He can make her able to follow Him in life, in daily warfare with the world and sin? And even so, too, that little maiden, also a Jewess, who, during a religion-hour, whispered to me, 'Oh! I wish so much to love the Lord Jesus, more than great riches,' and appeared so earnest and true. May He keep them from the evil, and make them grow in the knowledge of our salvation. The same child on one occasion, to a schoolfellow's question, 'What does it mean that we shall sit at table with Abraham, Isaac, and Jacob?' gave the wonderful answer, 'I do not believe that we shall eat and drink there, because we shall have there eaten of the living bread, and drank of the water of which if we drink we shall never thirst again.' May they and all our children drink of the Rock of Salvation, and with us find in Jesus all sufficiency.

"WILHELMINA KNIPPING."

"'Gracious is the Lord and merciful, and of great kindness.' These words I might place as a motto over my Report of this year, for wherever we look, the fathomless grace of our faithful Saviour appears over all. Each of the past days, and every sorrow and every joy is lightened by the great glory of our God. This feeling often comes back in the daily life and regular work, but then it shines so much brighter at the moment when we take a little review of the past. Such a moment is the present, when I should give you a view of my work. To my great joy, as ever so now, the cheering outweighs the sad. We cause great joy to the little ones, ay, even the least, when they begin to be stirred up by the knowledge and love of their Saviour. It is an affecting, pretty sight, these little maidens, many of whom number only five years, sitting close together with folded hands and open lips that they may not lose a word of what is told them, and often, as easy questions are put, many of the smallest lift their little finger to indicate that they know the answer. Is it some little repetition sounding in their ears as something known, then the little eyes glisten so clear, that one must rejoice with them and unwillingly restrain the untimely zeal which comes in the way, seen in their rising to their feet, and frequently begging to be allowed to answer. This *naughtiness* pleases much more than too great quietness, which may often be called stupidity, and which one cannot know how to break up, or how to enliven the children. It is in such cases that we must so often perceive that our words cannot awaken the hearts, but that only the Spirit of God can break the numbness and quicken the dead. Life stirs just there where least expected, causing so much greater joy. Two years ago I had a little girl in my class, who gave me not the least satisfaction, who showed no interest in any part of the instruction, but sat there steadily dull and stupid. Then she was absent for a year. In the beginning of this school year she appeared again to attend our school anew, had made, however, so very little progress, that she could only enter the lowest class. At first I struggled hard against receiving her, but at the pressing request of my colleague, Miss Knipping, I resolved at last to give her another trial, although I feared it would be in vain. But how different is it now with the child. She is attentive at all times, belongs in the Bible hour to my best scholars, and has very much Christian knowledge.

It is quite noteworthy to see how the children mutually help one another. On this account the weakest sits near the gifted. Often also before the hour of teaching, one of the bigger ones practises them in a hymn or Bible sentence. This has a double value; first the children are usefully occupied as soon as they enter the class-room, so that they have no time for tricks; and, secondly, I can spare much time which can be otherwise usefully spent.

The number of my children now amounts to 81, of whom 61 are Jewesses.

The word then is, be not weary nor faint, even in the case of depressing

experiences, but ever anew recall the word of the Lord. "They that wait on the Lord renew their strength," in order that the work among His people may be blest, and that from the people of Israel always more may be added to the followers of the Cross.

"MATHILDE MÜLLER."

HUNGARIAN AND BOHEMIAN STUDENTS.

One Bohemian and three Hungarian candidates for the ministry have studied at the New College during the past winter. In both these countries the Jews are very numerous, and there are few likelier means for their conversion than by a number of the younger ministers in the Protestant Churches returning from this country with a zeal for the salvation of Israel. This secondary fruit of the Committee's labours has been in every way most encouraging, and satisfactory. Professor Balogh writes from Debrecsin in the present month, "The Bursary institution testifies itself day by day as a kind of mission, a channel through which the pure water of the Gospel flows upon our Church's life."

LADIES' ASSOCIATIONS.

The Committee acknowledge with thankfulness, as in previous years, their obligations to the Ladies' Associations in Edinburgh, Glasgow, Dundee, Aberdeen, Paisley, and elsewhere. The reports which some of these Associations publish contain interesting details which are not included in this Report, and which they earnestly commend to the friends of Jewish Missions.

PRAYER FOR ISRAEL.

Many ministers and members of this and other Churches remember Israel in their prayers on their own Sabbath, on Friday evening or Saturday morning, and the number of these remembrancers will surely increase year by year. The Great Day of Atonement, which falls this year on Thursday 28th September, is also a very special opportunity for asking that their eyes may be opened to see their true Sacrifice. On the Day of Atonement last year, the noonday Prayer-meeting in the Free Assembly Hall was devoted to prayer for the conversion of the Jews; many were there enabled to pour out a full heart in supplication on their behalf, and others need only to be reminded of the day to unite their prayers to those of thousands for the salvation of Israel.

A. MOODY STUART, *Convener*.

Free Church of Scotland.

REPORT

OF THE

BUILDINGS COMMITTEE

TO THE GENERAL ASSEMBLY.

MAY 1876.

THE usual Abstracts of Accounts for the past year are annexed. At the close of the year there is a considerable balance of *Church Building Fund* in the hands of the General Treasurer, amounting to £1077, 1s. 1d. But the liabilities of the Committee for grants which they have passed will exhaust this sum, their amount being £1130.

Of *Manse Building Fund*, there is at the end of the year only a small balance of ordinary fund of £109, 0s. 10d., while the liabilities for grants amount to £700. But over against this prospective deficit, there is to be set a balance still in hand of the original Manse Fund, which is considered to be more than sufficient to meet all the claims which may yet be made upon it.

The income of the past year having been very small, the Committee have not been in a position to make any grants beyond those which were in view at the date of their last Report. The Biennial Collection falls to be made this year, and they earnestly hope that it will be so recommended by the General Assembly, and will receive such a place in the scheme of collections for the year, as to draw forth a more liberal share of the contributions of the Church than it has received on former occasions.

The claims which have already been intimated to the Committee in the prospect of the collection being made are very numerous, and many of them quite as urgent as any that have been brought before the Committee at any previous period of its history.

For grants to aid in the erection of *Churches*, or in the rebuilding, total or partial, of buildings which have been found inadequate or defective, there are *twenty-three* applications.

For the erection of *Manses* there are *twelve* applications. And the number of these will no doubt be increased before the collection

comes to be apportioned. It is plain, therefore, that not only is a collection indispensable, but one that shall be characterised by a more than usual amount of liberality on the part of the Members of the Church.

The Committee have given a good deal of attention to the subject remitted by last Assembly for their consideration in conjunction with the Finance Committee, viz., *what steps might be taken for the inspection of Buildings*. Before suggesting any practical steps in this matter, they think it desirable that information be obtained from all the deacons' courts as to the state of repair in which their buildings are at the present time, and what is done by them from time to time in order to keep them in good condition ; and they suggest that this information may be obtained either by a schedule issued by the Committee, or by queries inserted in the Annual Schedule of Statistics.

JAS. MACGREGOR, } *Joint*
G. MELDRUM, } *Conveners.*

APPENDIX.

No. I.

ABSTRACT OF THE ACCOUNT OF THE *CHURCH BUILDING-FUND* FOR THE YEAR ENDING 31ST MARCH 1876.

CHARGE.

1. Balance of Funds at 31st March 1875,	.	.	.	£1613 18 10
2. Collections received during the year,	.	£14	4 2	
Proportion of Residue of the late Mr. John Bremner, Cawdor,	.	14	0 0	
			<hr/>	
	Sum,	£28	4 2	
Of which one-half to <i>Manse</i> Fund,	.	14	2 1	
			<hr/>	14 2 1
3. Dividend and Interest,	.	.	.	30 0 7
				<hr/>
	SUM OF CHARGE,			£1658 1 6

DISCHARGE.

1. Grants paid—				
Greengairs,	.	.	.	£60 0 0
Wardie and Granton,	.	.	.	60 0 0
Hawick, Territorial,	.	.	.	60 0 0
Arnisort (Skye and Uist),	.	.	.	100 0 0
Portknockie,	.	.	.	50 0 0
Collessie,	.	.	.	40 0 0
Birsay,	.	.	.	40 0 0
Forglen,	.	.	.	40 0 0
Ballantrae,	.	.	.	40 0 0
			Sum,	<hr/>
				£490 0 0
2. Expenses—				
General Charges of Assembly and Treasurer's Office,	.	.	.	£39 19 11
Secretary, Clerks, Postages, etc.,	.	.	.	32 15 0
Custodier of Titles,	.	.	.	18 5 6
				<hr/>
				91 0 5
				<hr/>
	AMOUNT OF DISCHARGE,			£581 0 5
Balance in Treasurer's hands, 31st March 1876,				1077 1 1
				<hr/>
	SUM EQUAL TO THE CHARGE,			£1658 1 6

No. II.

ABSTRACT OF THE ACCOUNT OF THE *MANSE-BUILDING FUND*
FOR THE YEAR ENDING 31st MARCH 1876.

CHARGE.

1. Balance of Funds at 31st March 1875,	.	.	.	£682	4	3
2. Collections, etc., received during the year—one half,	.	.	.	14	2	1
3. Interest,	.	.	.	34	12	4
				<hr/>		
SUM OF CHARGE,				£730	18	8
				<hr/>		

DISCHARGE.

1. Grants paid—						
Crofthead,	.	.	.	£100	0	0
Ardow and Torloisk,	.	.	.	100	0	0
Buckie,	.	.	.	100	0	0
Corsock,	.	.	.	100	0	0
Alvie (with Interest, £6),	.	.	.	106	0	0
Balquhidder,	.	.	.	50	0	0
Sum,				<hr/>		
				556	0	0
2. Expenses—						
General Charge of Assembly and Treasurer's						
Office,	.	.	.	£39	17	4
Clerks and Printing,	.	.	.	7	15	0
Custodier of Titles,	.	.	.	18	5	6
Sum,				<hr/>		
				65	17	10
				<hr/>		
				£621	17	10
Balance in Treasurer's hands, 31st March 1876,				109	0	10
				<hr/>		
				£730	18	8
				<hr/>		

Free Church of Scotland.

REPORT OF COMMITTEE

FOR THE

DISTRIBUTION OF THE FUND RAISED FOR
THE PRE-DISRUPTION MINISTERS.

MAY 1876.

THE Committee beg respectfully to report that the amount of the fund placed at their disposal for the year 1875-76 was as follows, namely :—

Balance from previous year's Account,	.	.	.	.	.	.	.	.....
Church-door Collections contributed by Congregations,	.	.	.	.	.	.	.	£2233 4 11
Donations, Legacies, etc.,	.	.	.	.	.	.	.	463 11 2
Interest,	.	.	.	.	.	.	.	3 12 8
Together,								<u>£2700 8 9</u>

This year again the Committee have not taken into view the share of the Sustentation Fund Surplus, but only the Equal Dividend, Supplements, and Grants from Trusts. Still, they have again been able to make up the Stipends of the Parochial Ministers to £200, and of the *quoad sacra* Ministers to £170 for year to Whitsunday 1875. They regret that some complaints have been made because the Equal Dividend has been taken at £157 in place of £150, the Grants being thereby reduced by £7 from this Fund.

Grants to Parochial Ministers having Colleagues or *emeriti*, of £40, and of £10 to *quoad sacra* Ministers in a similar position have been continued.

As usual, detailed lists of the Grants for the year are appended, and the following is an Abstract of the Discharge side of the Account :—

Grants to make up to £200 the Stipends of Pre-Disruption Ministers who left parochial Charges, and are still in full Charge, according to detailed List in Appendix No. 1,	£932 16 3
Ditto, who left <i>quoad sacra</i> do., Appendix No. 2,	78 0 0
Ditto, to Pre-Disruption Ministers who have Colleagues and Successors, or are <i>emeriti</i> , Appendix No. 3,	960 0 0
Grants to <i>quoad sacra</i> Ministers, to make up their Stipends to £170, when in full charges, and of £10 to those having Colleagues, or <i>emeriti</i> , Appendix No. 4,	340 9 8
	<hr/>
Total Grants,	£2311 5 11
Grant applicable to previous year,	10 0 0
Expenses,	62 14 8
Balance undivided, out of which it is proposed to pay over to the Aged and Infirm Ministers' Fund, £300,	316 8 2
	<hr/>
	£2700 8 9

The amount of Grants, as in the above Abstract, is larger than the amount in the Accounts of the Church, and the Balance less, owing to delay in presenting some of this year's orders.

Humbly reported by

JAMES JULIUS WOOD,
Convener.

EDINBURGH, 10th May 1876.

A P P E N D I X.

1. GRANTS TO PRE-DISRUPTION MINISTERS IN FULL CHARGES WHO
LEFT PAROCHIAL CHARGES, NAMELY :—

L. H. Irving,	Falkirk,	£43	0	0
James Proudfoot,	Culter,	43	0	0
W. B. Cunningham,	Prestonpans,	43	0	0
John Thomson,	Prestonkirk,	8	0	0
Andrew Urquhart,	Portpatrick,	23	0	0
Alexander M'Bride,	North Bute,	23	0	0
A. Stewart,	Killin,	43	0	0
David Campbell,	Lawers,	43	0	0
James Drummond,	Forgandenny,	43	0	0
John R. Omond,	Monzie,	33	0	0
William Gilston,	Carnock,	43	0	0
G. F. Knight,	East Wemyss,	13	0	0
John Murray,	Abdie,	39	0	0
James W. Taylor,	Flisk,	43	0	0
James Brodie,	Monimail,	43	0	0
Walter Wood,	Elie,	18	0	0
Including allowance for want of a Manse.				
D. S. Ferguson,	Strachan,	43	0	0
David Dewar,	Bellie,	36	15	2
Alexander M'Watt,	Rotha,	39	4	11
Alexander Fraser,	Kirkhill,	22	16	0
S. F. M'Lauchlan,	Cawdor,	24	7	5
James M'Donald,	Urray,	22	12	9
George Tulloch,	Eddrachillis,	28	0	0
Alexander Gunn,	Watten,	43	0	0
Adam Rettie,	Evie,	43	0	0
James Ingram,	Unst,	43	0	0
John Ingram,	Unst,	43	0	0
		£932	16	3

2. GRANTS TO CERTAIN PRE-DISRUPTION MINISTERS WHO GAVE UP
QUOAD SACRA CHARGES.

Robert M'Indoe,	Galston,	£35	0	0
John Spiera,	Kinglassie,	43	0	0
		£78	0	0

**3. GRANTS TO PRE-DISRUPTION MINISTERS WITH COLLEAGUES AND
SUCCESSORS, OR *EMERITI*.**

George Orr,	Symington,	£40	0	0
Alex. Keith, Junr.,	St. Cyrus,	40	0	0
John M'Farlane, D.D.,	Dalkeith,	40	0	0
John Ferguson,	Bridge of Allan,	40	0	0
Geo., Burns, D.D.,	Corstorphine,	40	0	0
George Lewis,	Ormiston,	40	0	0
Simon Fraser,	Fortrose,	40	0	0
Robert Kinneir,	Moffat,	40	0	0
Robert Inglis,	Edzell,	40	0	0
W. Mackenzie,	North Leith,	40	0	0
John Thomson,	Aberdeen,	40	0	0
Thomas Smith, D.D., Missionary,	India,	40	0	0
William Govan, Do.,	Do.,	40	0	0
William Mather,	Stanley,	40	0	0
Joseph Stark,	Kilfinan,	40	0	0
James Grierson, D.D.,	Errol,	40	0	0
Robert L. Brown,	Largo,	40	0	0
Robert Smith, Missionary,	Pesth,	40	0	0
John Macrae,	Carloway,	40	0	0
Thomas Findlay,	West Kilbride,	40	0	0
Charles C. Stewart,	Scone,	40	0	0
Peter Davidson,	Kilbride,	40	0	0
John MacMillan, D.D.,	Kirkcudbright,	40	0	0
Alex. Cumming,	Glasgow,	40	0	0
		<hr/> £960 0 0 <hr/>		

**4. GRANTS TO PRE-DISRUPTION *QUOAD SACRA* MINISTERS TO BRING UP THEIR
STIPENDS TO £170, EXCLUSIVE OF SHARE OF SURPLUS.**

John Montgomerie (C),	Innerleithen,	£10	0	0
James Duncan,	Temple,	13	0	0
John Fairbairn,	Greenlaw,	13	0	0
Thomas Wright (C),	Swinton,	10	0	0
Thomas Hastings (C),	Wanlockhead,	10	0	0
Robert Donald (E),	Sheuchan,	10	0	0
David Wilson,	Fullerton,	4	19	8
William Hutchison (C),	Johnstone,	10	0	0
John Gemmel,	Fairlie,	3	0	0
Alexander Rankine,	Strathaven,	3	0	0
William Alexander,	Duntocher, . . . . .	.....	
Colin M'Kenzie (C),	Arrochar,	10	0	0
William Lauder,	Strachur,	13	0	0
Archibald Nicol,	Shisken,	13	0	0
James Pearson,	Kilmeny,	13	0	0
Donald M'Vean,	Iona,	13	0	0
John Wright,	Alloa,	13	0	0
Thomas Hislop (E),	Doune,	10	0	0
William Watt,	Norrieston,	13	0	0
		<hr/> Carry forward, £184 19 8 <hr/>		

			Brought forward,	£184	19	8
Alexander M'Kinnon,	.	.	Strathfillan,	13	0	0
John Y. Walker, (E)	.	.	Kinnoul Street, Perth,	10	0	0
Thomas Gunn, (C)	.	.	Madderty,	10	0	0
C. Marshall, (C)	.	.	Dunfermline,	10	0	0
Alexander M'Pherson,	.	.	Meigle,	13	0	0
W. R. Moncur,	.	.	Liff,	5	10	0
David Paton,	.	.	Fettercairn,	3	0	0
John Longmuir, LL.D.	.	.	Aberdeen,	13	0	0
His supplement is in lieu of Manse rent.						
Donald Stewart,	.	.	Cromar,	13	0	0
Donald Campbell,	.	.	Ballater,	13	0	0
Robert Shanks,	.	.	Buckie,	13	0	0
Farquhar Macrae,	.	.	Knockbain,	13	0	0
Had a supplement, but it was burdened with the expense of providing an assistant.						
Gustavus Aird,	.	.	Creich,	13	0	0
Norman M'Leod,	.	.	North Uist,	13	0	0
				£340	9	8

COMMITTEE.

REV. D. THORBURN, M.A.	DAVID MACLAGAN, Esq.
WILLIAM WOOD, Esq.	ROBERT ROMANES, Esq.
JAMES CUNNINGHAM, Esq.	G. F. BARBOUR, Esq.
REV. JAMES BEGG, D.D.	J. M. M'CANDLISH, Esq.
REV. ROBERT RAINY, D.D.	REV. J. J. WOOD, D.D., <i>Convener</i> .

Free Church of Scotland.

REPORT OF COMMITTEE

ON

ASSEMBLY ARRANGEMENTS.

MAY 1876.

I. Correspondence with other Churches.—The following Deputation was appointed, by authority of the Assembly, to visit the Synod of the *English Presbyterian Church* at its meeting in Liverpool in May 1876, viz.:—Dr. Moody Stuart, Moderator of last Assembly, Mr. James C. Burns, minister of Kirkliston, and George Smith, Esq., LL.D.

The appointment of a Deputation to the *Irish Presbyterian Church* requires to be made at an early diet of the Assembly.

The Committee have had under their consideration the mode of conducting intercourse with sister Churches by Deputations, and the arrangements which might be made for the proper reception of Deputies. These subjects were brought under their notice by a report given in to them by the Deputation from the Free Church Assembly, which attended the General Assembly of the Irish Presbyterian Church in June 1875. They beg leave to submit the following suggestions to the consideration of the Assembly:—

1. That a gentleman connected with the Offices of the Church be requested to take charge of local arrangements for the Deputies from England and Ireland; and as Mr. Hope, Secretary of the Colonial and Continental Committees, has been in the habit of doing this with regard to Colonial and Continental Deputies, it would be the best arrangement if he were to take charge of the others too. Mr. Hope has kindly expressed himself willing to undertake this.

2. That Mr. Hope be requested to ascertain what Deputies are coming to the Assembly, to make arrangements for their accommodation in Edinburgh, to get them introduced to the Moderator as soon as they enter the Assembly, and be helpful to them in any other suitable ways during their stay in Edinburgh.

3. That the Deputation Seat be kept exclusively for Deputies, and that the officer of the Assembly be instructed to see that this order is complied with. On days when the Assembly is specially crowded, this regulation to be observed only till the Moderator enters, or till after the reading of the minutes.

4. That the Moderator be requested to give to the Deputies the *entrée* to his breakfasts on all the days when they are held.

5. That one of the officers of the Assembly be appointed to aid Mr. Hope in showing due attention to the Deputies.

6. That the substance of these regulations be printed in the Proceedings of the first day of the Assembly, and also on a card to be hung up in the Corridor and Common Hall.

The Committee further recommend :—

That a conference be held with the Deputies from Ireland and England and the Assembly Arrangements Committee, during the time of the meeting of Assembly, for considering the best way of carrying on the intercourse of the Churches for the future ; said conference to consider whether the system of Deputations be continued, or that of corresponding membership ; if the Deputations are continued, whether they should be appointed annually, or at longer intervals ; whether the number of speakers should be limited ; whether the Deputies should be asked to take part in mission conferences, or conferences on the state of religion, or other practical matters.

II. *Ministers to Preach in the Hall.*—The Committee recommend that the General Assembly should adopt the following as their Minute on this subject :—

“The Assembly hereby appoint Dr. John James Black, minister of the High Church, Inverness, to lecture and preach in the Assembly Hall in the forenoon ; Mr. John Hamilton, minister of the West Church, Glasgow, to preach in the afternoon ; and Mr. John Macpherson, minister of Hilltown Church, Dundee, to preach in the evening, of Sabbath 21st May. They further appoint Mr. George H. Knight, minister at Dollar, to lecture and preach in the forenoon ; Mr. William Balfour, minister of Holyrood Church, Edinburgh, to preach in the afternoon ; and Mr. John Macpherson, minister at Lochalsh, to preach in the evening, of Sabbath 28th May.

“The Assembly also instruct Dr. Black, when preaching in the forenoon of 21st May, to urge the claims of the Society for the Benefit of the Sons and Daughters of the Clergy.”

III. *Mode of Reporting on Collections.*—With reference to the remit to this Committee by last General Assembly, “to consider whether some more efficient method might not be devised in order to bring under the notice of the Assembly and of the Church the result of the Collections appointed to be made, and to report,”—the Committee, having considered the subject, recommend that the General Assembly should adopt the following deliverance :—“That in addition to the information furnished to the Clerks of Assembly with a view to their submitting a Report to the Assembly as to the Collections appointed to be made in congregations, the Clerks should also be furnished with information as to the total amount realised for each Scheme, so as to compare it with the amount realised on the occasion of a previous Collection, and the General Treasurer is instructed to furnish such information in due time.”

IV. *Time of electing Commissioners to Assembly.*—The Committee having, in obedience to the remit of last Assembly, considered the overture from the Presbytery of Strathbogie, anent removing the limitation on the election of Representatives to the Assembly, which prescribes that the election shall take place between one and eight o'clock, beg to submit, and recommend the following Overture and Interim Act :—

“Whereas the requirement of Act VII, Assembly 1738, with respect to the election of Commissioners by Presbyteries to the Assembly, that the election shall always take place between the hours of one and eight in the afternoon, is not suited to existing circumstances throughout the country, the General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain, that hereafter the election of Commissioners to the Assembly by any Presbytery shall be valid if made between the hour of eleven o'clock forenoon, and the hour of eight o'clock in the evening.”

V. Cases Conducted with Closed Doors.—In obedience to remit of last General Assembly, the Committee have prepared, and beg to submit, the following standing order:—

“6. (1.) That the Clerks of Assembly shall not issue the papers to the members of Assembly, with reference to cases which they think require to be conducted with closed doors, until specially instructed by the Assembly to do so; but shall report such cases to the Convener of the Business Committee, for its information, immediately after its appointment.

“(2.) That the Business Committee shall, in their first report, specify any case which, in their judgment, requires to be conducted with closed doors; and any case which does not appear to them of that character, although the clerks may have reported it as such.

“(3.) That, in all cases thus reported on by the Business Committee, the Assembly shall itself determine, by a special deliverance, at what stage of the proceedings the papers shall be issued to the members; and

“(4.) That in every case which the Assembly appoints to be conducted with closed doors, the instruction to issue the papers shall be accompanied by a special exhortation to the members to keep them private.”

VI. Representation of Presbyteries.—The Committee have intimated to Presbyteries the following changes for the present year on the Table of Representation prepared by the Clerks and given in to the Commission in March 1875 for the triennium then following:—

Dunse and Chirnside.—One colleague added. Representation *four* instead of *three*.

Fordyce.—One charge and two colleagues added. Representation *four* instead of *three*.

Glasgow.—Five new charges added. Representation *thirty* instead of *twenty-eight*.

Selkirk.—Two ministers added (transferred from Kelso). Representation *four* instead of *three*.

Biggar and Peebles.—One colleague added. Representation *three* instead of *two*.

Deer.—One charge added. Representation *five* instead of *four*.

Islay.—One charge added. Representation *two* instead of *one*.

Ellon.—One charge added. Representation *three* instead of *two*.

Kirkcaldy.—Two charges added. Representation *six* instead of *five*.

VII. State of Accounts.—Referring to the Abstract enclosed in the Public Accounts, and comparing it with that of the previous year it will be seen:—

1. As regards *Income*, that the sum received for *Tickets* (£411) is less than the sum for the previous year by £31, while the sum received from Congregations for Assembly expenses (£622) is £55 more than in the previous year.

2. As regards *Expenditure*, there is on the whole a considerable diminution this year compared with the preceding year. The Branches

in which the diminution occurs are *Printing*, this year £506, last year £544. *Deputations* this year £141, last year £249. *Committees*, this year £164, last year £259.

3. The result, therefore, is that while we closed last year with a debt of £65, 18s. 1d., we close this year with a balance in Bank of £218. This balance, however, has been reduced since the account closed, by a payment of £69 of Agents' expenses incurred in connection with the case of Marykirk, Stirling.

In name, and by authority of the Committee,

H. WELLWOOD-MONCREIFF,

Vice-Convenor.

Free Church of Scotland.

REPORT

OF

FINANCE COMMITTEE.

MAY 1876.

THE Finance Committee beg to lay before the General Assembly the following general statements regarding the finances of the Free Church for the year to 31st March 1876. They have still the pleasure of reporting that the total amount received continues to be in excess of the receipts of previous years, notwithstanding that they were unusually large.

I.—BALANCE-SHEET AT 31ST MARCH 1876.

The Balance-Sheet is as usual appended (Appendix No. I.) to the Report. As previously mentioned, while it gives a view of the position of the various accounts at the close of the year as regards funds in bank, and more immediately available, it does not include permanent investments; a *résumé* of the latter is given on the last page (38) of the Accounts of the Church. On the Sustentation Fund Ledger the balance on each separate fund is at credit. When the balances are smaller than the balances of the previous year, it is owing entirely to permanent investments having been made and the balances in bank being thus reduced.

On the Mission Ledger the balances are again all at credit with one exception, namely, the Assembly Hall Account, on which a small Debit balance arises, and this is owing to a house adjoining the Hall having been purchased.

The other balances appear not to call for special notice. The large sum at the credit of the Foreign Mission Special Funds will soon be required for the continued expenditure on the Mission Buildings; the other credit balances are simply what are necessary for carrying on the operations of the Schemes. As the various Committees are enjoined not to get into debt, they must at the close of the year have enough to meet their engagements until new funds come in.

II.—GENERAL CHARGES AND EXPENSES OF COMMITTEES.

The expenses this year are £280 in excess of the previous year's expenses. This is owing to an increase in Clerks' Salaries, and to additional accommodation having been acquired. The expenses still continue to form a moderate percentage on the funds received and administered.

III.—GENERAL COLLECTIONS.

Collections made within the period from 31st March 1875
to 31st March 1876.

1. Home Mission,	in April 1875,	.	.	.	£3,474 17 8
2. Colonial Mission,	in June „	.	.	.	2,407 1 7
3. Home Evangelisation,	in August „	.	.	.	2,580 3 8
4. Church and Manse Building,		.	.	.	...
5. Highlands, Biennial,	in October 1875,	.	.	.	3,139 8 1
6. Disruption Ministers,	in November „	.	.	.	2,233 4 11
7. Jews' Conversion,	in December „	.	.	.	3,325 16 1
8. Continent,	in January 1876,	.	.	.	2,239 0 3
9. Colleges,	in February 1876,	.	.	.	2,592 19 4
Sum of these,					£21,992 11 7
10. Foreign Missions, very partial—the great bulk of our Congregations subscribing through Associations—in July 1875,	. . . . .				1,013 16 11
Sum,					£23,006 8 6

This amount is £2800 more than in the previous year, owing to there having been one collection more. It is remarkable how stereotyped the amount of each collection is; indeed the amounts generally show a falling off; the only material increase being in the case of the Jewish Scheme.

IV.—ABSTRACT of the WHOLE FUNDS raised during the year 1875-76.

1. Building Funds—			
General, including Debt Extinction,	.	.	£92 17 1
Local,	.	.	63,370 1 2
Together,			£63,462 18 3
2. Sustentation—			
General Fund (Associations, £155,046, 6s. 9d.),			
Capital Fund,	.	.	£165,444 11 0
Supplementary Fund,	.	.	6,364 11 0
Aged and Infirm Ministers' Fund,	.	.	5,199 8 3
Pre-Disruption Ministers' Fund,	.	.	6,504 2 0
Together,			2,700 8 9
			186,213 1 0
3. Congregational Funds,	.	.	168,923 10 6
4. Education (including Government Grants, £11,148 9s. 5d.; Fees from Pupils, other Grants, etc., £4,012, 13s. 7d.)			
			20,501 3 5
5. College—			
General Fund, including Glasgow and Aberdeen,			
Endowment,	.	.	£7,729 11 6
Building,	.	.	5,952 1 0
Bursaries and Scholarships,	.	.	1,110 16 2
Cunningham Scholarship and Fellowship,	.	.	446 12 3
Library,	.	.	139 17 9
Together,			15,378 18 8
6. Missions—			
Home Mission and Evangelisation, including Miners' Mission,			
Highlands,	.	.	£16,763 12 3
Foreign (Associations, £11,966 1s. 9s.), including Mission Buildings' Fund,	.	.	9,995 4 1
Colonies,	.	.	34,463 3 6
Jews, including Mission Buildings' Fund,	.	.	3,728 18 2
Continent,	.	.	5,497 1 6
Ladies' Indian Female Association,	.	.	5,340 18 8
Together,			3,477 2 5
			79,266 0 7
7. Mrs. Peat's and other special Trusts, so far as not paid over to and included in the above Funds,			
			290 13 0
8. General Trustees,			
		
9. Assembly Hall,			
			414 9 4
Sum,			£534,450 14 9

The Funds again show an increase of £9000 above the very large amount received during the year before. Adverting to the details it will be found :

1. That there is a decrease in the *General Building Fund*, because there has been no collection this year, and an increase in the *Local Building Fund*.

2. The *Sustentation Fund* again shows an increase of £2300, and this chiefly on the Associations.

3. The *Congregational Funds* continue to exhibit a steady increase.

4. The *Education Fund* is nearly £2350 in excess of the preceding year, but this arises entirely on the Normal School Funds, and on Government and other Grants.

5. The *College Funds* show a decrease of upwards of £8520, owing to the Endowment Bequests not having been so large.

6. Under the head of Missions there is an increase of upwards of £900, and it is the more satisfactory that it is very general. A large Legacy for the Highlands has been received.

The state of the Church's Funds continues to be very encouraging.

A more detailed Financial Statement, prepared every fifth year, and which should have been prepared and submitted last year, is submitted to the present Assembly.

In addition to the purely Financial matters, the Committee have to submit to the Assembly for its approval the arrangements embodied in the annexed minutes (Appendix No. II.) of the Committee and of the Senatus of the New College, with reference to the house provided for the Librarian. For some time it has been found that the accommodation in the offices is insufficient for the purposes of the committees, and for conveniently disposing of the accumulating documents and books belonging to the Church. On the proposal of the present Librarian the use of his house has been obtained, so long as he holds that office, and ready communication to it from the offices can easily be made, as it forms part of the same tenement. A rent of £50 is to be paid to him as equivalent. The Committee desire that this arrangement should be made perpetual, with a view to certain changes being made in the house which are desirable. The Senatus of the New College have given their consent to this proposal, under condition that the annual sum to be paid is fixed by proper authority. On this point the Committee think it enough to state, that the house is valued by the City Assessor at £60; and when it is considered that the Librarian was under the necessity of keeping the house in repair at his own expense, and of paying landlord's as well as tenant's taxes, it appears to them that an annual payment of £50 in perpetuity is an ample equivalent.

By authority of the Committee,

WILLIAM WOOD, *Convener*.

EDINBURGH, 24th May 1876.

APPENDIX No. I.

BALANCE-SHEET OF TREASURER'S LEDGER, 31st March 1876.

I.—SUSTENTATION FUND LEDGER.

By Sustentation Fund,	£60,790	17	7
By „ Capital Fund,	798	18	1
By „ Supplementary Fund,	301	3	0
By Aged and Infirm Ministers' Fund,	1,163	5	10
By Miscellaneous Accounts,	3,854	2	7
To Bank of Scotland,	£66,908	7	1
	£66,908	7	1
	£66,908	7	1

II.—MISSION LEDGER.

By Home Mission,	£6,972	6	0
By Miners' Mission,	2,661	6	5
By Highland Mission,	3,507	10	5
By Education Fund,	1,657	2	7
By College General Fund,	35	14	
By College Endowment Fund,	59	1	8
By Bursary Fund,	210	9	10
By Davidson Trust,	4	6	0
By Cunningham Lectureship,	147	4	5
By Foreign Missions,	1,309	3	4
By Foreign Special Funds,	13,464	10	10
By Colonial Churches,	3,652	12	10
By Jews' Conversion,	3,471	19	4
By Church Building Fund,	1,077	1	1
By Manse Fund,	109	0	10
By Pre-Disruption Ministers' Fund,	353	13	2
To Assembly Hall,	£100	14	1
By Continental Fund,	965	17	10
By Smieton Trust,	102	2	2
By Balance of sundry accounts,	5,121	14	9
To Bank of Scotland,	44,782	3	10
	£44,882	17	11
	£44,882	17	11

APPENDIX No. II.

EXTRACT from MINUTE of FINANCE COMMITTEE,
dated 1st March 1876.

THE Committee resumed consideration of the arrangement referred to in their Minute of 17th November 1874, by which the Librarian's house has been obtained, for the purposes specified in that Minute, upon payment of a rent of £50

to Rev. John Laing, the present Librarian of the New College. They find that it is desirable to make certain alterations in the house in order to make it more suitable for these purposes; and in particular that it is important to provide a commodious fire-proof safe, which they are advised may very readily and without great expense be done by doing away with the staircase of the house, and converting part of it into a safe.

In order to accomplish these objects it is necessary that the arrangement made with Mr. Laing, which is only a temporary one, terminable on his death or demission of office, should be made permanent—that is to say, that the right to the occupancy of the house by the Librarian shall be commuted for the payment to him of an annual sum, and the house shall be permanently added to the Office premises of the Free Church.

On referring to the Report and Memorandum, by Mr. John Maitland, in December 1861, in which he expresses his feelings and wishes with reference to the use and occupation of the building at the head of the Mound, then nearly completed, the Committee find the following sentences:—"I assume further that the charge and management of it (the new buildings) must of necessity be intrusted by the Church to the care of some committee, and what is now needed, I assume, is, that the purposes often already mentioned by me at meetings or in conversation, should be put into writing for the guidance of that committee *at starting*." . . . "In the event of the Librarian desiring not to occupy the house himself, I conceive that the committee intrusted by the Church with the care of the property, should be empowered either to exercise a veto in the selection of the tenant, as well as in reference to the purpose to which the house shall be applied, or they should just have full power, in such circumstances, to make such arrangements as they see fit, and account to the Librarian for the rent."

It appears to the Committee that the views thus expressed by Mr. Maitland not only completely warrant the arrangement which has already been made with Mr. Laing, but indicate his desire that it should be competent to the Committee, and within their discretion, permanently to change the destination and use of the Librarian's house in the manner now contemplated. Of course the exercise of such power or discretion by the Committee must depend on circumstances, and especially upon the consent and concurrence of all the parties interested. They further think it expedient that the sanction of the General Assembly shall be obtained.

With a view to making application to the next General Assembly, the Committee direct that an Extract of this Minute and of their Minute of 17th November 1874 be sent to the Senatus of the New College, with whom they have already had a conference on this subject, and that the Senatus be requested, if they approve of the proposal now made, to pass a Minute to that effect to accompany the Memorial of this Committee.

EXTRACT MINUTE OF SENATUS OF THE NEW COLLEGE.

SENATE HALL, NEW COLLEGE, *April 11, 1876.*

The Senatus of the New College being met, and duly constituted, *inter alia*, the following Extract from Minutes of the Finance Board was submitted (as on this and the preceding page):—

"The Senatus having considered the proposed application to the General Assembly on the part of the Finance Committee, resolve, that they see no objection to an arrangement in virtue of which the Librarian's house may become available for the Committees of the Church. But they respectfully direct the attention of the General Assembly to the circumstance that the sum of fifty pounds a year was originally fixed by private agreement between the Finance Committee and the existing Librarian. With a view to an arrangement which is to affect future Librarians and to be permanent, it may be right to take independent means to ascertain that the sum offered is an adequate compensation."

Extracted from the Records of the New College Senatus by

J. DUNS, *Secretary.*

Free Church of Scotland.

REPORT

OF THE

PUBLICATIONS COMMITTEE.

MAY 1876.

THE PERIODICALS under the charge of the Committee are now three in number; the *Monthly Record*, the *Children's Record*, and the *Gaelic Record*, which is published quarterly. For 1874-5 the average monthly circulation of the *Record* was 38,500, being the largest circulation to which it had ever attained. During the past year it has increased by 1500, and now stands at 40,000.

The same satisfactory report falls to be made regarding the *Children's Record*. Its highest circulation was stated last year, when it stood at 60,000. A separate additional impression of 10,000 monthly was at that time taken by the English Presbyterian Church. This had in December last increased to 11,000, when it was discontinued; that Church, in prospect of the contemplated Union, having resolved to issue a similar publication of their own. There has, however, been an increase of 3000 in the regular issue, which is now 63,000 monthly.

Only two numbers of the *Gaelic Record* had appeared previous to last Assembly, and the circulation reached was 1600. Since then it has appeared regularly every quarter, and it has reached a circulation of 2495. This increase is largely due to the warm interest taken in the periodical by a few generous friends of the Highlands, whose active efforts and liberal aid the Committee would thankfully acknowledge. At the same time, it should be borne in mind that this periodical is still on trial. The Committee must again ask the Assembly to provide, as was done last year, for the extra expense necessarily incurred in connection with it. And the question remains open for consideration, whether the

expense so incurred is fully warranted by the interest taken in it by the Gaelic-reading members of the Church. Another year, with a somewhat different arrangement for printing and circulating it, will probably suffice for determining this question. To make it a decided success, the ministers and office-bearers of Gaelic-reading congregations must come to the help of the Committee, by promoting its circulation. Embracing as it does translations of the choicest communications contained in the *Record*, and under the editorial superintendence of Dr. M'Lauchlan, it cannot fail to impart a more intelligent and lively interest in the work of the Church wherever it is read.

The character of the publications circulating in the Church is a matter of the highest importance. The Committee rejoice that they are commending themselves in an ever-increasing degree. But they would once more appeal to every minister and office-bearer to aid in making their circulation more nearly universal among our congregations and families.

ALEX. CUSIN, *Convener*.

Free Church of Scotland.

REPORT OF EXAMINATION BOARD.

MAY 1876.

THE total number of Students who passed the Entrance Board-Examinations on the 28th and 29th of July, and on the 29th and 30th of October 1875, is 43. Of these, there passed at Edinburgh, 21; at Glasgow, 15; and at Aberdeen, 7. As compared with the previous year, there is an increase to the number of 7.

The total number of Students who passed the Exit Board-Examination on the 6th of November 1875, and on the 30th of March 1876, is 39. Of these, there passed at Edinburgh, 22; at Glasgow, 13; and at Aberdeen, 4. As compared with the previous year, there is a falling off to the number of 1.

The names of both classes of Students will be found in the Appendix.

In addition to the ordinary business of the Board, special attention has, during the past year, been directed to the object of making both the Entrance and Exit Examinations as efficient as possible, as regards both the preparation and the estimate of the papers put into the hands of the Students. The Assembly is aware that the Board had been, for some time, recommending the appointment of paid Examiners as one of the means best calculated to secure that efficiency, and that by the decision of last Assembly the Board was authorised to expend not more than £60 annually for that end. As the result of that decision, the following appointments have been made with a view to the Exit Examination:—

The Rev. James Matthew, of Haddington, as Examiner in Apologetics and Natural Science; the Rev. Lewis Davidson, of Rutherglen, as Examiner in Systematic Theology, and on the subjects which fall under the Third Head of the Theological Examination; the Rev. G. G. Cameron, of Free St. John's, Glasgow, as Examiner in Hebrew; the Rev. S. D. F. Salmond, of Barry, as Examiner in Church History and Greek; and the Rev. J. G. Cunningham, of Lochwinnoch, as Examiner in Latin and Biblical Theology.

From the Board's Report for last year, the Assembly will be aware that, conjointly with the paid Examiners, the Professors of the different

subjects embraced in the Exit Examination take part in the preparation of the papers, and, if need be, in the valuing of them. In the discharge of this duty, the Professors at the three colleges in turn act with the paid Examiners. The Exit Examination for Session 1875-6 was conducted in the mode thus described, and conducted successfully.

As the Entrance Examination occurred so early after the decision of last Assembly, the Board was unable to appoint paid Examiners for Students entering the Hall for last Session. The Board is now, however, enabled to intimate the following appointments :—

The Rev. Dr. Nicolson, of Linlithgow, to be Examiner in Latin and Greek ; the Rev. James Innes, of Panbride, to be Examiner in Hebrew and Scripture History ; the Rev. John Dunlop, of Dundee, to be Examiner in Logic and Philosophy ; and the Rev. James Matthew, of Haddington, to be Examiner in Mathematics and Natural Philosophy.

In addition to these paid Examiners, the Assembly will be aware, from last year's Report, of the Board's resolution to appoint Assessors—not connected with any of the three colleges—to act along with the paid Examiners in the preparation of the papers, and in estimating all of them which fall below the minimum of 40. The following appointments have been made :—

The Rev. J. G. Mackintosh, for the examination in Latin and Greek ; the Rev. James H. Wilson, for the examination in Hebrew and Scripture History ; the Rev. John Henderson, of Coatbridge, for the examination in Logic and Philosophy ; and Dr. Thomas Smith, for the examination in Mathematics and Natural Philosophy.

In connection with the efficiency of the Entrance Examination, the Board has had under consideration the desirableness of having some provision made for the teaching of Hebrew at the four University seats, such that Students in the last year of the Arts' course might avail themselves of it. The following motion, made by Mr. Salmond, was adopted and ordered to be transmitted to the Assembly as part of the Board's Report :—

“That provision be made for the teaching of Hebrew at the several University seats, with the view of enabling Students, who contemplate passing the Entrance Examination, to attend preparatory classes during the last year of the Arts' curriculum.”

The provision above alluded to already exists, and has long existed, in Edinburgh. It does not appear that there is any serious difficulty in the way of its adoption at the other University seats.

With the view of giving greater publicity to its examinations, the Board has adopted the following resolution, proposed by Professor Candlish :—

“That the papers of questions on the various subjects at the Entrance and Exit Examinations be printed in the College Calendar each year.”

In the view of all these arrangements, some of which have been carried out during the past year, and all of which will be carried out in future, the Board will be able successfully to do the work for which it was appointed, provided that the Board shall receive the cordial support and co-operation of the Church in reference to its decisions.

In name of the Examination Board,

ALEXANDER WHYTE,
Convener.

APPENDIX.

I.—LIST OF STUDENTS who passed the ENTRANCE BOARD-EXAMINATION in July and October 1875.

- | | |
|-------------------------------|----------------------------|
| 1. Abel, R. | 23. M'Growther, R. |
| 2. Aitken, Alexander. | 24. M'Iver, Donald. |
| 3. Anderson, Thomas S. | 25. Mackay, A. |
| 4. Andrew, Adam. | 26. M'Kenzie, John H. |
| 5. Barbour, Robert W. | 27. M'Kenzie, Hector. |
| 6. Barry, Francis R. | 28. MacLachlan, Neil D. |
| 7. Brown, David. | 29. Macleish, Archibald L. |
| 8. Burnside, Alexander J. | 30. M'Leod, Duncan. |
| 9. Connan, Daniel. | 31. M'Nair, J. V. |
| 10. Craig, William. | 32. Miller, William J. |
| 11. Gardiner, G. | 33. Purves, David. |
| 12. Gillies, David. | 34. Russell, J. A. |
| 13. Gillies, J. K. | 35. Salmond, C. A. |
| 14. Grant, John Charles. | 36. Scott, A. Murray. |
| 15. Greig, Charles E. | 37. Scott, James. |
| 16. Hill, Robert. | 38. Smith, George Adam. |
| 17. Keith, Charles. | 39. Sorley, W. R. |
| 18. Lawrence, William Gordon. | 40. Speirs, Ebenezer R. |
| 19. Low, William. | 41. Stewart, Peter. |
| 20. Lundie, Robert A. | 42. Tait, Gavin J. |
| 21. M'Clean, Robert. | 43. Warrick, John. |
| 22. M'Gregor, Peter. | |

II.—LIST OF STUDENTS who passed the EXIT BOARD-EXAMINATION in November 1875 and March 1876.

- | | |
|---------------------------|---------------------------|
| 1. Beattie, W. D. | 21. M'Leod, G. G. |
| 2. Blake, Buchanan. | 22. MacPhee, Alexander S. |
| 3. Brown, William Panton. | 23. MacRae, Duncan. |
| 4. Collins, Thomas. | 24. Macrae, John F. |
| 5. Cook, Donald. | 25. MacTaggart, James C. |
| 6. Cumming, Alexander. | 26. M'Tavish, Archibald. |
| 7. Dodds, George T. | 27. Moir, A. F. A. |
| 8. Eaton, David. | 28. Monro, George B. |
| 9. Fisher, Peter. | 29. Murray, Andrew. |
| 10. Fleming, D. W. B. | 30. Murray, Thomas. |
| 11. Forrest, James. | 31. Paton, James A. |
| 12. Gall, John. | 32. Philip, James. |
| 13. Georgeson, John G. | 33. Robertson, A. L. |
| 14. Grieve, A. C. | 34. Smith, Crawford. |
| 15. Halliday, James. | 35. Steven, George. |
| 16. Hewitt, David R. | 36. Thomson, Peter. |
| 17. Kelso, Donald. | 37. Wood, John. |
| 18. Leitch, John. | 38. Young, David Doig. |
| 19. M'Coll, John. | 39. Yule, Alexander. |
| 20. M'Leod, Ewen. | |

Free Church of Scotland.

REPORT

ON

DISTRIBUTION AND EMPLOYMENT OF PROBATIONERS.

MAY 1876.

THE COMMITTEE for the Distribution and Employment of Probationers have only a very brief report to make to the General Assembly. So far as they know, the arrangements made by the Assembly of 1874 seem to have given satisfaction to the probationers.

The number of Congregations which have complied with the Act of the Assembly in applying to the Committee for a supply of probationers by rotation has been slightly greater than the number of those that did so last year,—26 against 24. But there have been a considerable number that have not so complied. The Committee have no means of ascertaining how the Presbyteries have fulfilled the duty imposed upon them by Act of Assembly, to ascertain the reasons of non-compliance with the course prescribed in the Act. The Committee would submit to the Assembly to consider whether they should not now renew their instructions to Congregations and Presbyteries to comply with the provisions of the Act.

During the year 115 appointments have been made to vacancies, but from various causes some of these have not held. Only 85 probationers have actually officiated, in 26 vacant Congregations, by appointment of the Committee; of these, 5 have been called, who, in all probability, would not have come into contact with the Congregations which have called but for the action of the Committee. At the beginning of the year 85 probationers were on the list, and during the year 33 have been added by license, in all 118. Of these,

23 have been called to charges in Free Church.

1	„	„	„	Reformed Presbyterian Church.
3	„	„	„	English Presbyterian Church.
5	„	„	„	Colonial.

1 left Church; entered the Church of England.

1 dead.

34, leaving 84 still on the list.

It would appear, therefore, that the present supply is almost exactly equal to the present demand. The Committee very earnestly hope that both will increase : the former, through the enlargement of the operations of the Church at home and abroad ; and the latter, through an increase of zeal among the youth of our land.

The Committee have only further to state that the recommendations made by last Assembly to the Assembly Arrangements Committee have been satisfactorily carried out to the extent that a comfortable and suitable apartment has been given to the exclusive use of the Committee in the Free Church Offices. The list of probationers, with various particulars of information, is now available for the purposes which the Assembly designed it to serve, and to a considerable extent it is resorted to by Conveners and Secretaries of Committees, and by Ministers and office-bearers interested in Stations or vacant Charges.

THOS. SMITH, *Convener*.

APPENDIX.

LIST OF PROBATIONERS.

- | | |
|--------------------------------|-------------------------------------|
| 1. Mr. Thomas Andrew. | 25. Mr. Robert Niven. |
| 2. „ Robert Whyte, M.A. | 26. „ Ebenezer M'Lean. |
| 3. „ Duncan Macaulay. | 27. „ John E. Fraser. |
| 4. „ John Ferrie. | 28. „ Alexander M'Diarmid, M.A. |
| 5. „ John Brown Reid, M.A. | 29. „ Alexander M. Ramsay. |
| 6. „ John Macaulay. | 30. „ John Rae, M.A. |
| 7. „ James Douglas. | 31. „ George Williams. |
| 8. „ James Kennedy, M.A., B.D. | 32. „ R. Macnair. |
| 9. „ David Gordon, M.A. | 33. „ Duncan Black. |
| 10. „ John Urquhart. | 34. „ William Strachan. |
| 11. „ Donald Mackintosh. | 35. „ James Paterson. |
| 12. „ James B. Barr. | 36. „ Robert Murdoch. |
| 13. „ James Glen Kippen, M.A. | 37. „ Alexander Macneill. |
| 14. „ William Keith, M.A. | 38. „ Peter Yule. |
| 15. „ John Macpherson. | 39. „ James Mavor. |
| 16. „ James C. Laing. | 40. „ Alexander West. |
| 17. „ Robert Ross. | 41. „ Alexander Simpson, M.A., B.D. |
| 18. „ John Wilson. | 42. „ Alexander K. M'Dowall. |
| 19. „ Alexander Brown, M.A. | 43. „ Henry G. Shepherd. |
| 20. „ W. M'Killiam, M.A. | 44. „ James Angus. |
| 21. „ George Rose. | 45. „ John Campbell. |
| 22. „ James Maltman, M.A. | 46. „ Robert Thornton. |
| 23. „ Peter Brown. | 47. „ James Fenton. |
| 24. „ John C. Connell. | 48. „ Alexander Wright. |

- | | |
|-------------------------------|---------------------------------|
| 49. Mr. D. A. Mackinnon, M.A. | 67. Mr. Joseph Forrest. |
| 50. „ David B. Dow, M.A. | 68. „ D. S. Smith. |
| 51. „ James Wallace. | 69. „ D. W. Kennedy, |
| 52. „ John Russell, M.A. | 70. „ Archibald Russell, M.A. |
| 53. „ James Paton, M.A. | 71. „ William G. Still. |
| 54. „ George Milne. | 72. „ Alexander Argo. |
| 55. „ Alexander Rust. | 73. „ Francis W. Stuart. |
| 56. „ James Calder. | 74. „ Jacob Linklater, M.A. |
| 57. „ William Anderson. | 75. „ Matthew G. Campbell, M.A. |
| 58. „ Archibald Bell. | 76. „ Robert Kay. |
| 59. „ William Fullarton, M.A. | 77. „ Andrew Morris. |
| 60. „ John Craig. | 78. „ John Hanson, M.A. |
| 61. „ D. J. Martin. | 79. „ Thomas Adamson, M.A. |
| 62. „ John F. Ewing. | 80. „ Alexander Tait. |
| 63. „ Walter Macfarlane. | 81. „ John Smith. |
| 64. „ D. D. Ormand. | 82. „ W. B. Alexander. |
| 65. „ Alexander Lobban. | 83. „ James Forrest. |
| 66. „ James Gray. | 84. „ Donald Cook. |

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON

ELECTION OF PROFESSORS.

MAY 1876.

THE lamented death of Dr Lumsden created two vacancies in the College at Aberdeen. It became the duty of this Committee accordingly, in terms of Act X., Assembly 1859, to invite the Presbyteries and Synods of the Church, if they saw cause, to propose for both offices names which might be brought before the General Assembly, viz. : (1.) For the office of Principal of the College ; and (2.) For the office of the Professor of Systematic Theology there.

Returns have been received from 63 Presbyteries and 10 Synods. *Three* names have been proposed for the vacant office of Principal, viz. :—

- (1.) Dr. David Brown of Aberdeen, by 58 Presbyteries and 9 Synods.
- (2.) Dr. William Binnie of Aberdeen, by 5 Presbyteries.
- (3.) Dr. Watts of Belfast, by 2 Presbyteries.

Eight names have been proposed for the vacant Professorship, viz. :—

- (1.) Mr. Salmond of Barry, by 49 Presbyteries and 10 Synods.
- (2.) Mr. Henderson of Coatbridge, by 30 Presbyteries and 7 Synods.
- (3.) Mr. Bannerman of Dalkeith, by 19 Presbyteries and 5 Synods.
- (4.) Dr. Watts of Belfast, by 5 Presbyteries.
- (5.) Mr. Mitchell of East Kilbride, by 2 Presbyteries and 1 Synod.

- (6.) Dr. Goold of Edinburgh, by 1 Presbytery.
 (7.) Dr. T. Smith of Edinburgh, by 1 Presbytery.
 (8.) Mr. Murdoch of Pitaligo, by 1 Presbytery.

The Committee agreed not to recommend any name to the Assembly.

A Memorial, signed by Elders of the Presbytery of Aberdeen, regarding the election to the Principalship there, was read. The Committee, taking into consideration that they are appointed to receive communications from Presbyteries and Synods only, and further, that the Memorial in question should pass to the Assembly through the Committee on Bills, resolve to take no action in the matter.

ALEX. BEITH, *Convener*.

TABULAR STATEMENT. PRESBYTERIES.

The names are given in the order in which they occur in the Extract Minutes of Returns respectively.

PRESBYTERIES	PRINCIPAL	PROFESSOR
1. <i>Aberdeen</i>	Dr. Brown.	Mr. Bannerman, Mr. Salmond, Mr. Henderson.
2. <i>Aberlour</i>	Dr. Brown.	Mr. Bannerman.
3. <i>Abernethy</i>	Dr. Brown.	Mr. Salmond.
4. <i>Abertarff</i>	Dr. Brown.	Mr. Salmond.
5. <i>Alford</i>	Dr. Brown.	Dr. Watts, Mr. Salmond, Mr. Henderson.
6. <i>Arbroath</i>	Dr. Brown.	Mr. Salmond.
7. <i>Auchterarder</i>	Dr. Brown.	Mr. Bannerman, Mr. Salmond.
8. <i>Ayr</i>	Dr. Brown.	Dr. Watt, Mr. Salmond.
9. <i>Biggar and Peebles</i> ...	Dr. Binnie.	Mr. Henderson.
10. <i>Breadalbane</i>		
11. <i>Breckin</i>	Dr. Watts.	Dr. Watts.
12. <i>Caithness</i>	Dr. Brown.	Mr. Henderson, Mr. Salmond.
13. <i>Chanonry</i>	Dr. Brown.	Mr. Bannerman, Mr. Henderson, Mr. Salmond, Dr. Watts.
14. <i>Cupar</i>	Dr. Brown and Dr. Binnie.	Mr. Salmond, Mr. Bannerman, and Mr. Henderson.
15. <i>Dalkeith</i>	Dr. Brown.	Mr. Henderson, Mr. Bannerman, Mr. Salmond.
16. <i>Deer</i>	Dr. Brown.	Mr. Murdoch.
17. <i>Dingwall</i>		
18. <i>Dornoch</i>	Dr. Brown.	Mr. Salmond.

PRESBYTERIES.	PRINCIPAL	PROFESSOR.
19. <i>Dumbarton</i>	Dr. Brown.	Mr. Salmond, Mr. Henderson.
20. <i>Dumfries</i>	Dr. Brown.	Mr. Henderson, Mr. Bannerman, Mr. Salmond.
21. <i>Dunblane</i>		
22. <i>Dundee</i>	Dr. Brown.	Mr. Salmond.
23. <i>Dunfermline</i>	Dr. Brown.	Mr. Bannerman, Mr. Mitchell.
24. <i>Dunkeld</i>		
25. <i>Dunoon & Inveraray</i>	Dr. Brown.	Mr. Salmond, Mr. Henderson, Mr. Bannerman.
26. <i>Dunse and Chirnside</i>	Dr. Watts.	Dr. Watts.
27. <i>Edinburgh</i>	Dr. Brown.	Mr. Henderson, Mr. Salmond, Mr. Bannerman.
28. <i>Elgin</i>	Dr. Brown.	Mr. Henderson.
29. <i>Ellon</i>	Dr. Brown.	Mr. Salmond, Mr. Bannerman, Mr. Henderson.
30. <i>Fordoun</i>	Dr. Brown.	Mr. Salmond.
31. <i>Fordyce</i>	Dr. Brown.	Mr. Bannerman.
32. <i>Forfar</i>	Dr. Brown.	Mr. Salmond.
33. <i>Forres</i>		
34. <i>Garioch</i>	Dr. Brown.	Mr. Henderson, Mr. Bannerman, Mr. Salmond.
35. <i>Glasgow</i>	Dr. Brown.	Mr. Salmond.
36. <i>Greenock</i>	Dr. Brown.	Mr. Henderson, Mr. Salmond.
37. <i>Haddington & Dunbar</i>		
38. <i>Hamilton</i>	Dr. Brown.	Mr. Salmond.
39. <i>Inverness</i>	Dr. Brown.	Mr. Salmond.
40. <i>Irvine</i>	Dr. Brown.	Mr. Henderson.
41. <i>Islay</i>	Dr. Brown.	Mr. Salmond, Mr. Bannerman, Mr. Henderson.
42. <i>Jedburgh</i>	Dr. Brown.	Mr. Salmond.
43. <i>Kelso and Lauder</i> ...	Dr. Brown.	Mr. Henderson.
44. <i>Kincardine O'Neil</i> ...	Dr. Brown.	Mr. Salmond.
45. <i>Kinross</i>	Dr. Brown.	
46. <i>Kintyre</i>	Dr. Binnie.	
47. <i>Kirkcaldy</i>		Mr. Salmond.
48. <i>Kirkcudbright</i>	Dr. Brown.	Mr. Salmond, Mr. Henderson.
49. <i>Lanark</i>		
50. <i>Lewis</i>	Dr. Brown.	Mr. Salmond, Mr. Henderson.
51. <i>Linlithgow</i>	Dr. Brown.	Mr. Bannerman, Mr. Henderson, Mr. Salmond.
52. <i>Lochcarron</i>		
53. <i>Lockerbie</i>	Dr. Brown.	Mr. Henderson, Mr. Salmond, Dr. Smith, Mr. Bannerman.
54. <i>Lorn</i>		
55. <i>Meigle</i>		
56. <i>Mull</i>	Dr. Brown.	Mr. Henderson.
57. <i>Nairn</i>	Dr. Brown.	Mr. Salmond.
58. <i>Orkney</i>	Dr. Brown.	Mr. Bannerman.
59. <i>Paisley</i>	Dr. Brown.	Mr. Salmond, Mr. Henderson.
60. <i>Penpont</i>	Dr. Brown.	Mr. Henderson, Mr. Salmond.
61. <i>Perth</i>	Dr. Brown	Mr. Salmond.

PRESBYTERIES.	PRINCIPAL	PROFESSOR
62. <i>St. Andrews</i>	Dr. Brown.	Mr. Salmond, Mr. Mitchell.
63. <i>Selkirk</i>	Dr. Brown.	Mr. Bannerman, Mr. Henderson, Mr. Salmond.
64. <i>Shetland</i>	Dr. Brown.	Mr. Henderson, Mr. Salmond.
65. <i>Skye and Uist</i>	Dr. Brown.	Mr. Salmond, Mr. Henderson.
66. <i>Stirling</i>	Dr. Brown, Dr. Binnie.	Mr. Henderson, Mr. Salmond.
67. <i>Stranraer</i>	Dr. Brown.	Mr. Salmond.
68. <i>Strathbogie</i>	Dr. Binnie, Dr. Brown.	Mr. Salmond.
69. <i>Tain</i>		
70. <i>Tongue</i>	Dr. Brown.	Dr. Goold, Mr. Salmond.
71. <i>Turriff</i>	Dr. Brown.	Mr. Salmond, Mr. Henderson.
72. <i>Wigtown</i>	Dr. Brown.	Mr. Salmond.
73. <i>Italy</i>	Dr. Brown.	Mr. Salmond, Mr. Bannerman.
74. <i>Calcutta</i>	Dr. Brown.	Mr. Salmond.

SYNODS.

SYNOD.	PRINCIPAL	PROFESSOR
1. <i>Aberdeen</i> ,		Mr. Bannerman, Mr. Salmond, Mr. Henderson.
2. <i>Angus and Mearns</i> , ..	Dr. Brown.	Mr. Salmond.
3. <i>Argyll</i> ,	Dr. Brown.	Mr. Henderson, Mr. Salmond.
4. <i>Dumfries</i> ,	Dr. Brown.	Mr. Henderson, Mr. Salmond, Mr. Bannerman.
5. <i>Fife</i> ,	Dr. Brown.	Mr. Mitchell, Mr. Bannerman, Mr. Salmond.
6. <i>Galloway</i> ,	Dr. Brown.	Mr. Henderson, Mr. Salmond.
7. <i>Glasgow and Ayr</i> , ...	Dr. Brown.	Mr. Salmond.
8. <i>Glenelg</i> ,		
9. <i>Lothian & Tweeddale</i> ,		
10. <i>Merse and Teviotdale</i> ,	Dr. Brown.	Mr. Henderson, Mr. Salmond, Mr. Bannerman.
11. <i>Moray</i> ,	Dr. Brown.	Mr. Salmond, Mr. Henderson.
12. <i>Perth and Stirling</i> ,...	Dr. Brown.	Mr. Salmond, Mr. Bannerman, Mr. Henderson.
13. <i>Ross</i> ,		
14. <i>Sutherland and Caithness</i> ,		

ALEX. BEITH, *Convener*.

Free Church of Scotland.

REPORT

BY THE

ASSEMBLY HALL COMMITTEE.

MAY 1876.

THE COMMITTEE beg to report that they have at length been able to procure and fit up a Lavatory and small Writing-room for Members, which they have long thought it would be desirable to obtain. These are at the east end of the main corridor, and will, they hope, be found accessible and convenient.

They had also the opportunity of purchasing two properties in Milne's Court for £468. Although they had no express powers to do so, the Committee considered it important to acquire these properties, as they adjoin the Hall on one side and the Offices of the Free Church on the other; so that if at any time it may be wished to effect a passage from one to the other, this can be done, though at the sacrifice of certain rooms for which a rent is now obtained. They made the purchase, and they trust the Assembly will approve.

When the expenses already incurred are paid, the Committee believe there will be a deficit in their funds of about £400. This will be considerably increased next year if the Hall and corridors are painted; but they do not think the General Assembly should hesitate in authorising this work to be done, as it is much required, and will be a great improvement. The property in High Street and Milne's Court which they possess yields a rental of about £100 a year, which ought soon to meet any deficiency of funds.

F. BROWN DOUGLAS, *Convener.*

Free Church of Scotland.

REPORT

ON

SABBATH SCHOOLS AND THE YOUNG.

MAY 1876.

IN reporting progress for the past year, the Committee rejoice to state that the aspect of the Sabbath-school work of the Church, as presented in the great amount of information received, continues to be most encouraging. While not a few places are referred to where there have been tokens of spiritual good, the main feature in the returns this year, the condensed results of which are now presented to the General Assembly, is the great advancement in earnest application to this important subject manifested throughout by the Kirk-sessions, Presbyteries, and Synods of the Church. This cannot but be regarded as a precious and consolidated fruit of the time of great blessing by which the country has of late been visited; and it is very specially manifest in the earnest efforts everywhere in operation for the encouragement and for improving the efficiency of the teachers. Of these, many indications will be found throughout the Report. In the altered circumstances of the week-day education of the country, there is apparent a quiet but very real acceptance by the Church of the increased responsibility lying upon her to see to the scriptural instruction of the young.

The great increase, practically, in the extent and variety of effort, the Committee cannot but largely attribute to the circulation, year by year,

of their Report to the General Assembly among all the Sabbath-school teachers of the Church. Every suggestion of value contained in the returns is thus made known to all, subsequent returns showing how largely many of these suggestions have been put in practice in other schools, to the great advantage and progress of the work. The Committee gratefully acknowledge the kindness of Mr. Martin of Auchendennan who defrayed the whole expense of the circulation, to the extent of 15,000 copies, of the Report for last year. It is hoped that the means may be furnished by some other friend among the Eldership for the circulation, in like manner, of the present Report.

With the view of securing completeness, in so far as they go, the Committee have hitherto been anxious to restrict as much as possible the number of the points of inquiry in the annual schedule. This year, impressed with the importance of both the subjects, they added two queries, one as to Libraries, the other as to the extent to which the Shorter Catechism is in use in the schools. Further reference to these will be found in subsequent pages.

In the statistics received, there is again found the gratifying result, in every separate total, of a considerable increase. The numbers, as tabulated under Synods and Presbyteries (see pages 22 to 26), are as follows :—

NUMBER OF SABBATH SCHOOLS, Congregational and Missionary, .	1,823
SENIOR CLASSES, including Ministers',	1,050
	<hr/>
Total,	2,873
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Being an increase over last year of 2 Schools and 27 Senior Classes.

SABBATH-SCHOOL TEACHERS—

Male,	7,448
Female,	7,200
	<hr/>
	14,648
TEACHERS OF SENIOR CLASSES, including Ministers,	1,038
	<hr/>
TOTAL ENGAGED IN TEACHING,	15,686
	<hr/> <hr/>

Being an increase over last year of 393 Sabbath-school Teachers, and 30 Senior Class Teachers.

SABBATH SCHOLARS AT ORDINARY SCHOOLS—

Male,	64,413
Female,	71,282
	<hr/>
	135,695

		Brought forward,	135,695
SCHOLARS AT SENIOR CLASSES—			
Male,	.	16,341	
Female,	.	21,560	
			<u>37,901</u>
		TOTAL UNDER INSTRUCTION,	<u><u>173,596</u></u>

Being an increase over last year of 3,411 Junior, and 1,978 Senior Scholars.

The above numbers show on an average nearly 2 Sabbath-schools to every congregation in the Church, while there is on an average a senior or Bible-class connected with each congregation.

At each of the Sabbath-schools the returns show an average attendance of 74, while each teacher has on an average nearly 10 scholars in his or her class.

Of the 14,648 teachers, there are shown to be over the whole 248 more males than females [the former have increased considerably more than the latter during the past year;] while among the 135,695 scholars at ordinary Sabbath-schools, there are 6,869 more girls than boys.

CHILDREN'S RECORD—

Copies circulated in Schools monthly,	54,258
Being an increase over last year of 261.	
Circulated otherwise,	8,742
Total monthly circulation,	<u><u>63,000</u></u>

SABBATH-SCHOOL MISSIONARY CONTRIBUTIONS—

Total contributions for the year (including £1005,	
5s. 6d., New Year Offering for the Lovedale	
Mission, South Africa),	£3,842 0 11½

Being an increase over last year of £390, 8s. 1½d.

The Committee desire again gratefully to acknowledge the very great labour and pains bestowed by Presbytery and Synod clerks, and corresponding members, in furnishing the results which now and formerly they have thereby been enabled to lay before the General Assembly.

In what remains of their Report, they submit, arranged under various heads, details and suggestions gathered from all parts of the Church. Many of these will be found of much interest and value, while the vast breadth of work which they present shows how earnestly the heart of

the Church is being laid to this vital and most blessed department of her duty.

Supervision by Ministers, Kirk-sessions, and Presbyteries.

In no former year have so many references been made, or so many useful and varied hints given on this subject, as in the present returns. A few notes follow, contributed from all parts of the Church:—

“At each meeting of Session a report is given in by the member appointed at previous meeting to visit the Sabbath-schools.”—(*Cowgate, Edinburgh.*) “Sabbath-school often under consideration, as it is part of the congregational machinery.”—(*St. John's, Edinburgh.*) “The session appoints two of their number to visit the Sabbath-schools every half-year.”—(*St. John's, Leith.*) “For some time past the Session, at its monthly meetings, have appointed the four elders who had attended at the church-door during the preceding month, to visit the district Sabbath-schools and the ‘Children's Churches,’ and to report. The schools and meetings for the young are thus under the notice of the Session every month.”—(*Pilrig.*) “Personal superintendence by the minister, who has the teachers occasionally at tea.”—(*Skirling.*) “Quarterly catechising by minister, and presbyterial visitation of schools.”—(*Dalkeith.*) “A Committee of Presbytery visited and addressed most of the Sabbath-schools in the bounds; this, on the testimony of some of the ministers, was appreciated and beneficial.”—(*Presbytery of Dunee and Chirnside.*) “Office-bearers endeavour to make the schools increasingly useful.”—(*Dumfries Territorial.*) “The Assembly's recommendation (as to visitation) agreed to and entered upon by the Presbytery.”—(*Presbytery of Paisley.*) “Last year the Presbytery made a visitation of the Sabbath-schools, preaching (specially on the duty of parents), and addressing the children in the evening, with good effect.”—(*Presbytery of Greenock.*) “The minister is present, gives a short address, and gives out and explains the lessons for the following Sabbath.”—(*Muirkirk.*) “All of the male teachers are elders, save one, who is a deacon.”—(*Stewarton.*) “Member of Session appointed to visit Sabbath-schools and report to Session.”—(*St. James', Glasgow.*) “Not only should Sessions take the schools into consideration, but elders should themselves come forward to this work, most indispensable in the present sad state of the population, especially in our large cities. This would help young and easily-discouraged teachers, and add interest to, as well as improve, our Sabbath-schools.”—(*Wynds, Glasgow.*) “A Committee, appointed by the Session, visits the schools, and reports to the Session.”—(*Bell Street, Glasgow.*) “Visitation by members of Session.”—(*St. Mark's, Glasgow.*) “The schools are visited by one or two elders weekly.”—(*Kinning Park, Glasgow.*) “A member of Session appointed to visit the schools monthly.”—(*St. Luke's, Glasgow.*) “Members of Session in turn visit Sabbath-school.”—(*Queen's Park, Glasgow.*) “Monthly visitation of schools by members of Session.”—(*Cathcart, Glasgow.*) “All the superintendents are elders, and some others of the elders are teachers.”—(*Barony, Glasgow.*) “All the elders, as well as half the deacons, show their

interest in the Sabbath-school by being teachers."—(*London Road, Glasgow.*) "New superintendent appointed by the Session."—(*Scone.*) "Minister and office-bearers occasionally visit and address Sabbath-school."—(*Dunfermline, North.*) "The Session has had Sabbath-schools under consideration in two-thirds of the congregations within the bounds." (*Synod of Fife.*)

"Visitation by elders, and meetings for the teachers in the minister's house, have been found useful for their encouragement."—(*Aberdeen, East.*) "A Committee of Session has charge of the Sabbath-school. This Committee meets once a quarter with the minister and teachers to consult about the school. On the last Sabbath of every month the children are gathered into one class and examined on the lessons of the month, and a short address given by the minister. This meeting is largely attended by the parents and others interested. It is found to be exceedingly profitable to all, and exceedingly interesting."—(*Ferryhill, Aberdeen.*) "Of late the elders have visited the Sabbath-school in rotation once a month, and this seems to produce a good effect."—(*Methlic.*) "Examination of the whole school on the last Sabbath of every month upon all the lessons of the month."—(*Ellon.*) "When last before Session, minister suggested a new school in outlying district. Since opened, with gratifying attendance, no scholar having been at any Sabbath-school before."—(*Culsamond.*) "Members of Session visit Sabbath-schools."—(*Turriff.*) "In most cases the office-bearers are Sabbath-school teachers."—(*Abernethy, Moray.*) "The Session has a visiting Committee, which visits and reports. Twenty-eight of our office-bearers have been engaged in work among the young during the past year. Were monitors in our two children's services included, it would bring the number to about a hundred."—(*Elgin, High.*) "Several members of Session being teachers encourages the school."—(*Inverness, North.*) "Members of Session teach in Sabbath-school. Minister generally attends, hears the Bible-class, and examines it; occasionally some of the others also."—(*Tarbat.*) "The elders generally engaged in this work."—(*Sanday, Orkney.*) "After lessons, whole school examined and addressed by minister. Sometimes a solemn impression made. Much interest."—(*N. Ronaldshay, Orkney.*) "Annual visitation by the Kirk-session, with short addresses by the elders, when a small book is given to each scholar."—(*Kirkwall.*) "Two of the schools are conducted by elders, who take a deep interest in them."—(*Shetland Presbytery.*) "Most of our elders are teachers. The minister generally opens the school with prayer and singing, and frequently addresses the scholars, and speaks encouragingly to the teachers."—(*Unst, Shetland.*)

Training, Preparation, and Encouragement of Teachers.

In the returns received, there is not a more marked feature of progress than the greatly extended efforts for the aid and encouragement of the teachers, both among themselves, and by the ministers and kirk-sessions. It is gratifying to observe to what a large and increasing extent, in all parts of the Church, the deliverance of the General Assembly in this direction is being complied with. It is believed that the stimulus and

example thus afforded will be more forcibly presented by quoting from these in detail, in so far as the materials have been furnished to the Committee, than by merely summarising them, although necessarily the methods followed are in many cases similar to each other. It is to be observed that in some Synods fewer references are made to particular localities, the congregational returns, in which the fuller details are given, not having passed through the hands of the Committee.

"The minister occasionally expounds the Sabbath lesson at the weekly prayer meeting."—(*Kirkliston*.) "Lesson explained every Tuesday evening for the benefit of the teachers."—(*Crofthead*.) "Quarterly meeting to consider the best methods of carrying on the work among the young."—(*West Calder*.) "Sabbath Morning Fellowship Association takes up the Sabbath-school lessons, many male teachers being members of it. Occasional meetings of teachers to consider their work." (*Colinton*.) "Teachers' monthly meetings. Some of the teachers attend minister's Bible class, where next lesson is gone over. Teachers are required to be members of the Church."—(*Corstorphine*.) "School is opened every Sabbath by the minister."—(*Buccleuch, Edinburgh*.) "Meeting for prayer at close of each service, and monthly meeting for prayer and conference by teachers."—(*Cowgate, Edinburgh*.) "Teachers' prayer meeting on Friday evenings. Each teacher has opportunity of contributing remarks on Sabbath lesson, and assistant goes over whole lesson."—(*Newington, Edinburgh*.) "Teachers' monthly meeting for prayer and conference."—(*Pleasance, Edinburgh*.) "Teachers' weekly meeting."—(*St. Bernard's, Edinburgh*.) "Occasional conferences, and practical remarks suggested by each other."—(*Tron, Edinburgh*.) "Weekly meeting on Monday evenings for prayer and study of lessons. Greatly prized by teachers."—(*Viewforth, Edinburgh*.) "Teachers of congregational school meet once a month for prayer and study of lessons."—(*St. John's, Leith*.) "Teachers meet weekly, along with minister, and go over together lesson for following Sabbath. This tends both to keep alive interest among teachers, and to furnish them with materials in teaching."—(*Portobello*.) "Lesson for Sabbath gone over by minister on Wednesday previous. Found very helpful to teachers, in getting up subject-matter of lessons. Occasional address on the art of teaching by an experienced and skilful teacher, also found necessary for young teachers who are from time to time enlisted in the work."—(*Cockpen*.) "Sabbath morning meeting of teachers and superintendent."—(*Dalkeith*.) "A very cordial feeling among teachers. Absence rare. Increase of interest observable among teachers and scholars. Monthly prayer-meeting of teachers, presided over by themselves in turn."—(*Penicuik*.) "Weekly meeting of teachers for preparation, and another for prayer."—(*Hawick*.) "Visitation of parents. Teachers' meeting, lessons being gone over by minister."—(*Glencaple*.) "Model lesson to all by minister at close. Prayers short. Visitation of absentees. Elders and scholars seek to be missionaries."—(*Irongray*.) "Minister goes over lesson with teachers."—(*Kirkpatrick-Durham*.) "Minister at prayer-meeting expounds lesson."—(*Annan*.) "Teachers' meeting for prayer. Conversation as to lesson, how to retain scholars, and how to make school more

efficient."—(*Dalmellington*.) "Glasgow Sabbath-school Magazine to each teacher monthly."—(*Barrhill*.) "Lesson gone carefully over at monthly meeting by male teachers in rotation. Remarks invited by all present."—(*Paisley, High*.) "Various means for improvement, lectures, model lessons, etc. Lesson in future to be expounded at weekly meeting."—(*Helensburgh, Park*.) "Fortnightly meeting of teachers; lesson explained by minister."—(*Stewarton*.) "Teachers of Congregational school have meeting on Friday evenings to prepare lessons and for prayer."—(*Ardrossan*.) "Teachers' preparation-meeting every week."—(*Catrine, Campsie*.) "During winter a weekly preparatory class, conducted by a member of session. General lesson once a month in mission school by minister and some of elders."—(*College, Glasgow*.) "Monthly meeting of teachers for prayer, conversation on some practical topic, and transaction of business."—(*Augustine, Glasgow*.) "Model class for some time taught by superintendent, and preparatory class for teachers. Social meeting of teachers in superintendent's house, at which Sabbath-school interests are discussed."—(*Shettleston, Glasgow*.) "Meetings on Sabbath and Friday evenings, for prayer and preparation. Minister also spends first half-hour in going over the lesson at weekly prayer-meeting."—(*Cunningham, Glasgow*.) "Subject of lesson taken up at Thursday weekly prayer-meeting. After minister closes, others of teachers present make further remarks for their classes on Sabbath. Teachers also have a meeting to ask blessing after Sabbath-school."—(*Tollcross, Glasgow*.) "Teachers derive much benefit from weekly preparation meeting. Teachers in turn take up lesson for first half hour. Remarks thereafter from as many of the others as possible."—(*Fairbairn, Glasgow*.) "Weekly preparation meeting for lessons, male teachers in turn presiding, and taking up lesson; followed by remarks from other teachers."—(*St. Mark's, Glasgow*.) "Preparation meeting, minister going over lesson. The superintendent, an elder, sees to due consideration by Session."—(*Kinning Park*.) "Minister takes up lesson every Sabbath evening; a fuller attendance of teachers thus secured than is possible through the week. Lesson prepared for a week in advance."—(*Sighthill, Glasgow*.) "Preparatory class, and model class taught weekly."—(*Wellpark, Glasgow*.) "Teachers meet weekly to go over the lesson, preparing beforehand, and each offering his remarks; the meetings well attended, and found profitable. Teachers also meet monthly for business."—(*Victoria, Glasgow*.) "Most of the teachers are in the minister's Bible-class. For their sakes he follows the same scheme of lessons. His class is thus a training-class for teachers."—(*Bishopbriggs*.) "Weekly meeting has been, and monthly continues to be, held, at which Sabbath-school business is considered."—(*Kirkintilloch, St. David's*.) "Weekly preparatory meeting."—(*Maryhill*.) "Preparatory class for study of lessons every Sabbath."—(*Queen's Park, Glasgow*.) "Teachers meet weekly, male teachers in turn going over lesson, followed by conversation."—(*Govan, Gaelic*.) "Weekly preparatory meeting."—(*London Road, Glasgow*.) "Teachers' meeting weekly. Lesson gone over and explained."—(*Campbelton, Lorne Street*.)

"Teachers of congregational school meet for three-quarters of an hour after congregational weekly prayer-meeting, and go over lesson together."—(*St. Leonard's, Perth*.) "Minister takes subject of lesson at previous weekly prayer-meeting."—(*Dunbarney*.) "Monthly meeting of teachers."

—(*Tillicoultry*.) “All teachers well educated. Some professional. Meeting for conference and prayer.”—(*Aberfeldy*.) “All teachers well educated.”—(*Killin*.) “Monthly prayer-meeting of teachers.”—(*Auchtermoider*.) “Teachers meet once a fortnight for prayer, meditation, and consultation as to the conduct of the school.”—(*Dunfermline, North*.) “In most cases the lessons are gone over by the teachers in a body. In one case the minister takes up at the weekly prayer-meeting the subsequent Sabbath-school lesson. This he does at the request of the teachers, who are thereby helped.”—(*Kirkcaldy Presbytery*.) “Teachers meet for preparation on Sabbath morning.”—(*Panbride*.) “Conferences are held by the teachers as occasion occurs, and there are regular prayer-meetings for encouraging and stimulating each other.”—(*Arbroath, East*.) “Lesson expounded by the minister in the forenoon of the Sabbath as part of the congregational services.”—(*Coupar-Angus*.) “Teachers of missionary school have a weekly meeting for prayer and preparation.”—(*Bervie*.) “It has been agreed that the teachers of the schools connected with the congregation should unite in prayer every Saturday evening for a special blessing on their work.”—(*Fordoun*.) “In a good many cases meetings are held at which the minister or superintendent explains the lesson. These are held, some on evening of weekly prayer-meeting, some on Saturday evening, some on Sabbath between services, or at afternoon diet. In several congregations Teachers’ Associations are in operation. A suggestion is made that it might be helpful if teachers would occasionally witness a skilled teacher teaching a class of young scholars.”—(*Synod of Angus and Mearns*.)

“Teachers have a weekly meeting for prayer and conversation on lessons.”—(*Bon Accord*.) “Weekly meeting for preparation, over which the minister usually presides.”—(*Aberdeen, East*.) “Minister, superintendent, and teachers meet statedly to consider subjects connected with their work, and how best to advance it.”—(*Gaelic, Aberdeen*.) “Teachers of Mission School meet fortnightly for prayer and preparation, also for prayer every Sabbath evening, both before and after school.”—(*Gallowgate, Aberdeen*.) “Joint meeting of Sabbath-school teachers and members of the Young Men’s Christian Association of the Church held before Sabbath forenoon services. Subject: the Sabbath-school lesson for same evening. Meeting promises to be very helpful.”—(*High Street, Aberdeen*.) “A weekly preparation class, largely taken advantage of; also, meeting for prayer, praise, and social intercourse on subjects relating to the Sabbath-school work.”—(*St. Clement’s, Aberdeen*.) Teachers’ meeting held at close of weekly evening prayer-meeting, minister generally presiding; very well attended. Of much service to the teachers.”—(*Aberdeen, South*.) “A united teachers’ prayer-meeting is held on the first Tuesday of each month. The same lessons being now used in all the schools, the consideration of one or more of these occupies attention at those meetings. Some of the schools (one at least), has a monthly prayer-meeting of its own teachers, and one of the Mission schools has a brief meeting for prayer with the teachers at the close of each meeting of the school.”—(*Aberdeen, West*.) “Occasional meetings in the manse, of the Session and Sabbath-school teachers, in which Sabbath-school affairs are discussed.”—(*Methlic*.) “Minister expounds the Bible lesson at weekly meeting.”—(*Ellon*.) “Teachers meet weekly for study of the lesson.”—(*Banff*.) “Sabbath-school Magazine supplied

to teachers."—(*Fordyce.*) "Lesson made subject of lecture at weekly prayer-meeting."—(*Buckie.*) "Teachers meet occasionally for conference and prayer."—(*Leslie and Premnay.*) "The teachers and minister meet for prayer and conference about their work."—(*Banchory-Ternan.*) "Conferences with teachers."—(*Macduff.*) "Weekly meeting for going over lessons."—(*Forres.*) "The teachers meet together to study their lessons, and one or two of the more experienced indicate their mode of teaching the subject. A social meeting of the teachers held every year."—(*Nairn.*) "Weekly preparation and weekly prayer-meeting, most valuable in promoting efficiency of the teachers."—(*Inverness, North.*) "Meeting of teachers weekly."—(*Inverness, West.*) "Weekly meeting for study of lessons and reading of papers."—(*Inverness, High.*) "Weekly meeting for prayer and preparation."—(*Inverness, East.*) "At preparation meeting, lessons considered, and suggestions made as to best way of adapting the teaching to the age of the class."—(*Queen Street, Inverness.*) "In connection with all the town congregations in Inverness, there are meetings of the teachers held weekly for preparing the Sabbath lesson."—(*Presbytery of Inverness.*) "All the schools were visited and addressed by a member of the Presbyterian Sabbath-school Committee. The visit was very beneficial, and much appreciated."—(*Houndwood.*) "Weekly meeting for lesson and prayer."—(*Cramond.*) "Social meetings, at which reports are given in as to state of schools, and the work discussed. Meetings have proved intensely interesting and stimulating."—(*Newton-on-Ayr.*) "Annual tea-meeting."—(*Dunbarney.*) "Lessons gone over weekly."—(*Barrhead.*) "Lesson gone over in young men's meeting on Sabbath morning."—(*Lochwinnoch.*) "Monthly prayer and business meetings."—(*St. Matthew's and London Road, Glasgow.*) "Both teachers and scholars are remembered in the prayers of the congregation, and blessing implored in their behalf."—(*Galston.*) "Number of teachers maintained only by accessions yearly. Many are young and inexperienced. Might not older members be invited to the work, and hours so arranged as to facilitate this?"—(*Bridgeton, Glasgow.*) "Monthly meeting of teachers, for lessons and suggestions."—(*Tillicoultry.*) "Weekly preparation meeting. Sabbath-school Teachers' Magazine circulated."—(*Forres, Elgin.*) "Minister has been in the habit of taking for his subject at the English prayer-meeting, the lesson for the following Sabbath."—(*Dingwall.*) "Minister meets teachers monthly, for lessons and consultation as to efficiency of teaching."—(*Rosskeen.*) "Glasgow Teachers' Magazine circulated."—(*Synod of Glenelg.*) "Teachers meet monthly for lessons. School examined monthly by teachers in turn."—(*Invergordon.*) "Teachers meet weekly over lessons."—(*Keiss, and Thurso, West.*) "Some difficulty in getting suitable teachers. Those in public schools give assistance in Sabbath-schools."—(*Rousay.*) "Members of Minister's Bible-class employed as *interim* teachers when any are absent. They are expected to be prepared to fill vacancies."—(*Evie and Rendall, Orkney.*)

LESSONS.

Reference was made in last Report to a proposal for conference as to the preparation of a Scheme of Lessons to be uniformly used throughout the Presbyterian Churches of Scotland. With the permission of last

Assembly, the Committee expressed cordial willingness to share in friendly conference with the other Churches on this subject. Circumstances, outside the Committee, have delayed action in the matter, but there is now the prospect of some further steps being taken. Frequent reference is made to the desirableness of such a uniform scheme of lessons, bearing, through the Committee, the approval of the General Assembly. The following notes are found in the returns :—

“The introduction of the Glasgow Scheme of lessons has given fresh interest to teachers and scholars.”—(*Kilcalmonell.*) “Minister uses Confession of Faith in his class.”—(*Collace.*) “One superintendent prescribes to the children *essays* occasionally on subject of Bible lessons.”—(*Synod of Angus and Mearns.*) “Plan adopted of dictating questions at close of lesson; much pleased with written answers returned following Sabbath. Parents show interest in correctly answering as much as children.”—(*Arbirlot.*) “Teachers suggest that Sabbath-school Committee should issue and recommend complete scheme of lessons.”—(*Synod of Angus and Mearns.*) “Suggested whether something might not be done in way of *object-teaching* in our Sabbath-schools, as in infant schools. Might be most useful, especially in infant classes, in illustrating many subjects occurring in lessons. Collection might be made of such objects, such as Eastern bottle, roll of parchment, etc.”—(*Newhills.*) “Scheme of lessons prepared by Committee, sanctioned by Assembly, and recommended for use throughout the Church, much desired.”—(*Garmouth.*) “Scheme of lessons desired drawn up by Committee, and publication of teachers’ magazine, in which lessons would be taken up.”—(*Berriedale.*)

The Shorter Catechism.

Amid the increased life and activity everywhere apparent in Sabbath-school work, the Committee have felt the increasing importance of maintaining “use and wont” in the sound and thorough doctrinal instruction of the scholars. With this view, there was inserted in the schedule for this year a query as to the extent to which the Shorter Catechism appears to be taught in the schools. The result has been eminently satisfactory. It is most gratifying to observe that with very few exceptions, the use of the Catechism is universal throughout the Church. The Committee would respectfully urge not only the teaching of lessons founded upon the Catechism, but the careful committing to memory by the scholars of the precise words in which the questions and answers are expressed. The following notes are given :—

“With one exception, the Shorter Catechism is taught in all the schools; let it be understood, however, that it is very far from having the place it ought to have.”—(*Presbytery of Greenock.*) “Catechism taught on Saturdays to a meeting of 100 children on Saturday after-

noons."—(*St. Leonard's, Perth.*) Catechism taught in 45 out of 57 schools in Synod of Merse and Teviotdale. In 26 out of 31 in Synod of Dumfries. In 32 out of 40 in Synod of Galloway. In 65 out of 140 in Presbytery of Glasgow. In 35 out of 77 in Synod of Argyle. In 89 out of 111 in Synod of Perth and Stirling. In all the 96 schools in the Synod of Fife, with three exceptions; in 235 out of the 236 schools in the Synod of Aberdeen. In 63 out of 156 in Synods of Angus and Mearns, but returns evidently defective. In 142 out of 193 in Synod of Lothian and Tweeddale, the chief default being in the Presbytery of Edinburgh, where it is reported to be taught in only 38 schools out of 89. The Shorter Catechism is taught in every Sabbath-school in the Synods of Moray, Ross, Sutherland and Caithness, Glenelg, Orkney, Shetland.

Praise.

The following references show how the weekly "Praise-meeting," for the singing of hymns, with brief remarks or addresses, is gaining favour among the children. Such meetings are found to be both useful and an additional attraction to the Sabbath-school:—

"A service of praise for the children is held on Friday evenings, attended by 90 to 100."—(*Colinton.*) "Praise meeting on Mondays."—(*Fountainbridge, Edinburgh.*) "Meetings for singing held frequently. Well attended, and appreciated."—(*Roseburn.*) "Praise meeting in winter and spring on Friday evenings."—(*St. Cuthbert's.*) "Much pains at Reston and Grant's House, in teaching the children singing, on week evenings."—(*Houndwood.*) "Singing-class for practice of hymns."—(*Shettleston.*) "Music class on week nights."—(*Wellpark, Glasgow.*) "Children trained in singing hymns twice a week."—(*Kilcalmonell.*) "Singing taught by precentor on Saturdays."—(*St. Leonard's, Perth.*) "Hymn-singing practised by 120 village children."—(*Scone.*) "Hymn-singing for quarter of an hour."—(*Auchterless.*) "Music found attractive."—(*Synod of Glenelg.*) "The children seem to take pleasure in the singing of the psalms and hymns."—(*North Ronaldshay, Orkney.*) "Giving more attention to the service of praise in Sabbath-school."—(*Paisley, Middle.*)

Infant Classes.

References have been frequent in recent years to the importance and usefulness of an infant department in our Sabbath-schools. These appear to have been useful in stimulating others. The experienced and skilful services of Mr. Inglis appear to have been useful in this direction.

"There is a separate 'infant' Sabbath-school."—(*Moffat.*) "A junior class, under a competent teacher, and taught in a separate room, is found exceedingly useful in attracting children to the school at an early age."—(*Elgin, South.*) "Advisable to have little boys and girls, who cannot read, taught in separate class-rooms with two or more monitors."—(*Inverness, Queen Street.*)

The "Children's Record."

There is again an increase reported of 3000 monthly in the circulation of the *Children's Record*, which is now 63,000. A separate additional impression has for some years been taken by the English Presbyterian Church, which in December last had risen to 11,000, but which was then discontinued, that Church, in prospect of the Union, having resolved to issue a similar publication of its own. Reference is made in the returns to the bearing which the circulation of the *Record* has upon the now important item of juvenile contributions. In a good many schools, and among these some of the largest, not a copy of the *Record* is received. It is to be regretted that the children should thus be shut out from any regular mention or intelligence as to the missionary schemes of the Church. The Committee would respectfully call attention to this matter in quarters where the *Record* is not circulated. It has been suggested that occasional reference from the pulpit to the intelligence or incidents which it contains would increase the interest taken in it both by parents and children.

Libraries.

The desirableness of having suitable libraries in connection with all our Sabbath-schools has, from time to time, been under consideration by the Committee. The subject was never more important than at present, in its bearing both upon the fostering of a relish for wholesome and Christian reading, and the lessening of the temptations held out by the pernicious publications, for old and young, now unhappily so abundant. A query was inserted, mainly for the purpose of calling serious attention to the subject. This has brought out to what a large extent the need is yet unsupplied. The returns on the point are defective, four entire Presbyteries making no answer regarding it. But making a proportionate allowance for these, there appear to be only 358 congregations having libraries available for Sabbath-schools, with an aggregate of 84,854 volumes. The Committee respectfully urge the formation of such libraries, as a great means of increasing the usefulness and attractions of the school. They contemplate the preparation of a list suggesting books suitable for this purpose. When better cannot be had, *Class Libraries*, consisting of carefully selected penny or two-penny books, are within the reach of every teacher. Frequent reference is made to the importance of having a small library for the teachers, consisting of books of reference and other helps, not otherwise within their reach. The following brief notes are found in the returns:—

"Library for district school; 280 volumes. Exchanged fortnightly; those of boys and girls on alternate nights."—(*Lady Glenorchy's, Edinburgh.*) "With six exceptions, all the Sabbath-schools have libraries, numbering from 200 to 500 volumes; in one instance 700."—(*Presbytery of Greenock.*) "Congregational library free to members, adherents, and children."—(*Perth, West.*) "Library of about 1000 volumes, and largely used."—(*Dunfermline, Abbey.*) "One founded this winter. Already 132 volumes, over 100 being new, and carefully selected; rest selected from congregational library."—(*Friockheim.*) "Donation of 70 volumes to Sabbath-school library, and number of prizes, from Mr. Manson of Cromlet Hill, an example which we hope may be followed."—(*Old Meldrum.*)

Reward Books and Cards, Excursions, Soirees, etc.

More numerous references are this year made to rewards and encouragements to the scholars, specially in their bearing upon increase and regularity of attendance. Without attempt at classification, the following are noted:—

"Treats are given to the children, in shape of annual soiree, and 'Christmas Tree;' and an excursion biennially."—(*Corstorphine.*) "Rewards offered for regular attendance and perfect lessons. This plan has made a beneficial change, very remarkable, and encouraging to teachers. Session arrange an annual missionary meeting, and a day in the country, which are greatly enjoyed."—(*Viewforth, Edinburgh.*) "A scholar by three years' attendance gains a New Testament; and four years afterwards a good Bible. Found to work well."—(*Penicuik.*) "A 'Feast' at New Year time increases interest in school of both children and parents."—(*Swinton.*) "Reward books and annual treat."—(*Houndwood.*) "An excursion annually in summer, and a soiree occasionally, under special superintendence. Small books distributed each new year; also rewards to the most deserving."—(*Galston.*) "Prizes to those who bring six new scholars not attending any other school. A pic-nic in summer, and a social meeting in winter."—(*Shettleston, Glasgow.*) "Trip to the country in summer with children; much enjoyed."—(*St. Matthew's, Glasgow.*) "Reward cards are given for regularity in attendance, and for careful preparation of lessons."—(*Glenbervie.*) "Rewards suggested, as means of encouraging and improving the schools."—(*Lumphanan.*) "Every scholar supplied with an attendance card, stamped every Sabbath on entering. All holders of cards regularly filled up are rewarded at annual soiree. A country excursion in summer."—(*Inverness, West.*) "Annual soiree found interesting."—(*Synod of Glenelg, and Kirkwall.*) "Annual meeting useful in improving attendance. Last most successful ever held. Christmas Tree greatly interested and pleased the children. Minister, as his custom is, addressed them on three things beginning with particular letter of the alphabet. They are thereby enabled to remember subjects of previous years."—(*Ellon.*)

Provision for the Young in Sabbath Services.

In the attention given to, and provision made for, the young in the stated Sabbath services, progress continues to be made. In many cases there are periodically special sermons, in others a separate brief address, in others a portion addressed either in course of, or at close of, the ordinary sermon. The following are gathered from the returns for the past year :—

“Frequent sermons to the young at ordinary diets.”—(*Kirkliston*.)
 “Quarterly sermons to children of Sabbath-school.”—(*Corstorphine*.)
 “Quarterly sermon in church.”—(*Fountainbridge*.) “Quarterly sermon. We have commenced the practice of repeating the heads of the sermon at the close for the sake of the children, and sometimes putting them more simply, and addressing a few words to the young.”—(*St. Cuthbert's, Edinburgh*.) “Part of every Sabbath afternoon service is taken up by a short address to the children. This is useful in inducing parents to bring children to church more regularly.”—(*Eyemouth*.) “Sermon monthly. At cottage meetings, something generally addressed to the children.”—(*Houndwood*.) “Occasional addresses.”—(*Corsock*.) “Short address by minister on Sabbath morning before service.”—(*Sanquhar*.) “Minister lectures every Sabbath afternoon on Sabbath-school lesson for the evening. Young people then gathered in front of pulpit and examined on lecture for half an hour, many adults also remaining; this has been found to interest both old and young, bringing the children more regularly to church, and giving them an interest in its ordinary public services, as well as promoting the efficiency of the teachers.”—(*Helensburgh, West*.) “Sermons by ministers invited, as well as by minister of congregation.”—(*Galston*.) “Part of our forenoon service devoted to the children every Sabbath. This found very useful.”—(*Sighthill, Glasgow*.) “Sermon quarterly.”—(*Gargunnoch*.) “Sermon every two months.”—(*Denny, and Stirling, South*.) “Occasional sermons.”—(*Portmoak*.) “Lesson made subject of forenoon lecture.”—(*Gallowgate, Aberdeen*.) “The afternoon service for the young, at which many parents are present, solves the difficulty felt in many quarters with regard to ‘Children’s Churches.’ The attendance noted (411) has been kept up for upwards of three years; the ordinary church services are morning and evening.”—(*Ruthersford, Aberdeen*.) “Besides the Sabbath-school, we have a Sabbath forenoon meeting for children, with a roll of 300.”—(*St. Clement's, Aberdeen*.) “Quarterly examination from the pulpits on the lessons have been found useful in stirring up the interest of the congregation in the Sabbath-school.”—(*Kingswells*.) “A short prayer every Sabbath forenoon is specially offered on behalf of the children of the congregation. Children’s sermon quarterly.”—(*Cullen*.) “Monthly sermons to the young found very serviceable.”—(*Fordyce*.) “Quarterly sermons and examinations on the lessons before the congregation.”—(*Oyne*.) “Sabbath-school lesson explained from the pulpit.”—(*Monquhitter*.) “Quarterly sermons.”—(*Forgue*.) “Quarterly sermons to the young; collections made pay expense of *Records* and *Notes* for teachers.”—(*Dingwall*.) “Occasional sermon.”—(*Rothiemay*.) “The minister preaches to the young on the second

Sabbath of the month, the diet when baptism is administered. This gives the whole service the aspect of a service for the young, and has been found to interest them much."—(*Cromarty*.) "Sermons for the young."—(*Thurso, West*.) "Occasional, besides frequent reference in other sermons."—(*Abertarff*.) "Sermons to the young four or five times a year."—(*Kirkwall*.) "Children shortly addressed each Sabbath forenoon."—(*Lybster*.)

Separate Sabbath and Week-day Services.

Separate services for the young, specially intended for those who are otherwise neglected, continue to be greatly increased all over the country. Of the self-denial and persevering labours which these involve, a large and honourable share falls to the agencies of the Free Church. Many of them are held on Sabbath, mostly during the ordinary hours of worship, when the children would be otherwise uncared for; others on week evenings, some for congregational, some for "missionary" children. A great variety of methods is followed, but all, in character and purpose, are more or less evangelistic. The following, among others, are referred to:—

"Weekly meeting for the young; average attendance about 70. Several of the children seem to have been savingly blessed in connection with this meeting during past year."—(*West Calder*.) "Mission school meets for prayer every Sabbath after school-work."—(*Pleasance*.) "Children's service every Sabbath evening in Gilmerton. Average attendance, 80. Encouraging results. Many very poor, and with few opportunities beyond this."—(*Liberton, Edinburgh*.) "Children's church, 250 on roll."—(*Martyrs', Paisley*.) "Five children's services. Attendance, 715. Monitors, 59."—(*Paisley, South*.) "Children's service, attendance 160."—(*St. George's, Paisley*.) "Minister has during past winter conducted with success a monthly Sabbath service in Church at 5.30, for junior and infant schools meeting at 5, and about 50 children connected with no school. Children examined on the lesson for the day and repeat texts for preceding Sabbaths. Written exercises also given in."—(*Helensburgh, Park*.) "Children's church in Mission school-room, at two; attendance, 60."—(*College, Glasgow*.) "Monthly prayer-meetings in church for children. They met in school and walked with their teachers to church. Attendance satisfactory."—(*St. Andrew's, Glasgow*.) "Children's meeting held on Friday evening by minister, attendance about 110."—(*Tillicoultry*.) "Children's church, attendance 130."—(*Crieff*.) "Saturday afternoon meeting, attendance about 100, one-third of whom at no Sabbath-school. Much appreciated, and results hopeful."—(*St. Leonard's, Perth*.) "Besides school reported, a week evening class of 120 village children, conducted by minister. This class furnishes choir for Sabbath evening evangelistic meetings."—(*Scone*.) "A children's church, purely missionary, where a good many of the Mission school children attend in forenoon."—(*Inverbrothock*.) "Children's church in mission district."—(*High Street, Arbroath*.) "An evangelist

for a month in summer gave earnest addresses to the children, and frequently on week-days addressed those attending four day-schools at dinner hour. Many seemed impressed."—(*Memus.*) "Children's service held hour before prayer-meeting. Half the hour spent in singing."—(*Coupar-Angus.*) "The most effective agency in connection with Sabbath-schools is the Sabbath morning children's service."—(*Synod of Angus and Mearns.*) "Children's service, sought to be missionary, on Sabbath forenoon. Attendance over 200. Greatly enjoyed. Some old people in Mission district come with their children."—(*Viewforth, Edinburgh.*)

Improvement of Accommodation.

The desirableness of improved accommodation for many of the Sabbath-schools of the Church has been referred to in former years, both by the Committee in their Reports, and by the Convener in the General Assembly. Many schools meet in places the most inconvenient and unsuitable, both for teachers and scholars; and even these, instead of being provided by the congregations, are sometimes left to be paid for by teachers out of their own pockets. A case was discovered by the Assembly's Evangelistic Deputies last autumn, where a devoted Free Church teacher had kept a Sabbath-school for thirty years, with no better accommodation than a cave in a rock on the west shores of Argyllshire. The Committee are glad that the attention of the Assembly is being specially called to this subject by Memorial from the Convention of Sabbath-school Teachers, held in Paisley in October last. They respectfully urge that care should be taken by Kirk-sessions, that all reasonable accommodation and comfort, for the sake alike of the teachers and of the children, be afforded to those who labour among them in this work. The need is illustrated by the following:—

"The material arrangements of two of our principal schools have been remodelled at great cost, and everything done to secure that the efficiency of the schools shall not suffer through lack of bodily comforts both for teachers and scholars."—(*Newton-on-Ayr.*) "The teachers of one of our schools were deprived of the 'Works School-room,' in which, for upwards of twenty years, they carried on their work, on its being converted into dwelling-houses, on the opening of the new Public School in lieu of the Works School."—(*Perceton.*) "We regret exceedingly that owing to the want of accommodation the Sabbath-school is so small. Repeated efforts have been made to obtain suitable premises, but hitherto without success. The matter continues to occupy the attention of the Session."—(*West Church, Glasgow.*) "As we do not now meet in the church, the accommodation is limited for the teaching of senior classes. The minister hopes when the church is built to have such a class or classes."—(*Kilcalmonell, Kintyre.*) "One of our schools had to be given up for nine months on account of the alteration to the school-room by the School Board."—(*Newhaven.*)

Missionary Contributions.

Another most gratifying increase which the Committee are enabled to report, is that of the contributions for Missionary objects, received throughout the year from the Sabbath-schools of the Church. These amount this year to £3,842, Os. 10d., being an increase over last year of £390, 7s. 4½d., and by that sum larger than the juvenile contributions in any one year since the Disruption. The above includes the Children's "New Year's Offering," an object which, instead of getting wearied of it, the young people seem year by year to take up with increasing heartiness and success. The African mission at Lovedale asked for £800, to purchase waggon and oxen, and to help in building their new church. The case was pleaded in the *Children's Record*. The children have answered by sending in to the Treasurer £1005. Mr. Young states that on no former occasion has the work been gone into with so much spirit, or been so widely shared in all over the Church. The following notes are extracted from returns:—

"Total by Sabbath-schools and classes connected with congregation during last year, £126. Of this, £100 was raised by the minister's female class for one of their number, now a missionary in Beyrout; and £26 by young men's class for native catechist in India."—(*St. George's, Edinburgh*.) "Many of the children are very young, but they attend with great interest, and contribute with joyful heartiness."—(*Houndwood*.)

"It is suggested that all the collections should be printed in the congregational statement yearly, to encourage teachers and scholars."—(*Newington*.) "Missionary intelligence given once a month as to the field or object to be contributed for. This partly accounts for our contributions being doubled since last year."—(*Wellpark, Glasgow*.) "Frequent missionary meetings held."—(*St. Matthew's, Glasgow*.) "In place of the usual method of collecting by Missionary Box, for about six months we have collected by hand, reading over at close of school every Sabbath the amount contributed by each class,—with results as follows: Usual collection for a year, about 20s. For past ten months, 50s."—(*Cowdenbeath*.)

Mission of Mr. Charles S. Inglis.

Frequent reference has been made in former reports to the work of Mr. Charles S. Inglis, missionary agent appointed by the Edinburgh Sabbath-school Teachers' Union. As empowered by last Assembly, in consideration of the services rendered by Mr. Inglis to the Sabbath-schools of the Free Church, the Home Mission Committee made a grant of £50 in aid of this most useful mission. Of the eminently practical nature and extent of those services, some idea may be gathered from the following

brief notes, and memorandum by Mr. Inglis of 44 places visited by him during the year :—

“Private Sabbath-school teaching.—There is much quiet work going on which is never heard of in public. A young lady, an invalid, teaches her Sabbath class in a room at home, and twice on week-days besides. She is not able to give them treats, or ‘Christmas Trees,’ but—*she is in earnest, and the children come.*”

“Prayer for the young in the Church is spreading very much.”

“Some ministers have followed out the plan of taking the subject of lesson for that or the next Sabbath as their portion of Scripture to be read first on the Sabbath morning, with remarks. This has been spoken of with much gratitude, by both parents and teachers, as being so helpful to them in their work. The same also at week-evening prayer meetings, has been of much benefit to many teachers who attend faithfully.”

“Parental neglect.—The painful neglect in not bringing young people to Church is in some places sufficiently evident. Remonstrances on this hand with congregations have been followed in one case by 20, in a second by 15, in a third by 40 more young persons being brought on the Sabbath following.”

“Better attendance of teachers.—The superintendent of the Free Church Sabbath-school at —, writes thus:—‘You may recollect that one of our great complaints was the exceeding irregularity of some of our teachers. I am glad to say that, since you were here, out of 33 teachers we have not had a single absentee for three Sabbaths.’”

“MEMORANDUM OF SABBATH SCHOOL VISITATION.

“The places and districts visited during the past year, in connection with the Free Church of Scotland Sabbath-schools, are as follows :—

Alloa.	Glasgow.	Muthill.
Aberdeen.	Gourock.	Methven.
Bishopbriggs.	Half Morton.	Madderty.
Brechin.	Inverurie.	Moffat.
Bridge of Earn.	Johnstone.	Oban.
Baillieston.	Kilarrow.	Perth.
Bowmore, Islay.	Kennoway.	Port Ellen, Islay.
Bridge of Weir.	Kilmallie.	Port Charlotte.
Crieff.	Kentallen.	Portnahaven.
Canonbie.	Lochwinnoch.	Port Appin.
Cuilchenna.	Langholm.	Peebles.
Dyce.	Loch Ghruinort.	Skene.
Errol.	Lennoxtown.	Scone.
Fort-William.	Maryhill.	Stonehaven.
Glencoe.	Milngavie.	

“About 170 lectures and addresses of various kinds in connection with religious instruction have been given to Congregations, Teachers, and Sabbath-schools.

“With the exception of the large towns, such as Glasgow, Aberdeen, etc., nearly every Sabbath-school and Bible Class has been visited in the places above-mentioned, and the initial steps taken in many cases for the institution of infant and senior classes where they were wanting.

“Also a number of prolonged interviews have been held with Office-bearers, in order to aid them in plans for new church halls, or remodelling those already in existence.

CHARLES S. INGLIS.”

“1st May 1876.”

Miscellaneous.

Amid the mass of varied information contained in the returns, there are many valuable suggestions not falling properly under any of the foregoing heads. The following are noted as some of the most useful, and as interesting illustrations of the great amount of thoughtful and earnest effort now being applied throughout the Church to this whole subject. Ministers and superintendents may find among them, according to circumstances, some hint useful for adoption in their several spheres:—

“Conference of teachers, at which the *children* of each class are gone over, when suggestions are made with a view to their improvement.”—(*Swinton*.) “Small school, from a scattered population. We try to make the best of a difficult situation.”—(*Longformacus*.) “We visit the schools, and give a word of encouragement to the different classes.”—(*Eyemouth*.) “A long and interesting conference of the Presbytery was held at its February meeting.”—(*Dunse, Chirnside*.) “Oneness of aim and oneness of heart among the teachers of great advantage.”—(*Pleasance*.) “Teaching ‘from house to house,’ for the benefit of parents through the children. Found highly beneficial. Acts xx. 20.”—(*Abercorn*.) One congregation in Presbytery of Dalkeith reports “great increase in one section of minister’s class. This is due to an intense desire to know the truth as opposed to Plymouth and Anabaptist views, as well as the full teaching of Scripture upon Christian doctrine. Attendance would be better but that our young people mostly go away to situations in town as soon as they leave school.”—(*Tarbolton*.) “The children are encouraged to send in to the minister written reports of the quarterly sermon to the young.”—(*Wellpark, Glasgow*.) “Besides the bringing out and visiting of scholars, there should be constant attendance at the schools and meetings by the teachers.”—(*Rose Street, Glasgow*.) “The Session have altered the hours of public worship, in order to give better opportunity for the thorough instruction of the young. Instead of meeting at two, the congregation now meets for the second time at 6.30.”—(*Renfield, Glasgow*.) “Members of the congregation are encouraged to teach classes as they have opportunity more or less privately. Hence the number of our detached junior and senior classes. A Dorcas Society and savings bank in connection with one school has done much to aid the destitute, and ‘compel them to come in.’ Would it not be of advantage, were the Assembly, through the Sabbath-school Committee or otherwise, to call for a yearly roll of the *children* as well as members, exhibiting its growth, but in particular to secure that instruction is given to every child of age, and that elders may regard their work as the watching not of members only, but of *souls*?”—(*Dunfermline, Abbey*.) “To ascertain results, and encourage effort, the classes are separately examined in succession by the superintendent or minister.”—(*Arbroath, East*.) “Minister’s efforts directed towards revival of family Sabbath evening teaching. The aim of the congregational Sabbath-school is to help in this.”—(*Aberdeen, South*.) “When outlying districts last considered by Session, minister suggested another school. Since started, with gratifying success.”—(*Culsalmond*.) “It is found of the greatest importance of

interest the children, and young men and women who attend congregational school, by hymns, anecdotes, interesting readings, etc. Sabbath-school and prayer meeting have been combined. This attracts old and young. A large number of ploughmen and others attend."—(*Dores and Bona.*) "Ladies of the congregation teach Sabbath classes at their own homes."—(*Fearn.*) "Parish being divided into districts for setting up local Sabbath-schools."—(*Nigg.*) "Teachers question their classes on the sermon, and sometimes the minister receives notes of it from the young."—(*Cromarty.*) "Parents dealt with when children do not attend school."—(*Lybster.*) "Visits and addresses by friends from a distance encouraged. Elders inform superintendent when they find children have been absent without assigned cause."—(*Evie and Rendall, Orkney.*) "The Sabbath-school is commended to the parents in course of pastoral visitation."—(*Kirkwall.*)

Encouragements.

The fruits of the recent time of blessing are apparent in the tone of patient and prayerful earnestness which seems at present to pervade the Sabbath-school work of the Church. There are not wanting, in many places, tokens of the beginnings or the continuance of present blessing. The few following examples are well fitted to encourage:—

"Some of the teachers report increased interest and attention among the children."—(*Fordoun.*) "Several of our girls profess to have been savingly converted during the year."—(*Pleasance.*) "A good deal of impression in the latter part of the year among the older scholars, brought under notice of the Session."—(*St. Luke's, Edinburgh.*) "There has been some real work done this year, and the teachers are hopeful that there is 'more to follow.'"—(*Viewforth, Edinburgh.*) "Several of the children appear to have been savingly blessed during past year."—(*West Calder.*) "A number of senior and junior scholars have, during the year, given satisfactory evidence of conversion."—(*Glenluce.*) "Our schools, we are thankful to say, were never before in such a state of efficiency. We cannot speak of actual revival-work, but the good seed is being sown; and we cannot doubt it is finding a lodgment in young hearts. The minister's class has increased remarkably during the past year."—(*Bishopbriggs.*) "During the year there has been a growing interest in divine truth. There is much prayer and earnest longing for a rich effusion of the Holy Ghost. Praise-meetings are held on Fridays for hymn singing and industrial work. Godly young teachers, brought up in the Sabbath-school, are now entering on the work of teaching."—(*Kinneff.*) "A work of grace which has been going on in this village for a few months past began among the children. The whole of the large Sabbath-school, of 302 scholars, appeared to be brought under impression, and not a few of them professed to give their young hearts to Christ. The interest very soon manifested itself in the young men and women, and ultimately in the whole community. It is believed that there are many of the Sabbath scholars who have at this time, in their own simple way, 'chosen that good part which shall not be taken from them.'"—(*Ferryden.*) "It is believed that in course of

last summer a good many of the scholars, especially females, experienced a saving change."—(*Unst, Shetland.*)

The Committee, in closing their Report, cannot but refer with deep thankfulness to the great progress made during recent years in connection with Sabbath-schools. The progress in practical effort is remarkable, but not less so in the increased measure of interest in the work now manifested by the inferior Courts of the Church. Not only throughout her home-borders, but in all parts of her colonial connections, and in her missions to the heathen and to the Jews, it is recognised as an integral part of her organisation.

The implementing of the deliverances of former General Assemblies by so many Kirk-sessions, Presbyteries, and Synods, and in not a few instances with such marked fidelity and success, encourage the Committee in the hope that ere long they shall be enabled to report a like care and supervision throughout the entire Church. They believe, and they doubt not it has been emphatically verified by experience, that in no department of the Church's work do attention and labour more amply bring their own reward than when bestowed upon the Sabbath-school. The manifestation, moreover, of such loving sympathy, tends to promote mutual interest and prayerful co-operation between the Sabbath-school teacher and the parents of his scholars, whose solemn responsibilities, in the instruction of their children, the Committee would ever remember, and ever have it remembered, no Sabbath-school teacher can lessen or relieve.

This work, as now carried on in the Free Church, directly concerns the interests of nearly a hundred and ninety thousand souls. Of these, more than 15,000 are teachers, while in their Sabbath-schools and Bible-classes, 173,596 young persons are under instruction. Impressed with the responsibility which such a statement involves, the Committee anew humbly commend this great cause to the wisdom, sympathy, and prayers of the General Assembly, that it may, year by year, increasingly prove a blessing to the Church and to the land, until "that day" when "he that soweth and he that reapeth shall rejoice together."

In name of the Committee,

WILLIAM DICKSON, *Convener.*

FREE CHURCH OF SCOTLAND, 1876.

PRESBYTERIAL RETURNS OF SABBATH SCHOOLS.

PRESBYTERIES.	ORDINARY SABBATH SCHOOLS.					SENIOR CLASSES.					Number of Copies of <i>Children's Record</i> circulated monthly.	TOTAL CONTRI- BUTIONS FOR MISSIONARY PURPOSES DURING THE YEAR.				
	Number of Sabbath Schools.	TEACHERS.			SCHOLARS ON THE ROLL.			Senior Classes, including Minis- ters (whether on Sabbath or week- day), over and above ordinary Sabbath School.	TEACHERS.				SCHOLARS ON THE ROLL.			
		Male.	Female.	Total.	Male.	Female.	Total.		Male Including Ministers.	Female.			Total.	Male.	Female.	Total.
{ Lothian and Tweeddale. 1. Edinburgh, . . . 2. Linlithgow, . . . 3. Biggar and Peebles, 4. Dalkeith, . . . 5. Haddington and Dunbar,	93	594	756	1350	5262	6338	11,600	80	61	27	88	1296	2019	3315	5071	£411 16 5½
	45	214	144	358	1768	1644	3412	26	23	1	24	434	271	705	1240	79 11 4
	7	16	16	32	133	159	292	5	5	...	5	37	73	110	134	12 8 6
	22	92	102	194	826	932	1758	17	12	6	18	208	225	433	476	26 9 6¼
	33	54	69	123	491	539	1030	15	12	2	14	162	114	276	446	29 15 6¼
{ Merse and Teviotdale. 6. Dunse and Chirnside, 7. Kelso, . . . 8. Jedburgh, . . . 9. Selkirk, . . .	14	30	33	63	335	330	665	11	9	2	11	111	171	282	224	27 19 2
	17	23	26	49	222	250	472	7	6	...	6	59	60	119	155	12 12 10½
	11	58	65	123	345	487	832	7	6	1	7	104	237	341	408	40 8 9½
	15	51	55	106	327	422	749	9	9	...	9	143	175	318	558	31 3 6
{ Dumfries. 10. Lockerbie, . . . 11. Dumfries, . . . 12. Penpont, . . .	15	52	57	109	359	465	824	14	11	3	14	121	140	261	349	10 19 5
	24	87	96	183	669	705	1374	13	11	2	13	119	158	277	512	24 6 11
	12	53	40	93	316	330	646	6	5	1	6	54	76	130	30	1 5 0
{ Galloway. 13. Stranraer, . . . 14. Wigtown, . . . 15. Kirkcudbright, . . .	23	56	76	132	641	636	1277	16	8	4	12	152	118	270	91	8 11 11½
	7	18	24	42	174	200	374	5	5	...	5	40	47	87	232	17 17 0
	0	31	3	69	293	329	627	8	5	1	6	56	66	122	269	11 14 9

Glasgow and Ayr	16. Ayr,	41	129	138	281	1096	1141	2237	18	18	...	308	299	607	485	41	16	93
	17. Irvine,	47	274	235	509	2123	2181	4304	24	24	5	332	389	721	1580	83	14	51
	18. Paisley,	36	232	252	484	1842	2366	4208	23	23	...	497	763	1260	2348	67	18	11
	19. Greenock,	25	190	204	394	1552	1771	3323	27	27	9	768	739	1507	1518	127	12	8
	20. Hamilton,	41	323	249	572	2571	2329	4900	24	24	1	508	399	907	1396	77	2	10
	21. Lanark,	17	91	71	162	694	761	1455	9	9	...	133	148	281	503	39	15	2
	22. Dumbarton,	28	85	98	183	811	830	1641	20	20	...	359	469	828	767	78	12	1
Ayr	23. Glasgow,	180	1167	1109	2276	10,413	11,389	21,802	117	117	22	2547	3344	5891	9,563	904	4	83
	24. Dunoon and Inverary,	28	80	86	166	665	791	1456	21	21	2	192	379	571	871	91	8	10
	25. Kintyre,	19	56	62	118	505	516	1021	4	4	...	90	161	251	632	27	7	2
	26. Islay,	8	15	8	23	117	131	248	3	3	...	43	33	76	...	1	0	9
	27. Lorn,	10	23	18	41	204	237	441	4	4	...	89	98	187	110	8	4	2
	28. Mull,	12	29	12	41	202	232	434	...	...	...	...	...	...	145	...	...	...
Perth and Stirling	29. Stirling,	26	141	117	258	1000	1127	2127	15	15	4	327	410	737	1016	42	4	2
	30. Dunblane,	14	36	39	75	297	388	685	6	6	...	215	283	498	338	24	13	6
	31. Dunkeld,	15	28	26	54	262	268	530	5	5	1	60	47	107	91	4	6	10
	32. Breadalbane,	10	28	22	50	200	193	393	3	3	...	45	57	102	161	6	14	6
	33. Perth,	26	96	96	192	778	872	1650	16	16	2	281	278	559	1106	77	9	113
	34. Auchterarder,	20	54	65	119	472	595	1067	11	11	1	142	189	331	603	34	7	11
Fife	35. Dunfermline,	13	46	55	101	321	413	734	14	14	1	112	225	337	411	11	15	6
	36. Kinross,	10	38	33	71	357	346	703	8	8	...	82	117	199	252	11	11	83
	37. Kirkcaldy,	31	137	165	302	1200	1448	2648	17	17	4	329	724	1053	1311	67	18	3
	38. Cupar,	17	29	46	75	285	381	666	8	8	1	88	166	254	410	26	7	23
	39. St. Andrews,	25	71	79	150	657	749	1406	13	13	1	137	236	373	474	29	6	2

PRESBYTERIAL RETURNS OF SABBATH SCHOOLS—continued.

PRESBYTERIES.		ORDINARY SABBATH SCHOOLS.						SENIOR CLASSES.						Number of Copies of <i>Children's Record</i> circulated monthly.	TOTAL CONTRI- BUTIONS FOR MISSIONARY PURPOSES DURING THE YEAR.		
		Number of Sabbath Schools.	TEACHERS.			SCHOLARS ON THE ROLL.			Senior (Figures including Minis- ters) (whether on Sabbath of week day), over and above ordinary Sabbath School.	TEACHERS.			SCHOLARS ON THE ROLL.				
			Male.	Female.	Total.	Male.	Female.	Total.		Male, including Ministers.	Female.	Total.					
Angus and Mearns.	40. Meikle, . . .	17	49	51	100	362	489	851	11	11	..	11	200	251	451	360	£63 5 4
	41. Forfar, . . .	20	53	61	114	546	599	1145	8	7	1	8	75	218	293	687	31 17 6½
	42. Dundee, . . .	49	290	371	661	2477	3030	5507	34	28	4	32	563	1114	1677	2182	118 2 5
	43. Brechin, . . .	18	98	84	182	737	797	1534	16	12	4	16	180	408	588	677	30 9 9
	44. Arbroath, . . .	27	103	96	199	793	901	1694	18	15	4	19	325	400	725	687	48 18 3
	45. Fordoun, . . .	25	58	53	111	630	600	1230	8	7	1	8	57	87	144	382	22 1 2
Aberdeen.	46. Aberdeen, . . .	70	353	402	755	3276	3707	6983	58	49	6	55	645	1339	1984	3278	254 16 3
	47. Kincardine O'Neil, . . .	30	42	53	95	378	454	832	13	12	1	13	121	132	253	218	18 7 9
	48. Alford, . . .	21	31	15	46	260	296	556	7	7	..	7	73	72	145	100	1 2 6
	49. Garioch, . . .	30	68	46	114	652	655	1307	11	10	1	11	133	143	276	328	23 11 5
	50. Ellon, . . .	18	44	40	84	484	465	949	9	8	..	8	103	117	220	526	16 9 7½
	51. Deer, . . .	31	106	96	202	1004	1111	2115	16	12	1	13	208	282	490	582	41 6 4
	52. Turriff, . . .	19	54	53	107	521	616	1137	11	11	..	11	165	231	396	516	26 12 0½
	53. Fordyce, . . .	17	88	87	175	816	865	1681	11	11	..	11	240	288	528	702	49 9 8
Moray.	54. Strathbogie, . . .	32	80	66	146	794	867	1661	12	10	6	16	244	244	488	473	34 11 6½
	55. Abernethy, . . .	20	39	24	63	334	371	705	3	3	..	3	45	33	78	118	12 7 10
	56. Aberlour, . . .	12	34	18	52	250	268	518	5	5	..	5	111	117	228	105	6 9 6
	57. Elgin, . . .	24	155	111	266	1006	1113	2119	18	14	1	15	516	517	1033	548	69 13 3½
	58. Forres, . . .	8	27	24	51	267	305	572	6	6	2	8	82	57	139	284	24 9 0
	59. Inverness, . . .	24	118	113	231	1159	1047	2206	13	8	3	11	226	244	470	842	92 9 5
	60. Nairn, . . .	10	35	43	78	429	400	910	2	1	1	2	43	17	60	406	44 14 9½

19	61. Chanonry, Ross.	.	.	.	15	27	31	58	274	360	634	8	7	2	9	91	83	174	194	16	2	3
	62. Dingwall,	.	.	.	17	62	38	100	592	600	1192	7	5	2	7	61	72	133	385	27	1	6
	63. Tain,	.	.	.	28	77	73	150	810	1035	1845	8	6	1	7	161	227	388	547	30	1	10½
	64. Dornoch, Sutherland & Caithness.	.	.	.	14	38	23	61	293	285	578	4	3	1	4	52	6	58	281	8	15	6
	65. Tongue,	.	.	.	6	9	8	17	106	112	218	2	2	...	2	43	60	103	50	0	15	0
	66. Caithness,	.	.	.	28	123	105	228	1023	1141	2164	11	9	2	11	279	357	636	876	26	6	9
	67. Lochcarron, Glenig.	.	.	.	24	34	12	46	479	355	834	7	7	2	9	150	31	181	162	9	0	5
	68. Abertarff,	.	.	.	11	24	19	43	260	182	442	1	1	...	1	5	...	5	96	5	0	0
	69. Skye and Uist,	.	.	.	39	57	11	68	641	677	1318	7	4	1	5	45	29	74	69	1	5	3
	70. Lewis,	.	.	.	24	119	25	144	1077	1005	2082	1	1	...	1	35	...	35	345	9	0	5
	71. Orkney,	.	.	.	27	86	43	129	560	699	1259	11	9	...	9	127	201	328	622	39	8	7
	72. Shetland,	.	.	.	21	40	28	68	333	564	897	9	9	...	9	157	280	437	284	5	3	0½
	TOTAL,	.	.	.	1823	7448	7200	14,648	64,413	71,282	135,695	1050	887	151	1038	16,341	21,560	37,901	54,258	£3842	0	11½

FREE CHURCH OF SCOTLAND, 1876.

SYNODICAL RETURNS OF SABBATH SCHOOLS.

SYNODS.	ORDINARY SABBATH SCHOOLS.						SENIOR CLASSES.						Number of Copies of Children's Record circulated monthly.	TOTAL NUMBER OF SCHOLARS.	TOTAL CONTRIBUTIONS FOR MISSIONARY PURPOSES DURING THE YEAR.				
	Number of Sabbath Schools.	TEACHERS.			SCHOLARS ON THE ROLL.			Senior Classes, including Min- isters' (whether on Sabbath or week day), over and above ordinary Sabbath School.	TEACHERS.			SCHOLARS ON THE ROLL.							
		Male.	Female.	Total.	Male.	Female.	Total.		Male, including Ministers.	Female.	Total.	Male.				Female.	Total.		
Lothian and Tweeddale,	200	970	1087		2057	8480	9612	18,092	143	113	36	149	2137	2702	4839	7367	£560	1	4
Merse and Teviotdale,	57	162	179		341	1229	1489	2718	34	30	3	33	417	643	1060	1345	112	4	4
Dumfries,	51	192	193		385	1344	1500	2844	33	27	6	33	294	374	668	891	36	11	4
Galloway,	40	105	138		243	1113	1165	2278	29	18	5	23	248	231	479	592	38	3	8½
Glasgow and Ayr,	415	2491	2351		4842	21,102	22,768	43,870	286	258	37	295	5452	6550	12,002	18,160	1420	17	7½
Argyll,	77	203	186		389	1693	1907	3600	32	25	2	27	414	671	1085	1758	128	0	11
Perth and Stirling,	111	383	365		748	3009	3443	6452	63	51	8	59	1070	1264	2334	3315	189	16	10½
Fife,	96	321	378		699	2820	3337	6157	64	55	7	62	748	1468	2216	2858	146	18	10
Angus and Mearns,	156	651	716		1367	5545	6416	11,961	95	80	14	94	1400	2478	3878	4975	314	14	5½
Aberdeen,	236	786	792		1578	7391	8169	15,560	136	120	9	129	1688	2604	4292	6250	431	15	7
Moray,	130	488	399		887	4239	4461	8700	59	47	13	60	1267	1229	2496	2836	284	15	4½
Ross,	60	166	142		308	1676	1995	3671	23	18	5	23	313	382	695	1126	73	5	7½
Sutherland and Caithness,	48	170	136		306	1422	1538	2960	17	14	3	17	374	423	797	1207	35	17	3
Glenelg,	98	234	67		301	2457	2219	4676	16	13	3	16	235	60	295	672	24	6	1
Orkney,	27	86	43		129	560	699	1259	11	9	...	9	127	201	328	622	39	8	7
Shetland,	21	40	28		68	333	564	897	9	9	...	9	157	280	437	284	5	3	0½
TOTAL,	1823	7448	7200		14,648	64,413	71,282	135,695	1050	887	151	1038	16,341	21,560	37,901	54,258	£3842	0	11½
Total Number employed in Teaching, 15,686															Total Number under instruction, 173,596				

Free Church of Scotland.

REPORT

ON THE

STATE OF RELIGION AND MORALS.

MAY 1876.

THE aspect of the religious world at the present time is deeply interesting. We do not refer to what is taking place in other countries, though in them principles and events, pointing to great changes, are forcing themselves on the attention. We confine our observations to our own country, and even to our own Free Church, and the community affected and influenced by it, and by which it is affected and influenced.

We have not the crowded meetings that came together to hear the Word from Messrs. Moody and Sankey, but in many places all over the country, evangelistic services are held, and command large audiences of attentive and earnest hearers. In this respect there is a great change. One of the things that had greatly to be complained of formerly, was the coldness and formality about spiritual things very generally prevalent among professing Christians. This was the case even where congregations were numerous, and attendance on ordinances regular.

But now all over the country, though not in every congregation, and not even in every district, a great change has taken place, and continues to manifest itself. Much more generally than was once the case, religion is dealt with as a reality. The solemn and awful importance of its truths and of their issues is recognised. Many hearts are full of faith, and hope, and desire, and peace, and enjoyment. Hence the mouth is opened to own and praise the Lord, and to commend him to the acceptance of perishing sinners; the life is regulated by his commandments; and many are working as they have opportunity, to advance his cause in the world. In this way, and to something like this extent, have coldness and formality been broken in upon, and living active religion taken their place.

Various instrumentalities have been combined to bring about this change. The Holy Spirit graciously quickening the soul, enlightening the understanding, and applying the truth, is to be recognised, in the first instance, as the Divine agent working as he wills. He seems to have employed the wide-spread labours of numerous lay evangelists, both in connection with the Free Church, and not in connection with it. Their mode of speaking was generally different from that of the stated ministry—less formal, and often less correct in language, but generally vehement in manner. The addresses of those lay evangelists, though occasionally not to be quite approved of, were certainly often the means of breaking up the fallow ground, and also of leading souls to Christ. The reports of awakenings, wherever they occurred, were carried by the press all over the country, and excited the liveliest interest. Numbers of Christian people went to see and hear for themselves, wherever any remarkable awakening was taking place; and these, on their return home, told in their own congregations and circle what they had witnessed. The stated ministry was quickened, and became more lively and earnest in preaching, and in the other parts of ministerial work. In this way, and by these means, it has been brought about, that a lively interest in spiritual things has been awakened and spread over the country.

In reporting on the present state of Religion and Morals we do not think it necessary to narrate particular cases of conversion. Many deeply interesting cases are already upon record. Many of these have found a permanent historical place in the interesting volume of Mr. Macpherson of Dundee; and it would be easy to add to the number of such cases. But it seems to be more to our purpose to give a general view of the religious state of districts and congregations, from which we may gather what is the present state, and what are the prospects of the Lord's work among us. We have been in correspondence with ministers in different parts of the country distant from one another, and extracts from their communications, with such other information as we have obtained, we shall now lay before the Church.

We have the following communication from a minister in the far north :—

“As to the work of God in my own congregation, I am thankful to say that the great number who professed, two years ago, or rather eighteen months ago, have been enabled by grace to maintain a consistent walk until now, with the exception of one, and even that one is not so far gone but I cherish the hope of his recovery.

“The temptations to young men arising from the social habits of drinking are very great—the folly of some, and the designing wickedness of others, who, having resisted the power of the truth themselves, try to turn others from the faith, and thereby prove to themselves, what they are so anxious to believe, namely, that the whole matter of conversion is a delusion.—I repeat it that the efforts of such are also a source of great temptation and danger to young converts. But God is able to keep his people, and thanks and praise to his name he has kept them till now. As to the present there is very deep and marked earnestness among the people, and this is specially true of my Bible-classes. Within a month past I have spoken to several anxious souls, and, so far as I can judge, some of those have been enabled to receive the Lord Jesus, and to rest upon him.

“It does seem to myself and to others that there is the appearance as if the cloud of the Lord's gracious presence was resting on the congregation, and we look for another manifestation of his sovereign and gracious power in our midst.”

The following is from a minister still farther north, the Rev. George Stevenson of Pulteneytown. Mr. Stevenson says that he alone is responsible for the statements he makes, but that he believes they are in accordance with the sentiments of the neighbouring ministers :—

“As the result of the movement which two years ago passed over the country, besides the direct fruit in conversion, a considerable interest was awakened, and fresh life communicated among not a few who, in the judgment of charity, were the Lord’s people. A large increase took place in the communion rolls of the Free Churches both in Wick and Thurso. A great stimulus was given to Christian work, so that whereas previously there was difficulty in obtaining Sabbath-school teachers, there has been since no want of properly qualified persons offering themselves for this work, and, what is of great importance, both male and female teachers appear to be of the class most to be desired, persons evidently bent on the conversion of their scholars. It has been very refreshing to me to find, in the prayer-meetings held by the Sabbath-school teachers for their scholars, every one of the male teachers not only ready to engage in prayer, but doing so in a fervent spirit. Another result of the movement is that the Sabbath morning fellowship prayer-meetings, where prayer is offered up for a blessing on the preaching of the Word, have increased in numbers; and there is now no lack as formerly of distributors for the Monthly Visitor.

“As the fruit of the regular ministry I may mention that an interesting movement is at present going on in Lybster under the Rev. Mr. Lee, Free Church minister there. Besides crowded attendances on Sabbath there are large meetings on week days, and many are inquiring after the way of salvation.”

Mr. Stevenson mentions some hindrances and discouragements, but only such as are often experienced in times of refreshing from the presence of the Lord, and showing that whilst much has been done and is a-being done for which we are truly thankful, much still remains to be done.

Regarding a district in the west of Scotland an esteemed minister sends us the following interesting report :—

“Regarding the greater portion of the county embraced by our Presbytery I am sorry that I cannot give any report. I have heard a good deal about it, but my information is not such as warrants any decided impression.

“The district of which I am able to speak with some degree of confidence is that extending from Girvan to Prestwick, embracing such places as Kirkoswald, Maybole, Crosshill, Ayr, and Newton. In all these places during the past eighteen months there has been a greatly increased interest in divine things. The Lord’s people have experienced a wonderful quickening, which has manifested itself in a devotion to prayer and active efforts for the salvation of others such as hitherto has been unknown; while from the careless and indifferent classes outside a very considerable number have been awakened and brought to a knowledge of the truth. Wherever a few Christians are living in close proximity, *there* you will find a meeting for prayer more or less regular, and, as the result, spiritual things are matter of common conversation.

“Maybole and neighbourhood have shared largely in the blessing. From the commencement of the work the town has proved singularly free from party or sectarian movements. Ministers and congregations have worked harmoniously together, and the result has been eminently satisfactory.

“As the result of visits mainly by young men and others from Maybole, a deep religious awakening has existed during the past year in the fishing village of Dunure, and a goodly number of those wild and careless men are giving evidence of conversion to God.

“Ayr and Newton have shared to a considerable extent in the general movement. There are many things in connection with our county town which are not favourable to a religious awakening. For eight or ten days every year we have crowded in on us, in connection with the Races, thousands of people whose presence tells only for evil. Of ‘Balls’ there is no end. ‘Race Balls,’ Cavalry Balls,

County Balls, with an occasional Fancy Ball, follow each other in quick succession, and produce an effect on the general community which is not good.

"In spite of all drawbacks, however, we have much reason to praise God. There is without doubt a greatly increased interest in divine things. The spiritual life of the church is perceptibly quickened, and the number of those engaged more or less directly in active work is vastly enlarged. Prayer-meetings are numerous, and throughout the town there is a perfect network of kitchen meetings. A large number have been brought to a saving knowledge of the truth, both young and old, and the test of time is proving the reality of their conversion.

"Much good has resulted from a meeting held on Sabbath evenings for the benefit of the sailors in port. A band of young men visits the ships beforehand, and invites the crews to the hall. Many Christian sailors are thus got hold of, and an amount of good done which cannot be over estimated.

"Much the larger proportion of those who profess conversion belong to the families of church members, and consist *mainly* of young men and women: a goodly number are of a different class, and proving equally earnest and devoted, while a very few are aged backsliders.

"As an instance of the increased spiritual life of the district I may mention this fact. In the immediate neighbourhood there are seven or eight farms within a radius of a couple of miles, and once a month, taking each house in turn, the families meet together for prayer and other religious exercises."

The following is from the Minister of Maybole, one of the places referred to in the previous communication:—

"I will put no number on the conversions, but beyond doubt (and the test of time has had its action) many have been turned to the Lord, and are adorning his doctrine. No extraordinary agency has been at work,—very little help from outsiders, and such help has not been uniformly satisfactory. A band of Christian workers belonging to the locality have been the means, under God, of carrying forward the work. The work still prospers, though not so pronounced as at one time. The meetings are as numerous as ever, and with some exceptions as well attended."

We have been favoured with a copy of the report of the Presbytery of Aberdeen to the Synod, on the State of Religion. It does not mention any present general awakening, but it reports a large amount of active Christian life manifested by the existence and operations of numerous Christian agencies in the city of Aberdeen, and in the congregations of the Presbytery generally, and these producing an encouraging amount of fruit. We give the following brief extract:—"During the year there has not been any very extensive spiritual movement within the bounds of the Presbytery, but there has been much steady quiet work, and much blessing. Most of the returns from ministers are very cheering as regards general congregational spiritual prosperity. Good and steady attendances on the means of grace, and marked and devout attention, are pretty generally reported. Sabbath-schools and Bible classes seem never to have received more attention, and seem never to have been more flourishing. It is very gratifying to be informed from several quarters, of substantial blessing in souls hopefully saved under the ordinary means of grace. One very special point to be noted is, the ingathering of the fruits of recent spiritual movements goes on."

From Dundee we have the following:—

"As to the results of the recent revival movement in Dundee, these are to a stranger neither outstanding nor very apparent. Nevertheless there is decidedly increased life among the people of God, and the forth-putting of better organised

and more vigorously sustained efforts of an evangelistic and missionary nature. Many congregations are still experiencing the quickening influence of the late spring-tide of blessing, in all departments of the Lord's work, both in the up-building of believers and in the ingathering of the unsaved; in increased interest taken in those who already belong to the Church, and in the large class of those who neglect ordinances."

In addition to the congregational matters, there are numerous evangelistic agencies organised in Dundee, and actively engaged in striving to promote the cause of religion and morality. In a place like Dundee there are many serious hindrances to a general lively spiritual state, arising from both the wealth and the poverty which abound in the town. But this only calls for the more devoted and prayerful efforts on the part of the Church of Christ, and a humble yet confident dependence on the power of the Spirit of God.

In Perth and neighbourhood also, there are indications of spiritual life and activity, attended with the usual difficulties and discouragements. One of our ministers in Perth writes as follows:—"It came out, and was adverted to in the Presbytery to-day, also, that Bible-classes are much increased in the numbers attending for the past year. This is signally my own experience; and I find that a quiet work has been going on among my young men, drawing in one and another, some of them not the most likely. Upon the whole, we are livelier than we were about eight months ago. There is much to encourage; a growing earnestness, many of the younger young men seeming just at the door of the kingdom; increase in attendance at prayer-meetings, thirst for a revival of the Lord's work, and expectancy of some special blessing ere long."

Regarding Stirling and the district, we have the following from one of our ministers:—

"1. A very decided work of God in the spring and early summer of 1874. A deep impression was made on nearly all classes. Some hundreds professed to be brought to the Lord. The movement extended to various places within the bounds, *e.g.*, Dollar, Bridge of Allan, etc. Even where there was no decided movement, there was more than wonted interest in divine things. A fortnight of meetings in Stirling this spring (1876) were largely attended, and did much good, but few anxious inquirers remained to be spoken with. The blessing was mostly confined to professed believers. All the speakers, with one exception, were ministers from Edinburgh, Glasgow, etc.

"2. Comparatively few of those who professed in 1874 have fallen away—few indeed. Many young and old men and women have made decided progress in the divine life. Meetings for studying the Word are held, some weekly, and some monthly. There are several young women's meetings. Not a few young women who have time on their hands are working for the Lord—quietly and unobserved by the public. A Stirling Young Men's Evangelistic Society is holding meetings all the year round among the lapsed. This whole state of things arose out of the movement of 1874.

"3. It is much to be desired that a great deal more of the life and work among us should be brought into connection with congregations. Charity and catholicity are excellent, but a dangerous extreme is reached when congregations are somewhat lost sight of by their own members. There is room for amendment here.

"4. No reports are published. For one, I am very chary of saying too much. The Lord manifests his work in due time to the confusion of gainsayers.

"I have much pleasure in sending you the above. I sometimes can hardly believe such a change has come over Stirling since I came to labour in it. It is all of the Lord. Of course you will not conclude that, with all I have stated, we

are in an altogether satisfactory condition. Much, very much, needs to be done. Drunkenness seems on the increase among the artisan class generally, though we have not a few noble Christian men among them."

Numerous evangelistic and benevolent agencies are in active operation in Edinburgh and Glasgow. There is much prayer, and much work. The glad tidings of salvation by Jesus Christ are carried to many, and many seem to be entering into the kingdom. In particular, the mid-day prayer-meeting in both cities continues to be largely attended, and is much enjoyed by many, those who offered themselves to the Lord's work continue to be trained for it, numerous Christian visitors of different kinds are seeking out the careless, the poverty-stricken, the sick and afflicted, and trying to carry the consolations of the gospel to those from whom every earthly comfort seems to have fled. The results of recent revival movements are very apparent, and the fruits of them are being gathered in. Still the battle is not yet half fought out, either in our great towns, or in the country at large. Natural corruption is a hard tenacious thing; and crimes and sinful indulgences tend to shut out all good influences from the heart and life. We cannot but think that those who have felt the power of these revival movements, and been made partakers of the spiritual life, are a small minority of the population. They seem many when collected in a large crowded meeting, but when scattered among the thousands and tens of thousands of the population, where or what are they? Still thanks be to God for what of his grace and of the work of his Spirit have been vouchsafed to us. In this great warfare of the faith neither the successes nor the difficulties—neither the victories nor the discouragements—should be ignored. If we have not more fully referred to the hindrances and enemies of true religion which everywhere abound, it is not because we think them of little account. The General Assembly has committees for dealing with these—with intemperance and Sabbath profanation, and other outstanding forms of wickedness, and hindrances to the gospel, and to these special Committees we leave the special reports on the matters with which they are appointed to deal.

We also purposely abstain from taking up matters which will fall to be reported on by the different branches of the Church's Home Missions—matters which have to do in many respects with the state of Religion and Morality among a large class of the population. The Home Mission Committee will report regarding the state of religion among these.

The Reports of the Evangelistic Deputies appointed by the Assembly to visit certain Presbyteries will be found in the Appendix, and will give in detail the information regarding these Presbyteries that we have attempted to give regarding the Church as a whole. All these reports are fitted, by what they tell us of life and success, to encourage the Church in her proper work of witnessing and working for Christ; and by making us aware that much work yet remains to be done, and that there are many and powerful adversaries, to prepare us for conflict and labour, and to send us to the Lord for help and strength.

Reported by

JAMES JULIUS WOOD,
Convener.

APPENDIX.

REPORT OF DEPUTIES APPOINTED BY THE GENERAL ASSEMBLY TO VISIT THE PRESBYTERIES OF ELLON AND DEER.

PRESBYTERY OF ELLON.

THE history of this Presbytery illustrates the vitality of the Free Church even in unfavourable circumstances. The Disruption left the Presbytery of Ellon almost extinguished. Only one member of the pre-disruption Presbytery became a minister of the Free Church, the late Mr. Alexander Philip, then at Cruden. A small nucleus of a congregation also existed at Ellon, but without a minister. In order to form a Free Church Presbytery in the district, two congregations had to be added from neighbouring Presbyteries. Within a very few years, however, three other congregations were formed within the district itself. These seven congregations have continued to prosper with the usual ups and downs incident to congregations in agricultural districts, and are, as will be seen, now in a flourishing and hopeful condition. Last year another was sanctioned in an outlying district, where ordinances had been kept up for some time, so that the Presbytery now consists of eight regular charges, representing ten parishes. The population of these parishes, according to last census, was 19,329, and is divided almost exclusively between the Free and Established Churches. The reports of the different congregations will show how firm a hold the latter still has in the district, and perhaps, if the Free Church had had to contend with the same decrease of population that has taken place in some districts, our position now might not have been so favourable. But during the ten years previous to 1871, the decrease was very small, and in the twenty years from 1841 to 1861, there was a considerable increase. Still, in a district where the Establishment claims, and apparently with little exaggeration, two-thirds of the population, to adhere to the Free Church can by no means be so easy a matter as it is in some parts of the country, and we shall expect to find the Free Church congregations characterised by even more than the usual measure of religious earnestness and intelligence. A passing visit and a single meeting, which was all that we could give to most of the congregations, could not afford us opportunity of thoroughly testing the condition of the congregations in these respects. But judging from what we saw and heard, we feel ourselves justified in saying that such expectations were fully realised. We found gratifying evidence of active and earnest work in the Lord's cause, of desire for spiritual life and growth, of interest in the highest prosperity of the Church. As deputies from the General Assembly we were most warmly welcomed by both ministers and people, and it was their regret, as well as ours, that we could not remain longer to evangelise among them.

SLAINS.—Rev. George Manson, minister.—Church outside the large fishing-village of Collieston; congregation as much rural as fishing. Charge sanctioned only last year; Mr. Manson labouring there for some years before.

Visited on Wednesday, 3d November. Day both of preparation for Communion, and of thanksgiving for harvest. Mr. Cowan preached forenoon and evening, and also met with office-bearers and other workers. Attendance small, but good considering the weather; and the people looked intelligent and earnest. There are two services each Sabbath; a congregational Sabbath-school, a Sabbath-school

at the village of Oldcastle, a minister's Bible-class, and a weekly prayer-meeting. Office-bearers testified to good done among the young by minister's Sabbath-school labours. Sabbath-school less prosperous since a recent settlement in Established Church. Prayer-meeting weak : a room in the village specially for meetings seems indispensable. A hard field to work, requiring courage and industry ; but one of which, with these qualities and God's blessing, much will be made.

Much interesting and good work done at Pitlurg House by Mr. Gordon (who is an elder in the congregation) and Mrs. Gordon. Especially Mrs. Gordon's Association for Females, bearing upon both their religious and their social welfare, is a good work, worthy of imitation by all in like position.

FOVERAN.—Rev. John S. Clark, minister.—Church in the country, in an elevated position, visible thirty miles off at sea : serves the large fishing and sea-port village of Newburgh, as well as the rural district around.

Visited on Sabbath, November 7, by Mr. Melville, who preached at Foveran in the forenoon, and at Newburgh (the regular evening service in the School-house) in the evening. Forenoon attendance diminished by weather ; evening, a very full and attentive meeting—attended, as always, by persons of all denominations. A flourishing Sabbath-school, held before evening service, superintended by one of the elders, with 70-80 scholars, and 10 teachers, was also addressed by Mr. Melville.

Mr. Cowan and Mr. James Miller (the elder of the deputation) visited Foveran on Monday evening, November 8 ; spent an hour with elders, another hour with them and all other workers, and thereafter addressed meeting in the church. Besides the services and the Sabbath-school indicated above, there is another Sabbath-school at the church, and one at a farm-house ; a weekly prayer-meeting at Newburgh, and district prayer-meetings. The *Monthly Visitor* is distributed regularly to all the families in Newburgh, the distributors being mostly of the Free Church ; and a colporteur, who is a member of the congregation, does much good work. Altogether, the meetings here were gratifying, both as to size and spirit ; tokens being manifest of spiritual life, and of much heartiness and earnestness in Christian work.

METHLIC.—Rev. John Mennie, minister.—The same evening Mr. Melville went to Methlic, to meet with the office-bearers and congregation. As it was the Monday after the Communion, and the evening meeting was the only service held, there was a very good attendance of the congregation, quite filling a hall or large Session-house recently added to the church. This congregation was not started till 1849. The district in which it is situated is entirely agricultural, and stretches about 8 miles either way. There are no villages of any size. The people are scattered among the farms, some of them at great distances from the church. Their comparative isolation retards the spread of any awakening interest among them. In the summer months, however, district prayer-meetings are held in four different places, some of which are very well attended. Three or four Sabbath-schools are also kept up, but the young people, though they come forward at the usual time to the membership of the Church, are described as being backward to engage in the work of Sabbath-school teaching. The office-bearers could not complain of the spread of intemperance or immorality within the congregation. But in the district at large they considered intemperance to be decidedly on the increase, owing to the high rate of wages, and immorality to be as prevalent as ever.

On Tuesday, November 9, we had a very cordial meeting with the Presbytery at Ellon, and conferred with the brethren as to the state of religion within the bounds. Any congregational details mentioned in this conference are given under the head of the respective congregations. We would mention here, however, that almost all the brethren testified to blessing received, and still being received, in connection with meetings held in spring 1875, throughout the district, by the evangelists authorised by the Home Mission Committee. One minister said their addresses had served to bring out a work long going

on secretly amongst the people, and that during a ministry of some length he had never seen more evidence of the Lord's presence and power. Another believed his congregation to be now as flourishing spiritually as it had ever been during the past ten years; much interest had been awakened when Messrs. Moody and Sankey visited Aberdeen; the visit of the Free Church evangelists had brought this out, and the fruit was still being gathered. Another said that for the past two years his congregation had been in a much more lively state than formerly; the work had begun in his Bible-class; several of the members were awakened and asked for Christian work to do; they were set to distribute tracts, and the whole parish was overtaken by them; several members had been brought in from without in a very hopeful state of mind; there was deep interest among the young; he had been ably seconded by his elders, who were always ready to take up the case of the anxious. With regard to the state of the district morally, the general feeling of the Presbytery was that, while cases of discipline in their own congregations were decreasing, owing to the lax part of the population drifting away from the Free Church, it could not be said that the district as a whole was improving, especially as regards immorality.

ELLON.—Rev. William Ferguson, minister.—Visited on Sabbath, November 7, by Mr. Cowan, who preached forenoon and evening; forenoon congregation good, evening small, as many of the congregation reside at a distance. On Tuesday evening, 9th November, the whole deputation held a meeting with the congregation, which was well attended, and showed much interest and seriousness; also a meeting with office-bearers and workers. There is one congregational Sabbath-school, besides three district Sabbath-schools, not entirely, but mainly, conducted by Free Church members; also a weekly prayer-meeting, and district prayer-meetings and preachings. The elders showed a good spirit, and some of them are distinguished for spiritual work. It is their habit to come into the vestry for prayer with the minister before service. This congregation began in 1843 with 7 members, has now about 200, and its importance spiritually in the district is peculiarly great. Meetings in spring by evangelists of Home Mission Committee were well attended, and had a quickening effect; and the minister has had specially encouraging cases lately from among the young.

UDNY.—Rev. George Archibald, minister.—Visited Wednesday, November 10, by the whole deputation, which met first with elders, then with them and all other office-bearers and workers, and thereafter with the congregation; all meetings well attended, earnest, and lively. The Sabbath-school and minister's Bible-class meet on Sabbath morning. There is a weekly prayer-meeting; and there are district prayer-meetings held by the minister, assisted by elders. Messrs. Miller and Birnie, Home Mission Evangelists, visited last spring and held meetings, in connection with which, and the ordinary means, signal quickening took place. Of this the minister spoke at the meeting of Presbytery as "a real work, limited to no age, nor sex, nor social position, such as he had not seen, in like manifestation, in his thirty years' ministry," and which, occurring when he was not in very good health, was "as marrow to the bones." The young men shared most largely in the blessing. The prayer-meeting attendance has been increased since, and there is a readiness to take part in its exercises. All have been much cheered by this work of grace, and especially by the marks of its solidity and permanence.

NEW MACHAR.—Rev. J. E. Duguid, minister.—Visited Thursday, November 11, by the whole deputation. The minister and kirk-session had appointed this as the Harvest Thanksgiving-day, in order to give special advantage for meetings, and the minister of the Established Church had courteously entered into this arrangement. Accordingly, the deputies, after an interesting meeting with office-bearers and workers, addressed large meetings in the church, both forenoon and evening, the evening meeting being more evangelistic, and attended by Established Church people as well as those of the Free Church. There is a con-

gregational Sabbath-school and a minister's Bible-class, both well-supported and thriving, also several district Sabbath-schools, not strictly denominational. Collectors also distribute *Monthly Visitor*, and to others besides Free Church families. The workers seem in good heart, and are still extending their work. There are four or five district prayer-meetings. A Young Men's Association, not wholly Free Church, meets in the session-house on Sabbath mornings, and meets also on Thursday evenings. As at Udney, so here, a time of refreshing was enjoyed last spring; the special agents being the same, and the news of revival elsewhere having excited interest and desire. Not a few were hopefully converted, mostly young, but some more advanced, and some who showed no spiritual interest before, and the fruits are abiding.

CRUDEN.—Rev. Thomas Moir, minister.—Visited Friday, November 12, by Messrs. Cowan and Miller, who met with elders, then with all workers, and thereafter with congregation. Mr. Cowan also remained, held a meeting on Saturday evening at the fishing village of Ward of Cruden, preached twice on Sabbath, and addressed Sabbath-school and Mrs. Moir's class for young children. All meetings largely attended, and full of interest. There is a minister's Bible-class, a congregational Sabbath-school, one equally large conducted by Rev. George Brown (late of St. Paul's, Edinburgh) and family, and another superintended by one of the elders. Also an "infants' class," at which twenty were found attending, taught on Sabbath afternoons by Mrs. Moir. About 240 in all are thus taught. There is a weekly prayer-meeting at the church, and a sufficient number of district meetings; also a meeting for prayer, at which an elder presides, every Sabbath morning half-an-hour before service. A Female Missionary Association, dating from pre-disruption times, collects for all missionary objects. About a year ago a remarkable quickening was experienced here; a considerable number, principally young persons, were hopefully converted; the subsequent visit of Home Mission Committee Evangelists did good, but the work was not specially connected with their visit, and was mostly before that. For the last two years the minister has seen more spiritual fruit than in all his previous ministry; the work has gone on continuously, and has been characterised and promoted by a new openness on the part of very many to speak about personal salvation. To engage those who had got spiritual blessing for themselves in good work, tract-distribution was commenced. On a general invitation, twenty-one came forward for this work. The work began with 250 tracts (*Monthly Visitor*); 500 are now required, and are given to every family in the parish.

OLD MELDRUM.—Rev. J. Paterson, minister.—Visited Sabbath, November 14, by Mr. Miller, who addressed meetings afternoon and evening; and on Monday, November 15, by Messrs. Cowan and Miller, who, after meetings with elders and with all workers, addressed a large meeting of the congregation in the church. The Sabbath-school meets in the church at 10 A.M. The minister has two Bible-classes, the junior consisting of those from fourteen to eighteen, the senior mostly of young persons above eighteen. A Young Men's Association (not exclusively denominational), meets on Sabbath afternoons and Wednesday evenings, the Wednesday meeting being held from district to district. The deacons (who all collect their own districts), also distribute the *Monthly Visitor*, and there is an association of missionary collectors, somewhat as at Cruden. There is a weekly prayer-meeting in the school-room, pretty well attended; numerous district prayer-meetings by elders, assisted by deacons, and simultaneous prayer-meetings are held by the elders in their districts always on the Friday preceding the Communion. Within the last two years evangelistic meetings (sometimes for a fortnight) have been several times held—by ministers and laymen together—by Home Mission Committee Evangelists, and by those of the Scottish Evangelistic Association, the last being specially owned of God here. But a work of quickening seemed to have been going on continuously, the minister for some time seldom being without some inquirers, or some coming to tell of spiritual good obtained. The good effect of the labours of the late Mr. Garioch, Disruption minister here, has been felt by subsequent labourers, and tells to this day, the standard of

Christian knowledge being high, and mothers in particular being zealous in instructing their children. Many things in the state of the district, especially the state of religion and morality among farm servants, are discouraging, but altogether, and as regards this congregation, much earnest effort seemed to be put successfully forth, and not a little spiritual life and liveliness to exist.

PRESBYTERY OF DEER.

The Presbytery of Deer contains now thirteen Congregations. Its bounds embrace the same number of old parishes, the majority of which are increasing in population. The minister of only one of these parishes left the Established Church at the Disruption. He shortly afterwards transferred his services to the English Presbyterian Church, so that the pre-disruption Church is now represented in the Free Church Presbytery only by the minister of Peterhead, who occupies still the same building in which he preached as a Chapel minister before the Disruption. As was to be expected in the circumstances, the fully equipped congregations of the Free Church were at first few, but they soon increased to nine. The Original Secession congregation of Clola was added in 1852, and three other vigorous new congregations have been formed in recent years. It does not appear, however, that the membership of the Free Church has increased in the Presbytery, at least during the last ten years. The population is divided into two distinct classes, the agricultural class of the country districts and the fishing population of the coast towns and villages, and, as usual, religious interest and earnestness is exhibited much more freely by the latter than by the former.

Your Deputies visited the Presbytery in the beginning of March, holding conference with the Presbytery, and visiting the several congregations separately. We had hoped to have two elders associated with us on this occasion, so that two Deputies might have gone to each congregation. But at the last moment one of the elders was prevented by illness from going. Mr. Miller therefore distributed his services as far as possible over different parts of the Presbytery.

CLOLA.—Rev. George M'Crie, minister.—Mr. Melville visited Clola on the 29th of February. The minister was unfortunately absent in consequence of family affliction, and Mr. Ferguson of Kinmundy, who is an elder in the congregation, kindly presided in his absence. After conference with the office-bearers, a meeting was held with the congregation in the church, which was well attended. This old Secession congregation is set down in a district at a considerable distance from other Churches. The services are frequently attended by many who are members of other congregations and other denominations, who have been privileged to find there evangelical preaching when it was not to be found elsewhere. The congregation itself is not large; but, thanks to a few earnest people, the district seems to be well worked. There are several district meetings during the week, and three Sabbath-schools, which are attended by those belonging to other denominations as well as to the Free Church. Tracts are distributed regularly, and a colporteur traverses this and the neighbouring district of Old Deer, and holds occasional meetings.

FRASERBURGH.—Rev. William Paterson, minister.—Visited Monday, February 28th, by Mr. Cowan alone, who met with elders, then with all workers, and thereafter addressed a well-attended congregational meeting in the church. There is a flourishing congregational Sabbath-school; 143 scholars, and an infant department besides, of forty-two; and a teachers' prayer-meeting monthly. Another Sabbath-school, not denominational, is superintended by one of the elders, half the teachers being Free Church; and another, somewhat similar, is held in a rural district in the neighbourhood. The minister has a Sabbath-evening Bible-class, numbering ninety-five, of which good fruit is reaped. There is a weekly prayer-meeting; and a Sabbath-morning fellowship meeting, attended by both men and women, younger and older. Also a Young Men's Mutual Improvement Association,

meeting on week-days, opened and closed with prayer. In the fishing season, the population is abnormally swelled ; there are many open-air and other religious services ; and, when the season is passed, it is somewhat difficult to get the residents settled down into former quiet habits of steady church-going. To a slight extent, as in the Highlands, and partly owing perhaps to the influx from the Highlands in the fishing season, there is a backwardness to come forward to the Communion, and one-half the communicants do not regularly observe the ordinance. But there have been several seasons of quickening during the last ten years ; people are willing to converse about personal religion ; and the minister, though he would desire to see more, is not without some precious encouragements in his labours.

LONGSIDE.—Rev. T. L. Wilson, minister.—As it happened to be the Communion week at Longside, Mr. Melville preached there on the Fast-day, and again on the Sunday evening. He had a meeting with the office-bearers before the service on the Fast-day, and addressed the people on the objects of the deputation at the conclusion of the service. This congregation is scattered over a pretty extensive parish. Many of them are therefore unable to return to the second Sunday service, which is held (as is usual in this district) in the evening ; but their places are often supplied by hearers of other denominations. The state of the minister's health has of late prevented him from undertaking much extra-work in the way of prayer-meetings or classes, but he reports some increase of apparent impression and interest especially among the young. There are two or three district Sabbath-schools ; and here again the commendable feature appears that these district Sabbath-schools are not exclusively denominational, but embrace both teachers and scholars of all denominations, so that they are, in more ways than one, Mission Schools. There are in this parish a few families of quarrymen, who do not profess to belong to any Church. We could not learn that any special effort is made to bring them out.

NEW ABERDOUR.—Rev. William M'Robbie, minister.—Visited Friday, March 3d, by Mr. Cowan, who met with office-bearers and workers, and also preached and addressed the congregation, assisting further at the Communion on Sabbath and preaching in the evening. This charge was sanctioned by last Assembly, and supplies the village and surrounding country. There is a congregational Sabbath-school, in which members of the Established Church assist ; also a Sabbath-school at Aberdour House, conducted by Mr. Barclay ; and the minister has a large Bible-class on Sabbath afternoon. The *Monthly Visitor* is regularly distributed in the district. The congregation,—with its beautiful church, and earnest young minister, and many willing helpers,—is of much promise ; and tokens of spiritual life and special blessing were not wanting on the interesting occasion of this the first Communion since the settlement of a pastor.

NEW DEER.—Rev. Archibald Gardner, minister.—Visited Tuesday, March 7, by Messrs. Cowan and Miller, who met with elders, then with all workers, and thereafter addressed a good meeting (notwithstanding inclement weather) in the church. There is a congregational Sabbath-school, and a Sabbath-school taught at Brucklay Castle by the members of the family. But a peculiarity here is a Sabbath-school association for the district, principally fostered by the Free and United Presbyterian Churches, in connection with which 600 children are being taught. A weekly prayer-meeting is held by the minister in a school-room in the village. The *Monthly Visitor* is regularly distributed. Times of revival have been experienced from 1860 onward, of which good fruits remain ; nothing very special recently,—although encouraging cases are always coming before the minister,—and as to spiritual life, this congregation seems, comparatively speaking, to stand high.

NEW PITSLIGO.—Rev. Robert Taylor, minister.—Visited on Sabbath, March 5, by Mr. Cowan, who preached in the forenoon ; and on Monday evening, March 6, by Messrs. Cowan and Miller, who met with elders, then with all workers, and thereafter addressed a large and interesting meeting in the church. This is

the largest *village* in Aberdeenshire; population, 2100; is fully a mile long, and surrounded by granite quarries and peat mosses. There is a good congregational Sabbath-school, and a Sabbath-school in the country, taught by one of the members. A prayer-meeting in some house of the village or district is held weekly. The number of children at church with their parents was specially marked here on the Sabbath. Although there has been nothing of the nature of special revival, yet of late the interest in divine things has been growing; there have been some specially hopeful cases; and it seemed to the deputies that the minister had much cause to be encouraged in his diligent and faithful labours.

OLD DEER.—Rev. A. Urquhart, minister.—Mr. Melville and Mr. Miller visited the congregation on 2d March. After conference with the office-bearers a meeting was held in the church. The parish of Old Deer is the largest in the Presbytery, and contains several villages at some distance from each other, as well as a scattered farm population. The attendance at church is affected by this circumstance. But there are four out-stations where evening service is held by the different ministers in rotation, and at these services a good attendance is generally secured. The prayer-meetings are, in summer at least, conducted in the same way; and there are no fewer than six Sabbath-schools, which are quite undenominational. Evangelistic meetings were held in the Free Church last year. Considerable interest was awakened at the time, but was found soon to die down. Many of the young people, however, are believed to have been much blessed, and to be continuing steadfast.

PETERHEAD.—Rev. James Yuill, minister.—Mr. Melville and Mr. Miller visited Peterhead congregation on 28th February, holding a conference with the office-bearers, and a meeting with the congregation as usual. This is the largest congregation in the Presbytery, and the great majority of the people are in the town. Still, half-day hearing was reported to be common, and the prayer-meeting was said to be but poorly attended. A mission district is worked in the poorer part of the town by means of a Sabbath-school and tract distribution. Special services are maintained by special deputies for the benefit of the fishermen during the fishing season. But we could not learn that any extra means had been used of late years to awaken fresh interest among the townspeople.

PETERHEAD TERRITORIAL.—Rev. Alex. Bisset, minister.—Mr. Melville preached here on the forenoon of Sunday, 5th March, and mentioned the object of the deputation, and Mr. Miller held conference with the office-bearers in the evening, and took part in addressing the congregation at their ordinary evening service. This congregation has been only a few years in existence, and it is too soon yet to estimate its position, as it has not yet obtained a permanent meeting-place of its own. The attendance on Sunday was exceedingly good, and the organisation of congregational work has been very vigorously begun. The membership is increasing, but a certain backwardness found among the fishing population to take the step of sitting down at the Lord's table keeps back some persons believed to be qualified. There are two prayer-meetings during the week, one specially for the mission workers. There are two Sabbath-schools, one in Peterhead, another in an outlying village. In these, we were told, the Shorter Catechism is not taught, principally on account of a "growing reluctance to commit anything to memory." The mission district, specially worked by the congregation, contains a population of upwards of 2500 souls. It is divided among eleven visitors, and various meetings are held. Open-air meetings have been well attended.

PITSLIGO, ROSEHEARTY.—Rev. James Murdoch, minister.—Visited Thursday, March 2, by Mr. Cowan, who met with office-bearers and Sabbath-school teachers, and thereafter addressed a meeting in the church. The congregation is almost entirely drawn from the fishing population, and many, at this season, are absent at the West Highland fishing; notwithstanding which there was a good attendance, as well as a ready and earnest audience. There are two services on Sabbath, forenoon and evening; forenoon best attended in summer, evening in winter. There is a weekly prayer-meeting in the church, and also a prayer-

meeting once a week in either of two houses; the elders assist at the prayer-meetings. Also a monthly service at the fishing village of Pitullie. There is a minister's Bible-class on Sabbath morning, besides a class during the week, taught by the minister, at which secular instruction is given, along with a Bible lesson. The congregational Sabbath-school meets at ten A.M.; and another large Sabbath-school in the church in the afternoon. A Sabbath-school Society, originated sixteen years ago, principally by the Free Church and United Presbyterian ministers, takes up most of the children of the parish. The *Monthly Visitor*, *British Messenger*, and *Herald of Mercy*, are distributed to the congregation and in the district. The old character and habits of the people have furnished much to contend with, but by the continuous preaching of the gospel, with aid of subordinate means, a gradual and growing improvement has taken place.

RATHEN.—Rev. Alexander Cobban, minister.—Visited Wednesday, March 1, by Messrs. Cowan and Miller, who met with elders, then with all workers, and thereafter addressed a very full and interesting meeting of the congregation. The church is in the country, but the congregation is about equally drawn from the country and from three fishing villages. There is one service on Sabbath; but for the last two summers an afternoon devotional service (where religious intelligence is also given) has been held in the church, by the minister, assisted by elders and others, and has been felt to be precious. Minister's Bible-class on Sabbath-morning; Sabbath-school after forenoon service: well-attended, and well-supported. About two years ago there was a good revival time, good meetings in the villages, and much readiness to converse: fruits of those seasons are even now being discovered; and the result of them, and of the minister's long and earnest labours generally, is to be seen in the manifest spiritual life that was felt to be in the congregation.

STRICHEN.—Rev. John Tainsh, minister.—Visited Tuesday, February 29, by Messrs. Cowan and Miller, who met in conference with elders, then with all workers, and thereafter addressed a good meeting of the congregation. Sabbath-school meets at 10 A.M.; and minister's Bible-class after forenoon service: both are well attended. Inquirers—especially young men—seek conversation with the minister, and others tell of good received. The congregation seems characterised by intelligence and solidity, and the spiritual progress to be encouraging.

St. FERGUS.—Rev. A. Linn, minister.—Mr. Melville and Mr. Miller visited St. Fergus on 3d March. The parish contains only one village, and that not a large one. The rest of the population is scattered. The church, owing to the difficulty found at the time of the Disruption in getting a site, is about a mile distant from the village, but the attendance is, nevertheless, regular. The prayer-meeting is held in the village, and there is a Sabbath-school there, as well as at the church. Some difficulty is found in getting the young who are at service to attend classes, as they have not every Sunday to themselves, but the minister has had considerable satisfaction of late in several whom he has admitted to the Lord's table.

Congregational Work.—In almost all the congregations there are two services, forenoon (at half-past eleven), and evening; the evening service being a voluntary addition to the statutory single service of the olden time. This arrangement affords exceptional facilities for Sabbath-school, Bible-class, and other meetings, on the Sabbath; whilst, at the same time, it is not to be overlooked that the evening attendance is much smaller—in many instances one-half less, than that of the forenoon. The Shorter Catechism is taught, along with the Bible-lesson, in all the Sabbath-schools. All the congregations seemed to be well-appointed, both as to numbers and *personnel*, in elders and deacons. As to the work performed by *elders*, there is great variety of experience. Most of the congregations are divided into districts or quarters, each under the special supervision of one or more elders. Some elders visit statedly, and engage in devotional exercises with their people; most do not; but a considerable number visit and pray in cases of sickness, trial, and bereavement. To a great extent elders' work seems regulated

by old precedent; but to some intent, no doubt, it is also regulated by the amount of gift and of grace possessed. Besides elders, however, there are, as brought out in the congregational notes, many earnest Christian workers, young and old, connected with the congregations; and the distinct impression of your deputies is, that by far the larger amount of Christian work performed throughout the bounds of those two Presbyteries is in the hands of the Free Church. As to family-worship, the information of your deputies is somewhat scanty, but, so far as it goes, it is to the effect that in very many of our Free Church families this duty is attended to.

Intemperance.—The almost universal testimony, both in the rural districts and the fishing villages, is, that a great improvement has taken place within the last 20 or 30 years. Tea and coffee take the place of stronger liquors, to a large extent, in the fishing-boats; and the temperance movement is in favour, and public-houses in disfavour, in the fishing villages. A fisherman said of a certain village, that “the people there now would starve out a publican.” In rural villages and districts the improvement, though not quite so great, is yet sufficiently marked, and the condition of things now at least contrasts favourably with the time when, if the testimony of a worthy elder is admitted, “a farmer who went home sober from market would have been thought perfectly *ridiculous*.” It was gratifying to find that proprietors discouraged public-houses on their estates.

ROBERT COWAN, *Minister,—Convener.*
ANDREW MELVILLE, *Minister.*
JAMES MILLER, *Elder.*

REPORT OF DEPUTIES APPOINTED BY THE GENERAL ASSEMBLY TO VISIT THE PRESBYTERIES OF LORN AND MULL.

PRESBYTERY OF MULL.

BEFORE proceeding with their Report, your deputies crave an opportunity of explanation as regards the time of their visit. Shortly after the Assembly's appointment, a correspondence was opened up by one of the Lorn brethren : in which he urged the importance of commencing operations about the middle of July. For this, two reasons were mentioned—that we could thus aid them with their Communion services, and that we could also secure larger audiences, and promote more fully the ends of our mission. Perceiving the importance of these views, I proceeded, as Convener of the deputation, to make arrangements for myself, and to write to the other members to ask when they could be prepared to leave home. The reply was, Not before the middle of August ; while Mr. Cowan could not say whether he could be with us at all.

TOBERMORY, *August 9.*—Having assisted at the previous Communion services, Mr. Grant and I commenced our deputation work at Tobermory on Monday the 9th, when we took occasion at the close of the services to address both Congregations on the object of our mission.

On a future occasion, at a meeting of the office-bearers, the following statistics were submitted :—Congregation 400, elders five, members sixty-seven, increasing at the rate of six annually. The elders have districts which they visit regularly. One Sabbath-school with eight teachers. Family worship general among the Gaelic portion of the congregation. Intemperance too prevalent.

TOROSAY.—In the evening left Tobermory for Torosay, accompanied by Mr. Dempster. On Tuesday 10th, examined the School at Fishnish, taught by Mr. Matheson. It may serve to show the value put upon this School, that during the time when the school-house was undergoing repairs, accommodation was given in his own house by a farmer connected with the Established Church. Let it be sufficient here to say that the children made a very creditable appearance in all the teachers taught. As some of the parents and other friends were present, I addressed the meeting at some length, and Mr. Grant spoke briefly in conclusion.

In the evening of the same day had a meeting in the Torosay Church. The evening was rainy, and the audience few. Mr. Grant addressed them.

At the private meeting with the office-bearers, the following facts were brought out :—Congregation eighty-two, elders seven, members forty-five, Sabbath-schools two, teachers four, Bible-class kept by the minister, one.

Wednesday, 11th August.—Having received from Mr. M'Vean of Iona an earnest request for a visit from the deputation, it was deemed advisable that Mr. Grant should proceed to Iona at once, and a telegram was forwarded accordingly, while I should return to Tobermory in order to fulfil our engagement at Strontian and Ardnamurchan. Owing to some delay in forwarding intimations, this visit did not effect much good. Of Mr. Grant's subsequent visit to Iona and its benefits, mention shall be made in its own place.

Thursday, 12th.—Crossed to Kilchoan, accompanied by Mr. Campbell, and drove to Achateny, where we joined the prayer-meeting in the evening.

STRONTIAN, *Friday 13th.*—Kindly accompanied by Mr. Campbell, who drove me in his own conveyance to Strontian, along the beautiful Loch Sunart, a distance of about thirty-four miles. The meeting in Mr. Macleod's church was well attended. I spoke a few words in English for the benefit of one or two strangers. Then preached in Gaelic, and addressed the meeting on the subjects of our mission. Felt it not a little awkward to be the sole representative of an Assembly deputation.

At the private meeting the following facts connected with Christian work were brought out :—Congregation above fourteen, 250, elders five, deacons four, members thirty-eight ; this number stationary for some years. Districts five, and

visited regularly by their respective elders ; Sabbath-schools two, but one of them discontinued meantime for want of suitable premises. Hope to have it soon resumed in the national school. Prayer-meetings two, well attended in winter. No difficulty in the maintenance of discipline. Mr. Macleod and his session have been enabled to put down drinking at funerals, and not only in his own congregation, but in that of the Established Church also.

ACHARACLE STATION, *Saturday 14th*.—When resting at Salen on our way to Strontian we had a talk with some of the friends of this Station, who urged the propriety of having a meeting there on our way back. Accordingly, on our return, we were driven there by the innkeeper at Salen, and I preached in Gaelic. At the private conference the following particulars were brought out:—Congregation sixty, elders two, members five. Mr. Cameron, Catechist, keeps service here and at Glenborodale alternately.

ARDNAMURCHAN, *Sabbath 15*.—Preached three times. Twice at Kilchoan and in the evening at Achateny. At the three services the attendance good, and the bearing of the congregation solemn and impressed.

At the private conference the following particulars were submitted:—Congregation 300, elders three, deacons four, members twenty-six, and increasing ; weekly prayer-meetings two, Sabbath-school one, with thirty-six scholars. The people on the whole temperate and moral. Some tokens of the Lord's presence in the conversion of souls.

ARDOW, *Monday, 16th*.—Hired a boat to Quinish, and at the conclusion of the Monday Communion service had an opportunity of addressing this congregation on the objects of our mission. At the private conference the following particulars were brought out:—Congregation 200 above fourteen, elders three, members twenty-seven, and on the increase, weekly prayer-meetings two. Elders have districts, but being only lately ordained, are just beginning to visit them. Intemperance not general. The majority keep family worship. Had no opportunity of visiting Torloisk.

PRESBYTERY OF LORN.

OBAN, *August 17*.—I was joined by my co-deputy Mr. Grant, on his return from Iona, and found Sheriff Campbell awaiting us in Oban. Mr. Graham, Kilbrandon, moderator of the Oban Session, met us at the pier, and most kindly made arrangements for our accommodation during our stay free of charges. For the first time during our work we regarded ourselves as a not inadequate representation of an Assembly deputation.

Our meeting at seven o'clock was well attended (Mr. Graham in the chair). After devotional exercises, and on introduction by the chairman, each of your three deputies addressed the meeting, not we trust without some benefit. At the private conference held before the meeting the following particulars were brought out:—Congregation 350, elders two, deacons eleven, members 143 ; Sabbath-school one, with teachers thirteen, and scholars ninety ; prayer-meetings two, on Tuesday and Wednesday, one in Gaelic, the other in English. Intemperance not on the increase. Comparatively few cases of discipline.

GLENORCHY, *18th August*.—Took coach to Dalmaly through the pass of Brandir and along Loch Awe. The day was fine and the scenery splendid.

The meeting in the evening was well attended, especially by young people. Sheriff Campbell and Mr. Grant gave addresses in English, and I spoke in Gaelic at the close. The meeting seemed impressed. The following particulars of organisation and work came out in the private meeting:—Congregation above fourteen, 168, elders six, members sixty-five, and the roll advancing slowly ; prayer-meetings weekly in winter ; Sabbath-school one, with teachers four, and scholars twenty-four ; Bible-class one. Family worship not general ; intemperance decreasing ; the Lord's Supper administered once a year. This year seven new members added to the roll.

MUCKAIRN, *19th August*.—Our meeting here in the afternoon was very respectably attended. Mr. Mackenzie, the pastor, opened the meeting with devotional exercises. Then followed addresses by your three deputies.

The meeting with office-bearers brought out the following particulars:—Congregation 240, elders three, deacons six, members sixty, and for some time stationary; weekly prayer-meeting one, and another occasionally, both well attended; Sabbath schools two, here and at Bonaw, teachers five, and scholars sixty. The Lord's Supper administered once a year; family worship pretty general; discipline difficult owing to the facilities for obtaining privileges elsewhere; one colporteur; some young communicants at last Communion. Your deputies were very hospitably entertained to dinner, and over-night by Mr. Campbell of Monzie.

ARDCHATTAN, 20th August.—Here again we had to divide our forces—Sheriff Campbell and Mr. Grant proceeding to Oban in order to get the steamer to Appin while I proceeded to Ardchattan by Connel ferry. The evening became rainy and the meeting was thinly attended. I preached, and addressed the meeting on the object of our mission.

The private conference brought out the following facts:—Congregation above fourteen, 170, elders three, deacons two, members fifty-two, and continuing about stationary; districts visited occasionally by the elders. District prayer-meetings are held, but no weekly prayer-meeting. Sabbath-schools two; one of these kept in a cave for upwards of thirty years, by Mr. John Campbell, one of the office-bearers. Family worship not general. The people comparatively free from intemperance. One case of illegitimacy during the past fourteen years.

I proceeded the same evening to Appin by the ferries, and joined my co-deputies on the "Chevalier" the following morning. They landed at Oban with a view to proceed to Iona, and I proceeded to Kilbrandon according to arrangement. I found Mr. Graham, with his accustomed kindness, awaiting me on the pier. He had invited his office-bearers to tea and conference with your deputy.

KILBRANDON, 22d August.—Preached thrice, twice to the best congregation I had seen in Argyleshire. The evening meeting in the village was not so well attended, owing to the rain. At the conference on Saturday the following particulars were supplied:—Congregation above fourteen, 260, elders seven, deacons five, members seventy-four, gradually on the increase. The elders have districts, and visit them. Sabbath-schools three, with teachers ten, and scholars 168. Mr. Graham attends the larger, and addresses their children. Family worship universal among the members, but not so among the adherents. Evening meetings on Sabbath better attended than in the day. Intemperance decreasing.

KILMELFORD, AND KILNINVER.—This is the only charge omitted by the deputation. It was omitted simply because it had been ascertained that the people would not be able to attend a meeting.

ISLAND OF COLL, August 28.—It only now remains, that I should state a few particulars of my intended visit to Tyree and Coll, and which turned out to be to the latter island alone. On landing at Coll by the "Lady Ambrosine," two or three young men came aboard, and urged that I should remain at Coll; they had had no sermon for two weeks, their minister, Mr. Fraser, having gone by appointment of the Highland Committee to labour on the east coast: moreover, they assured me that there were three ministers in Tyree—Mr. Grant, my co-deputy, who had got there from the Sound of Iona two days before, together with Mr. D. Campbell, also Mr. D. Stewart, whose labours as an evangelist are abundant and much appreciated on the west coast. In these circumstances I thought it my duty to remain.

August 29.—Preached to a respectable and very attentive congregation, and held a meeting in the evening in a district nine miles distant, and enjoyed both services very much.

August 30.—Had a meeting in the church, which was addressed by Mr. Grant with his usual earnestness and pathos. At the private conference we obtained the following facts:—Congregation 350, elders four, deacons three, members twelve, additions one annually. One diet of worship in the Church, and one in one or other of the districts in the evening. Elders visit and hold meetings. Weekly prayer-meetings two, Sabbath-schools three, one in each end of the island, and one in Arinagower. Mr. Campbell, as missionary, supported by a

liberal friend of Coll, distributes tracts and holds meetings. Family worship held by about half the people. Drinking at funerals still common, but no confirmed drunkards.

August 31.—Had an evening meeting at Arinagower, while waiting for a passage to Tobermory. It was well attended.

ANDW. D. MACKENZIE, *Minister*,—*Convener*.

THOMAS GRANT, *Minister*.

NEIL C. CAMPBELL, *Elder*.

JOURNAL OF VISITATION OF SOME OF THE PARISHES IN THE PRESBYTERY OF MULL.

On account of the great distances from each other of some of the places in the Presbytery of Mull that were to be visited, the difficulty of obtaining regular conveyance from one place to another, and the consequently great expense and waste of time which it would involve, the Deputies resolved that they would, in regard to some of the places, separate—one party taking the districts of Loch Sunart and Ardnamurchan, and the other the districts of Morven, Brolas, or Kilfinichen, Ross of Mull, Iona, Tyree, and Coll.

Mr. Mackenzie, Kilmorack, agreed to take the districts of Loch Sunart and Ardnamurchan, and to meet the other Deputy at Coll, if he could reach it in time to do so.

Mr. Grant agreed to visit the other districts mentioned above, and to be now referred to. It ought to be mentioned that Sheriff Campbell, who rendered such excellent services by his most suitable and impressive addresses, as well as in other respects, to the visitation of the Presbytery of Lorn, was prevented from taking part in the work in Mull, through the sudden illness of a member of his family. And Mr. Cowan, the other lay member of the Deputation, was also, from necessary causes, prevented from taking part in the work, notwithstanding his well-known interest in the Highlands, and in the Island of Mull in particular.

MORVEN.—Visited Morven on the 16th of August; preached in the evening, the attendance small, owing to a drenching rain. This Station, in many respects a most interesting field of labour, has never had a fixed minister, and from various reasons, chiefly the scarcity of Gaelic-speaking probationers, has not always had the services of a probationer.

A conference was held with such of the office-bearers as were able to attend; for it so happened that on that evening the rain fell in torrents. It appeared that the ordinary Sabbath attendance was from 60 to 90, for the great distance some had to walk to the church and the uncertainty of the weather rendered the attendance less regular than would otherwise be the case. Though, as is well known, this is one of the localities where the Established Church had, at the time of the Disruption, the most absolute power in any parish in Scotland, the principles and preaching of the Free Church met with great acceptance from many of the people, and in no part of Scotland are there parties more attached to the Free Church than are those adhering to it in Morven.

Communicants 23; Elders 4; Collectors of the Sustentation Fund 4; a Sabbath-school attended by from 35 to 40; the distances are so great, and the people so sparsely scattered over parts of the districts, it is impossible to gather the children together in one place; the Sabbath-school is maintained by the most laudable zeal and persevering exertions of Miss Ferguson, the daughter of one of the elders. The self-denying efforts of this young lady from week to week, in this remote and retired locality, is worthy of all praise.

It ought to be noticed in connection with the small attendance on the Sabbath, that the greater part of that whole side of Morven has been some years ago laid out in a large sheep-run; this change occasioned the removal of many families, entailing on them all the suffering and distress that are inevitable accompaniments of such proceedings over all the Highlands of Scotland. There is an

excellent small church in good preservation and free from debt, with sufficient ground to build a manse, if only such an amount of endowment could be obtained as would allow of a minister being settled.

23d to 25th August.—**IONA, ROSS OF MULL, and BUNESSAN.**—These three districts are conjointly under the pastoral charge of the Rev. Donald M'Vean; the population is about 2000, of which upwards of 300 are adherents of the Free Church; there are from 40 to 50 communicants; the additions to the communion-roll, for some years past, have averaged from about 2 to 3; there are 4 elders, 4 deacons; there are 7 Sabbath-schools conducted in different districts with 15 teachers; there are 7 collectors of the Sustentation Fund.

There are three meetings for prayer, weekly or fortnightly, in different districts. There is no weekly prayer-meeting in Iona; but the elders residing on the island agreed and promised to hold a weekly meeting in each other's houses or in any other house where accommodation would be granted for that purpose. The inhabitants of this island, as well as those of the other two districts of Ross of Mull, and Bunessan, must be regarded as, on the whole, socially, a very decent and moral people; many of the sins prevalent in the south of Scotland are seldom found among them; and even drunkenness, our great national sin, is by no means, as compared to other places, general; though, as is the case in every district of Scotland, there are a few helpless victims of that sin.

For some months previous to the visit of the Assembly's deputy, there was a considerable and very promising religious movement among the people, especially in the district of Bunessan. The Baptists, as is unfortunately the habit with some of them, in such circumstances, were specially zealous at the time to make proselytes among the anxious.

Preached twice in Iona, and was prevented from doing so, according to intimation, a third time, owing to a storm which prevented the crossing of the Sound—a circumstance, it seems, of not unfrequent occurrence there.

Preached once at Ross of Mull and twice at Bunessan. At all these meetings there were evident indications of very deep interest, if not even concern, about divine things. But in Bunessan several remained, after the service was concluded, to be spoken to about their souls; and some expressed their own conviction that they had received spiritual good, while one or two who had been almost misled, were enabled to see that true rest and peace were only found in Christ Jesus, and in Him alone.

As has been already noticed the venerable Rev. Mr. M'Vean has laboured in these districts since the Disruption. These labours, extending over such a wide district, and carried on in such a moist and uncertain climate, and above all, having so frequently, in the discharge of his pastoral duties, to cross the frequently stormy, and at times dangerous Sound of Iona, subjected him to great personal efforts, fatigue, and hardships. But amid all these difficulties, to some extent incident to all our ministers in the Island of Mull, Mr. M'Vean's well-known zeal for the Master's glory, and his devotion to His service, his enlightened fidelity to the principles of the Free Church, never flagged, until his multiplied labours, combined with the growing infirmities of advanced years, shattered his bodily health, so that he is now quite unable, though unwilling to allow himself to think so, to engage in almost any active work, without causing great suffering and even endangering life. But although the bodily instrument is failing, his spirit seems as keenly and warmly interested in the work of the Lord as ever. It does not seem to be other than the barest justice to state that in addition to the kindness experienced by the Assembly's deputy from Mr. and Mrs. M'Vean and their most excellent family, while living under their hospitable roof, Mr. M'Vean placed his horse and conveyance at the deputy's sole service, and that too, not only while visiting his own large parish, but also while visiting other parishes,—visits which involved in going and returning a journey of nearly forty miles. This was a favour which, in addition to great convenience where one could scarcely get a hire, was also a great saving of expenses.

It ought not to be omitted that Mr. M'Vean employed a probationer, Mr.

Duncan Finlayson, one of our most promising Gaelic-speaking probationers, whose head and heart seems to be in true sympathy with the work of God.

KILFINICHEN OR BROLAS, 24th August.—This is one of the stations applying for sanction as an Extension Charge. The parish extends along the west and south shores of an arm of the sea, called Loch Screidan, for about 16 miles by 14. The population of the parish is about 600, of which about 300 profess to adhere to the Free Church. There are 22 communicants, the average accession to the communion roll for some years past was one; this year there were more applying than has been on former years. There is a church in good preservation and free of debt, though, owing to the removal of the people from its immediate vicinity to make room for large sheep-runs, the church is about four miles from the bulk of the population; but there is a school-house near the other extremity of the parish, which the people obtain the use of for conducting divine worship. This is a very great convenience to the aged, and to such others as are not able to undertake the long journey to the church.

There is a Sabbath-school, or class, taught by one teacher. There is one weekly prayer-meeting. There are three collectors for the Sustentation Fund. The station is supplied by the services of a probationer, with an occasional visit from an ordained minister, especially when the communion is to be dispensed.

The Rev. Alexander Paterson, of Ardow, is moderator of the Session, and takes the ministerial charge of the station under the Presbytery, with elders from other congregations as assessors, there being as yet no ordained elder in the station, although there are some male communicants who seem quite fitted for that sacred office.

As regards social morality, the condition of the people is satisfactory, and there being but one place in the whole parish where strong drink is sold, and that an inn for the accommodation of travellers, the people are as a whole sober and industrious, though, as is the case everywhere, there are a few who are the victims to the love of strong drink.

In regard to religion—though there are some who are very devoted and exemplary witnesses for Christ Jesus in their daily life, there is, it is to be feared, with by far the greatest number, much coldness, indifference, and formality, in regard to religion, and their own state before God. The isolated position of the parish, and the people being sparsely scattered over such a wide extent of country, render it difficult to bring them together even on the Sabbath, and scarcely possible on a week-day. So that the blessed work of quickening, that passed over other districts of Scotland, was all but unknown here, except by the few that were either able to visit the localities where the work was going on, or those who were able to read the reports of it that appeared from time to time.

As has been already hinted, some districts of this extensive parish, like other parts of the Highlands, have, as regards population, suffered much from the turning of large tracts of land, formerly occupied by small farms and crofts, into large sheep-runs. It is true that the moistness of the climate, the uneven, rocky, and in many places, precipitous conformation of the ground in many parts of this district of country, renders it much better fitted for sheep-runs than for arable land; although that circumstance does not make the hardship any the less to those who, under this system, are reluctantly compelled to turn away from the loved homesteads of their fathers. And while this system entails the loss to the district, and even to the country, of a moral and industrious population, which no money value can counterbalance, the gain in an economic point of view may only be short-lived and delusive.

It would be an injustice to omit to notice, that this station and the Church which is interested in it, is under great obligations to Mr. Shaw of Rossal, who not only takes such a lively interest in the station, but who, along with his excellent partner, Mrs. Shaw, throws their hospitable house open to all the ministers who officiate there on communion and other occasions. Of their hospitality the Assembly's deputy will cherish a very grateful recollection, as he will also of the kindness and hospitality of others in this most interesting locality.

If some of our wealthy members, who have by their liberality done so much for the Free Church in the Highlands, only knew the peculiar claims of this locality, I am sure it would not be long until such an endowment would be provided as would admit of a minister being ordained in this charge.

28th August.—TYREE. Visited the probationer, Mr. Campbell, the catechist, Mr. Stewart, and as many of the families connected with the Free Church as I could overtake. *29th August.*—Preached in Tyree and Coll. *30th August.*—Preached in Coll, and in Tyree, in the evening; crowded meetings, earnest and apparently very deep interest, with what seemed solemn impression.

The population of Tyree is about 2000. Till very recently the Free Church had no regular congregation here; and even now it has no regular place of worship of its own. But services are conducted regularly every Sabbath in both ends of the island, which is from 14 to 15 miles long, and rather more than two miles broad.

Mr. Campbell and Mr. Stewart, both of whom are remarkable for zeal and enthusiasm, energy, activity, and prudence, divide the work among them in such a way as that, when one of them is in one district of the island, the other is in another. It ought to be mentioned that the congregation of the Independent Church, who have their place of worship in the east end of the island, generously give it up on alternate Sabbaths to the Free Church probationer or catechist, and in other respects render every assistance they are able, as does also their venerable pastor, Mr. Farquharson, to those adhering to the Free Church, and those who labour among them.

Adherents of the Free Church about 200. Communicants, 46. There are two Sabbath-schools, attended by from 50 to 60, with 3 teachers in each school.

There are several weekly prayer-meetings, held in different localities, attended by from 20 to 80.

There are no office-bearers nor collectors of the Sustentation Fund.

The Sacrament of the Lord's Supper is dispensed once a year for the past few years. On the last occasion on which the communion was dispensed, forty-six were admitted, of whom many were young people. The station is under the charge of the Rev. Alexander Fraser of Coll.

Religion.—Family worship, if not universal, is very general, in all the families connected with the Free Church, as well as in those connected with the Independent Church.

Morals.—The moral condition of the people is very satisfactory; modest, simple, kind-hearted, and very hospitable, apparently very industrious and attentive to their own occupations.

Drunkenness is now for some years past seldom seen in the island. Some years ago drunkenness prevailed to an alarming degree. But the Rev. Mr. Farquharson, the minister of the Independent Church, Mr. Stewart, the catechist of the Free Church, along with some of the more considerate heads of families, got up a petition which they presented to His Grace the Duke of Argyll, the proprietor, entreating His Grace not to allow any license to be granted in the island. The prayer of the petition was granted, and His Grace has, with true and enlightened patriotism, firmly refused all applications for licences since that time. And having provided a large house at the port of Tyree for an inn where travellers can have food, accommodation, and lodgings, everything, in short, but alcoholic drinks, and that at a very reasonable rate, there seems to be no felt necessity, nor expressed desire on the part of the inhabitants, for any place for the sale of strong drink. It is admitted on all hands that the removal of all places for the sale of drink from the island has been an incalculable boon to the people, so that drunkenness is never, or but seldom, seen, and would not be seen at all, but that those who have still the craving for it, can manage to procure strong drink from the steamers that call at the port. But the blessed revival movement in 1874-75, of which several notices appeared in the Free Church Missionary Record, has been the greatest check to drunkenness, as it has been to other

sins, and it has been productive of a change in the habits of the people, which those who knew them before that work regard as most remarkable.

It is difficult, even impossible, for man to determine all the agencies that were used and blessed by God to produce this revival movement, nor how much any special agency may have contributed to the one great blessed result; still, from the most careful attention to all that could be ascertained at the time, it is safe to say, and not too much to say, that the painstaking, self-denying, and prayerful labours of Mr. Stewart, from house to house, and from day to day, for months before the revival began, must be regarded as one of the means, under God, to bring the truth before the understanding and the consciences of many of the people, and consequently it may be safely supposed that these labours were one of the means which we might expect God to own and to bless in such a work; and we have every reason to believe that He has graciously blessed them.

The Free Church has no place of worship here. But those connected with the Church are to set about getting up a church without delay.

Every special locality has its own claims on the generosity and liberality of the Church. But taking all the circumstances into consideration, there are few places whose claims are stronger and more urgent than are those of Tyree and its simple-hearted and excellent people. It is to be hoped that the appeal that will be made in their behalf will be cordially and liberally responded to.

A PORTION OF THE JOURNAL OF THE VISITATION OF THE PRESBYTERY OF LORN.

20th August.—**APPIN.**—Sheriff Campbell addressed the congregation in English, and the Rev. T. Grant in Gaelic; the people seemed very attentive and earnest. The heavy rain that fell prevented many from coming out.

There are about 150 adherents, fifty communicants, ten collectors for the Sustentation Fund. There is a Sabbath-school flourishing and very hopeful; there are two missionary Sabbath-schools, one of these attended by forty-one, with six teachers, the other attended by twelve, with one teacher.

There are four elders and no deacons. The elders have districts, and hold prayer-meetings weekly. There is one mothers' meeting, one lady's Bible reading, and a very good church and manse free of debt.

The communion is dispensed twice a year, and there are some, both of the young and the aged, who ask for admission from time to time. The minister, the Rev. Mr. Ross, and his session, believe that there are several in the congregation under deep concern about divine things.

Religion.—Family worship, if not universal, is very general in all the families connected with the congregation.

Morality.—Cases of discipline are very few, and the moral condition of the people on the whole satisfactory. Drunkenness is disappearing, there being no public house, and only one inn within the radius of the congregation.

It is but just to say that Mr. Ross, like all the ministers visited in the Presbytery of Lorn, seems to devote himself energetically, earnestly, and zealously to his work, takes a special interest in the young, eagerly looks for, and attends to those who are anxious about their souls,—*seeking the way to Zion*,—and he seems to be cheered by such fruits of his pastoral labours.

THOMAS GRANT, *Member of Deputation.*

NOTE TO THE REPORT OF THE DEPUTATION TO THE PRESBYTERY
OF ST. ANDREWS OF 1875.

In that part of the Report relating to Anstruther, although the information there given was what was received by the deputies when on the spot, it appears that, in the absence of Mr. Gregory at the time, it was incomplete. It is supplemented now by the following extract from the Session records of Anstruther congregation :—

“ ANSTRUTHER, 14th June 1875.

“ Which day the Kirk-Session of Anstruther Free Church met, and being constituted : Sederunt, Rev. Mr. Gregory, Moderator, and Messrs. Cunningham, Brown, and Graham, elders.

In the absence of Mr. Martin, Mr. Graham was appointed Clerk *pro tempore*.

The Moderator directed the attention of the Session to a table of Statistics appended to a Report of a Deputation which visited this congregation in February last. The Session find that there are several inaccuracies in this table, and that, at the time of the visit of the Deputation, the facts were as follow :—

“ Members 383 ; persons belonging to the congregation engaged in Sabbath-school work forty-eight, teaching 297 scholars ; minister's Bible-classes two a week for four months in the year, one for young men on Sabbath evening, and one for young women on Tuesday evening, with a united average attendance of about thirty ; also two other classes taught by an elder, and well attended ; Children's Records circulated, 24. Closed with prayer.”

Free Church of Scotland.

REPORT

ON

SABBATH OBSERVANCE.

MAY 1876.

IN laying their report on Sabbath Observance before the Assembly, your Committee have nothing of a special character to state. The old forms of Sabbath desecration exist, without much modification. If the sanctification of the Lord's Day is to be regarded as a sure test of the vitality of true religion in a land, your Committee look specially to the spread of real godliness as the great means for promoting it. We are often told that it is impossible to further Sabbath-keeping by mere legislation. This is so far true ; but it is no less true, that, by wise laws, certain forms of Sabbath-breaking may be checked and prevented, while men are freed from engaging in occupations on that day, which are very entangling to conscience. It is not, however, to legislation that your Committee look so much for remedying the evils which abound on the Lord's Day in our midst, as to the success of the gospel among us.

The resolution of the majority of the Edinburgh Town-Council, to memorialise the Post-office authorities to close the Post-office of the city on that day, to which your Committee referred so hopefully in their report to last Assembly, has not had the successful issue which was then expected. We do not refer to the influences at work which prevented this. Your Committee regret very much that this effort failed, it being their firm conviction, that were the proposal carried out, the closing of the Post-office on the whole Sabbath in the metropolis, could not fail to exercise a beneficial influence on the whole country. Your Committee have much pleasure in reporting, that the wise and determined efforts employed by the ministers of different denominations in Dundee, largely aided by Christian friends, and ably supported by the magistrates of that city, have

been in no little measure successful in checking certain forms of Sabbath profanation, which were painful to witness.

The Presbytery of Greenock are dealing with the different forms of the desecration of the Lord's Day most faithfully and energetically. In a report lately submitted to that Presbytery, by a Committee of their number, the evils complained of are,—(1.) The number of small shops which are open on that day, about 165,—for which no plea of necessity or mercy can be urged. (2.) The sending away of tug-boats from the harbour; this is said to be a system which has only been adopted of late years. “It inflicts gross injustice on the men employed, depriving themselves and their families, to a large extent, of the sacred privilege of the Sabbath. Coming home late on Saturday night, as many of them do, weary and worn, and with the prospect before them of leaving off on Sabbath afternoon, they are tempted to keep their beds on Sabbath, and thus deprive themselves and other members of their families of the services of the sanctuary.” (3.) The letting of boats and conveyances to pleasure-seeking parties—along with the Sabbath steamers which call at the different piers along the Clyde, an evil which in this latter case is greatly aggravated by the liberty granted to these boats of selling strong drink. (4.) “Multitudes of young and old, but specially of the young, crowd our public roads, and the fields and hills in our vicinity on the evening of the Lord's Day, and even during the hours of divine worship, where conduct the most unbecoming, and scenes the most deplorable and demoralising are sometimes witnessed.”

In a communication received, the esteemed convener of the Committee of this Presbytery on Sabbath Observance writes as follows :—

“We have also approached the U.P. Presbytery, and they have taken up the subject, and appointed a Committee of their own to deal with the subject. Our Committee met on Monday and appointed deputations to the Harbour Trust anent Sabbath steamer, letting of small boats to pleasure-seekers, etc. We meet with them on Tuesday, and are sanguine that something can be done: to the Towing Companies anent sending away their tugs on the Lord's Day: to Cab Proprietors anent letting to pleasure-seekers on Sabbath: and also to House Proprietors anent shops open in their properties on Sabbath. On the last question I have got returns from the magistrates, giving the number of the places open for sale of goods on a certain Sabbath, and also specifying the agents and proprietors of these buildings. To our amazement we find that a number of both agents and proprietors belong to the Free Church. We are very sanguine of success in connection with this branch of the question. We have also appointed a small Committee to write a pastoral letter upon the subject, which is to be submitted to our Presbytery on the 10th proximo, published and circulated in our congregations in the same way as notices for collections. These are the various steps that have been taken, or are being taken by us on the subject.”

Your Committee, in their last year's report, made special reference to the correspondence which was carried on between the Sabbath Observance Committee of the Free Synod of Glasgow and Ayr, and certain owners of iron works, on the subject of blast furnaces; and on the question whether or not the Sabbath labour, in connection with these furnaces, could not admit of great curtailment, if not entire cessation. This is a matter of deep importance to the moral and social well-being of the districts where such labour is employed, when the Assembly are informed, that the number of men employed during the two shifts of the Sabbath day in this department of work, is about 2500.

The following letter was received from Mr. Henderson, the energetic and highly-valued Convener of the Synod :—

“I have forwarded a copy of two reports by the Synod’s Sabbath Observance Committee, both of which deal with Sabbath labour at blast furnaces, and of which the latter was read at the meeting of Synod in October last. In my last report I occupied myself with the consideration of the causes of Sabbath desecration, and the means to be used for effecting an improvement. I have forwarded copies of the printed reports to the leading ironmasters. To Messrs. — were sent along with the copies, letters, urging them to consider the question treated of, and expressing the earnest desire that they would see their way to use their decisive influence for removing the evil complained of. Mr. — acknowledged the receipt of the letter and the reports ; but as to the course he may take I cannot forecast what it will be.”

It is very interesting to learn, that, while a noisy and not very influential class in this country are clamouring for the opening of museums, and picture-galleries, and aquariums, on the Lord’s Day, the promoters of the great Centennial Exhibition this year at Pennsylvania, in the United States of America, have resolved that the building in which it is held, with its surrounding grounds, shall be closed on the Sabbath.

The measure for closing public-houses in Ireland on the whole of the Sabbath has not yet become law. Its success is eagerly desired by an overwhelming majority of all ranks and classes of the Irish people. If there is any matter to which the wishes of a people should be deferred by the legislature of the country, and in which something like home-rule might be acknowledged, it should be in what has so important a bearing on the sobriety and morality of a land ; and yet the rejection of this measure was due to an overwhelming adverse vote of the English members.

Your Committee regret to report that there is still a great amount of unnecessary work done on the Sabbath. As the summer advances, there is the sailing of Sabbath steamers, with all their attendant evils. Sabbath trading is becoming too common and open a pursuit. The number of shops open on this day in our cities and towns, and country districts, is increasing, and this traffic is now carried on in some localities by a higher class of shops than existed a few years ago. One great obstacle to the cessation of this clamant profanation of the Lord’s Day, is to be found in the reluctance on the part of magistrates to countenance the efforts of the friends of the Sabbath to put down this evil. In localities where that aid has been granted, this form of Sabbath desecration has been greatly, if not altogether checked.

Your Committee fear that the amount of unnecessary Sabbath work on our Railways, is by no means diminishing. The immunity from legal interference, which in the carrying on of Sabbath traffic, they have so long enjoyed, has so emboldened some of the Directors of our Railway Companies, that remonstrance is now treated with contempt, and the friends of the Sabbath are challenged, if they consider the labour on the Lord’s Day to be illegally conducted, to put it to the test by an appeal to law. It is desirable that such a challenge should be accepted, and were it so, by the lovers of the Sabbath, your Committee cannot but entertain a favourable issue.

There is no doubt that there is also a great amount of uncalled for labour on the Sabbath, in connection with our Gas Works and Newspaper

Offices. This work is regarded too readily as one of the necessities of our advancing modern civilisation; but, surely the demands of that civilisation cannot be of a healthy character, if they cannot be promoted in harmony with the unchanging Law of God, which says, "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc.

Your Committee feel that the root-source of our Sabbath desecration is the comparatively low state of vital godliness in the land. There is no little profession of religion amongst us; but it lacks depth, and therefore a leavening and moulding power. Some of the literature on the Sabbath that is now published encourages large encroachments on its sanctity. The Sabbath itself is regarded by many either as a Judaic Institution, which under the gospel is abrogated, as the ceremonial observances of that dispensation are, or as a Church Institution, which has only human authority for its existence, and which, therefore, that authority which has enacted its observance, can either modify or cancel. The true Scriptural observance of this sacred day is preached up, as if it were an old-fashioned practice which might do well enough for a past age of rigour and fear; but is out of date altogether in the present era of liberality and progress.

Your Committee would earnestly request the Assembly, to urge upon the parentage and householders of the Church, the great necessity of sanctifying the Sabbath of the Lord in their dwellings. There is a special call at the present time, to watch over the members of our families, and lovingly and faithfully to train them to a cheerful waiting upon the Lord in His own house, and to manifest a hearty interest in the religious observances of home.

Your Committee feel assured that the want of family religion, in too many cases, lies at the root of so much of our Sabbath desecration. The day of the Lord is not honoured in many homes, and cannot be therefore accounted a delight in these dwellings. Children and servants are left too much on that day to their own will and way, while parents and masters countenance them, not unfrequently, in the pursuit of their own pleasure.

It is to be feared that, on Sabbath evenings, family catechising is greatly neglected, while the gatherings then around the family table for reading the Word of God, which largely distinguished our country, are to a great degree laid aside. These facts are, no doubt, one cause of that increasing amount of idling and walking which is now so common in the central streets, and neighbourhoods of our cities and towns on the afternoon and evening of the Sabbath. The family itself, in all that bears on its highest welfare, is suffering sadly by this indifference to the Scriptural observance and sanctity of the Lord's Day, and what is injurious to the best interests of the family, cannot but be disastrous to the welfare of the Church. In the words of Mathew Henry, "Where Sabbaths are neglected all religion shortly goes to decay;" and, may we not add, that where religion decays, the true preserving salt of our families, and our Churches, and our land loses its savour. Let this be our gracious resolution, "As for me, and my house, we will serve the Lord."—Joshua xxiv. 15.

ALEX. M'KENZIE, *Convener.*

Free Church of Scotland.

REPORT

OF

THE COMMITTEE ON TEMPERANCE.

MAY 1876.

I. *Evils of Intemperance.*—Your Committee have again, with deep concern, to bring under the notice of the Church the sad evils of intemperance. Its history may well be called a Roll written within and without, with “mourning, lamentation, and woe.” All will admit the great extent to which the vice of drunkenness prevails in this country, and that it lies at the root of most of the pauperism, and a very large proportion of the crime and wretchedness which exist.

Statistics in reference to the drunkenness of the nation pour in from every side. They come from the highest judges of the courts, from every magistrate on the bench, from the chaplain of every prison, from the master of every workhouse, from the chief physician of every lunatic asylum—all of these tell us that the great evil is drink, drink, and that this great and noble country is really sinking, mainly from this cause. The testimony of the Judges is universal; they find that in every calendar that comes before them, intemperance is the one unfailing source, directly or indirectly, of most of the crimes that are committed.

It is impossible to hide from ourselves that there is a general habit of inebriation among a large class of our population, fatal to morals, to physical comfort, directly sapping the very foundation of domestic peace, and bringing misery where content and happiness ought to prevail.

Let any one take up a newspaper, not compiled by the advocates of temperance societies, but containing details of the every-day life of the country in this nineteenth century, and what will be the result of the study? Will it not be to establish the truth on the mind that there is one dark, evil blot on our country, one source to which might be traced almost all the crime and misery of the land, involving a vast expense connected with our prisons, and our lunatic and pauper asylums?

Perhaps there is no stand-point from which the evils of intemperance can be seen in such a variety of circumstances as in our Police Courts. We wish all classes among us could just take their position near one of our Police Benches for one month, and we venture to say they would there gain a view of the ramifications of the drink traffic such as they can perhaps nowhere else obtain. We cannot understand those who would gaze on such appalling pictures without inwardly resolving to use every effort to remove the share of guilt which such a state of matters brings to their door.

Can any one really say, "Behold, we knew it not," when the demon of intemperance is going to and fro upon our land, spreading death and destruction, desolating homes, turning reasonable beings into brute beasts, darkening the reason, deadening the conscience, causing rags, poverty and misery, strife and division, quarrels, blows, and death—actually defying the armies of the living God?

The whole nation is horror-stricken when it hears, so frequently, the sad disclosures of some secret or accidental poisoning, of an appalling shipwreck, or some fatal colliery explosion; we are all moved to talk and write about such sad events, but why is the loud piercing cry of danger not raised when great multitudes of our people are speeding on to that vortex of destruction to which intemperance surely leads?

The horrible consequences of intemperance are seen in the saddest forms of disease, in hopeless demoralisation, and in deathbeds of frenzy and despair. We see how the finest constitutions are sapped and destroyed by it; how the fairest promises of piety are blighted; how the fortunes of families are ruined; how wives and mothers pine away, heart-broken, under a weight of misery, shame, and want; how children grow up to blush for, and even to curse, their parents.

The Health Committees in our great cities tell us, from time to time, that a very large number of the deaths are found amongst poor, impoverished, intemperate people; and that from this cause the mortality of their cities will continue to be unduly swollen, notwithstanding all the efforts of Magistrates or Health Committees, until such people can be educated to respect their health, and to refrain from that which does them such grievous injury.

There is a tragic and pathetic element in the case of any one who gives way to drink, in the fact that he is not an unconscious victim—that he slides into it, and hates and loathes it with perhaps greater hatred and loathing than that of those who observe him, because he feels the clinging poison, and the enshrouding snare, from which he would fain escape, and because men look askance at him for the sin which he has committed.

It is surely a very humbling truth, that a people foremost in national power, in mechanical skill, in industry, in acquired gifts, and in accumulating wealth—that such a people should be sunk below other nations by indulging, so improperly, in that which produces consequences the most unhappy, and habits the most degraded that can debase mankind.

The money we spend in intoxicating drinks is considered to be £131,000,000 sterling a year. This trade, in its legitimate exercise, provides scarcely more than a luxury; and, in its illegitimate, it is the most insidious of all social temptations.

It is obvious that only a limited quantity of intoxicating drinks can

be consumed in this country without the most deadly effects on the morals, health, and happiness of the people. This question of intemperance, then, is a matter of vast public concern, affecting the very marrow and life of our people. We say that "Britons never shall be slaves," but how can that man be said to be free, who is a slave to an evil habit, and who, when the world outside of him cries, "Be free," forges for himself fresh chains and heavier fetters in the shape of his own sins, which no legislation will remove, and which no strength can sustain—the chains of intemperance, whose first links are roses, and whose last are white-heat iron that scorches the soul?

If we could by any means succeed in suppressing the sin of drunkenness we will in that case have gone a long way toward promoting the material prosperity, happiness, virtue, morality, and religion of the people at large. But, alas! among the old things which have passed away with another changeful, fleeting year, certainly the need for temperance reform, both in Scotland and England, is not to be reckoned one of them. On the contrary, the necessity for such reform is as great as ever.

II. *What is, then, the special duty of the Church in regard to this great evil?*—The Church cannot be indifferent or inattentive to the existence of this desolating evil, and the necessity for its modification or restraint.

It is, in fact, the special duty and right of the Church to place herself in the front of the battle against this, as against every other, evil which threatens the moral well-being of the nation; and it is certain that no other association or society possesses an organisation for such a purpose at once so extensive and so influential as the Church.

Perhaps the first, and one of the most formidable, of the difficulties with which the Christian worker has to contend, arises out of the influence of the public-house.

There can be no doubt that as regards a large portion of the artisan and labouring classes we have in this institution a great, if not the greatest, obstacle to the gospel, and the bane of every effort to elevate and evangelise. On this point there is the almost universal testimony of ministers, Bible-women, city missionaries, and Christian workers of all kinds. They all agree that the public-house is the one great cause of their comparative non-success. These buildings that stand at the corner of almost every street, and flare upon us with their dazzling lights and gaudy decorations within the space of every fifty yards, inviting the ingress of every passer-by, are found to be decidedly and powerfully hostile to all our religious agencies. The associations of these places, the conversation of these places, are inevitably calculated to inflame the evil passions of men, and to destroy in them all longings after good.

The Church has a loud call to a special effort against one of the direst of our national sins, which should stimulate her to greater earnestness in her conflict with all the powers of the kingdom of evil, against which our Master has sent her forth to war. She should look upon it as a fresh motive to the deepening and quickening of her own spiritual life, to a closer and more prayerful walk with Him whose strength is made perfect in our weakness, and who can and will, if we but serve Him faithfully, overrule all our successes and our failures for His glory, and for the final triumph of His kingdom on the earth.

The Church is bound to look for a remedy, and bound to use every

effort in her power to stem the tide of intemperance. She may assist the Government in restraining as far as law can avail, all temptations to drunkenness, and she can greatly assist in promoting a sound public opinion on the subject.

What is the Church's duty in regard to drinking usages? It cannot be to stand by in apathetic indifference. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it?"

The Church should inquire into the facts of National Drinking Customs, and their terrible results, both into their latent causes, and their appropriate remedies, "Show us if there be any wicked way in us," with the full determination to accept the guidance of God's will.

There should be faithful teaching and preaching. "Son of man, I have set thee a watchman over the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me." If there is a national sin which is exhausting the long-suffering of God, it should be dealt with in the spirit of the prophets of old, with all the particularity which characterised their utterances.

We are profoundly impressed with the concentrated power of resistance to the gospel that abides in the drinking habits of so many. It seems all but impossible to carry the gospel to the hearts of the people until the terrible love for drink in so many can be overcome; and in regard to the social condition of the people there is no mistake about it that the political future of Britain is in the hands of the working men, and therefore society is all the more deeply interested in keeping them out of the public-house.

With regard to the appointment by the Assembly that a sermon on intemperance should be preached by all the ministers of the Church, on the third Sabbath of December 1875, we believe that vigorous preaching on this subject is much needed. The Committee have not asked, by circular, an answer from ministers, stating whether they had complied with the Assembly's injunctions, and asking them at the same time any particulars connected therewith; but ministers, as on former occasions, have, of their own accord, forwarded interesting communications, stating that they did preach on the subject, giving the text upon which they preached, and evidencing otherwise their deep interest in the cause.

The Assembly, we think, should direct Presbyteries, not only to inquire as to this being done, but to consider favourably and carefully, at one or more of their meetings, what is doing, or what might be done within their bounds by the Free Church, directly and specially, for the advancement of strict sobriety, and for lessening the evils of drinking, not only in the more gross and extreme forms of drunkenness, but in those habits of tippling and free indulgence which lead to it.

Your Committee trust that the General Assembly will give a similar injunction to their ministers to preach a sermon on intemperance on the third Sabbath of December 1876.

Your Committee have printed and circulated upwards of five thousand copies of the last Annual Report, to which were added the speeches delivered at the Assembly, and the "deliverance" thereanent. These were posted individually to all the Ministers of the leading denominations, to all the Members of both Houses of Parliament, to

Justices, Magistrates, Town Councils, and Superintendents of Police. Besides this, many special requests for copies have been attended to.

We are glad to notice that various Presbyteries during the past year have had the subject of intemperance under consideration. We would strongly recommend that Presbyteries should use their influence, and petition, generally, in favour of the Publicans' Certificates (Scotland) Bill, introduced by Dr. Cameron, and the Intoxicating Liquors (Scotland) Bill, introduced by Sir Robert Anstruther.

III. Causes of Intemperance.—Amongst the causes of intemperance, there can be no doubt that the excessive number of public-houses is the most potent. Facts and statistics have clearly established that intoxication, with its train of appalling evils, bears nearly an exact proportion to the facilities for acquiring drink. It may be said,—it does not matter whether public-houses are many or few, if people wish to drink they will get it. But they forget not only that many who would never think of going in quest of drink, cannot resist the temptation of taking it when it is conveniently placed within their reach, but that all keepers of public-houses have a deep interest in promoting the sale of drink, and thus become missionaries in inducing men to spend their evenings in the purchase and use of intoxicating liquors for the sake of what is called “the good of the house.”

Speaking from any reasonable view of the question, it is too plain and obvious that the number of licensed houses in the United Kingdom vastly exceeds the amount required for any purpose of reasonable refreshment. And it is equally certain that every house in excess of such a number is an indefensible evil. The excessive number of houses unduly encourages temptation; not only so, but it lowers the character of the persons engaged in the traffic, because, from the extreme competition, they can with difficulty make a living, and it then becomes an object to sell as much drink as they can, without reference to quality, and irrespective of the persons to whom, and the parties by which the sale is effected.

It is argued by some that sobriety cannot be secured by Act of Parliament, and therefore legislative control of the liquor traffic is superfluous. The fallacy of this reasoning is obvious. The interference of the law is called in, not for the sake of the drunkard—the law perhaps can do little for the confirmed inebriate; the aim of license legislation is prevention, rather than cure. The law can at will, increase or diminish the means and opportunities for alcoholic indulgence. The law has its strong hand on the gateway of the flood, and can restrain its magnitude and force, or let loose its whole mighty volume upon a devoted country. Experience in many places has clearly shown that excessive drinking comes of excessive supply. It has thus grown to be an axiom that the best interests of society, and the claims of public morality and order, demand legal interference in this matter.

It is therefore the right and the duty of the Legislature to enact such measures as shall make it as easy as possible to walk in the paths of sobriety. It should also be kept in view that the traffic is exceptional in its character, and is not amenable to the ordinary laws of trade. The usual law of supply and demand is reversed in this case. It is important to observe that, in the case of strong drink, the supply creates the demand.

If proof were necessary, we might refer to two volumes, being the Reports of Committees on Intemperance for the Lower Houses of Convocation for the Provinces of York and Canterbury. These two official documents contain answers given by the authorities of almost every parish throughout England, showing the result of greater, or less, or no facilities for obtaining drink.

Similar evidence has been given in Scotland. Mr. D. Milne-Home has given us statistics showing the connection between the number of public-houses and the amount of pauperism and crime. The general statement that excessive indulgence in intoxicating liquors produces poverty, and incites to criminal conduct, has always been accepted. But when it is shown from authentic returns that in those parishes where there are public-houses, the crime and pauperism are much greater than in those parishes where there are no public-houses, a strong argument is afforded in favour of their diminution and suppression. It may be put in the form of an axiom, "As is the number of public-houses, so is the amount of pauperism in a parish," and yet this important fact has not secured all the attention which it deserves.

Much evil, results from the sale of intoxicating liquors at railway stations. It is an unnecessary temptation to all, and it presents a special snare to railway servants, who require so much watchfulness and caution in the discharge of their responsible duties.

A great deal of mischief also arises from the unnecessary use of stimulants in hospitals. This has been diminished in some places, and the consequence has been a great improvement in the recovery and health of the inmates.

IV. *Drinking Customs.*—The tyranny of fashion is in league with the tyranny of drink; many become slaves to the latter through their obedience to the former. They would feel, many of them, no difficulty in abstaining from the use of drink, perhaps they would rather prefer to do so, if there were no undue influence thrown in either scale, but the customs of society throw a heavy weight in the scale against temperance. It is not so much the love of drink as the power of fashion that leads to the formation of intemperate habits.

The habit of toast-drinking, whether public or private, is one which we cannot but think only long-established usage, and familiarity, enable us to regard as otherwise than very unnecessary and prejudicial, and in every view unworthy of an enlightened and civilised community.

There are many trade usages still extensively prevailing, which tend to create and foster a love for strong drink, and are consequently instrumental in promoting intemperance among those concerned.

Another institution which is fruitful in drunkenness is that of "Hiring Fairs," which, under various names, and slight varieties, are held in almost every part of the kingdom. These fairs, are admitted by all, to be, generally speaking, degrading and demoralising in their tendencies.

The customs which so largely obtain in trade and business are injurious; the "wetting" of bargains in wholesale transactions; the glass of wine or spirits presented to purchasers, especially women, in retail houses; the habit of "nipping," so prevalent among young men belonging to our counting-houses, and other places of business. The tyranny of the workshop, the fines, the "footings," the treatings, exacted of all alike, tend to much evil.

We saw it mentioned lately that a Civil Service Co-operative Institution had determined to offer refreshments to its lady customers, in the shape of a glass of sherry and biscuits. It is not to be expected that the shopkeeper who has to contend with co-operative stores will fail to follow such an example; and if the practice is persevered in we may shortly have a mischievous rivalry between the two, as to which can offer the greatest quantity of drink, as a bonus to the customer.

In the drinking habits and usages of the country, we are all more or less involved; and if we are to benefit the working classes, and the whole population, we must do what we can to check the evil. Much may be done in suppressing the customs which lead to intemperance, by influential members of the community discountenancing meetings where intoxicating liquors are used in toasting; by employers of labour discouraging social meetings of their work-people where intoxicating liquors are used; by the heads of families being much more alive to the danger of giving and taking intoxicating liquors as tokens of hospitality and kindness; and by individuals refusing to give payment in drink as a reward for services rendered to them.

V. Methods for counteracting and diminishing intemperance.—In this respect, much credit is due to the various Temperance Organisations, the National Temperance League, the British Temperance League, the Irish Temperance League, the "Scottish Temperance League," the Permissive Bill Association, and the different orders of Templars. They have thrown a flood of light over the terrible evils of the prevailing drinking system, and they have roused the national conscience to a more stern condemnation of drunkenness.

These societies have all endeavoured to provide such exercises, combining instruction with amusements, as might form a successful counter-attraction to the indulgence of drinking in the public-house, and they have circulated much useful literature.

There is a recently constructed association called the "Church of England Temperance Society," which is spreading itself very actively throughout England. It does not go the length of advocating total abstinence, or the suppression of the traffic, but is in favour of still further restrictions on the sale of alcoholic liquors, and considers that in this work all friends of sobriety, all patriots and Christians, abstainers and non-abstainers, may cordially unite. This society admits of both classes working together; for example, in order to explain and enforce the existing laws, to educate public opinion as to the connection between intemperance and the present facilities and temptations provided by the public-house system, to seek the diminution of these facilities, to labour for the limitation of the hours of selling, to restore the public-houses to their original character as "victualling and refreshment houses," to aid the magistrates in the exercise of their power to reduce the number of public-houses, to remove benefit and other clubs from them, to encourage and promote all proper means likely to counteract their baneful influence, to procure for the people of any locality a substantive and direct voice in determining the number and position of licensed houses, and generally to use all lawful means, moral and legislative, for the diminution of intemperance.

It is stated that large employers of labour in Gloucester, Bristol, and Liverpool are encouraging the men in their works to adopt oatmeal drinks rather than beer and malt liquor. The results are said to be

satisfactory, and cannot fail to assist the temperance reformation, by giving a direct negative to the assertion that it is impossible to engage in hard manual labour without constantly resorting to beer and other liquor.

Sanitary reform is calculated to diminish to some extent the temptation to drinking, and to restrict some of the evils which flow from it.

The attention of Parliament has of recent years been turned towards social and sanitary questions much more than it was wont to be. Scarcely a session now closes without some Act being passed bearing directly on such questions. Thus we have had Acts for the improvement of towns, for the inspection and regulation of factories and workshops, for the regulation of common lodging-houses, for the prevention of diseases, for the removal of nuisances, for the promotion of public health, for the utilisation of sewage, etc., etc.

A great and wide-spread evil such as intemperance springs from many different causes, and can be reached only by many and diverse influences; it is intimately connected with such questions, as wages, national education, Sabbath observance, Sabbath schools, early closing, national holidays, and the decent and Christian housing of the labouring classes, in short with all that affects the social life of our nation.

We would like to point to such efforts as the "Shaftesbury Park Estate," where excellent dwellings are provided for the working-classes, many of whom own the houses which they occupy. There are to be 700 houses, and in the centre is reserved space of some acres for a public garden. There is no reason why working-men should not save up their money which is being wasted on intoxicating liquors, and have their houses perfectly comfortable, and perfectly habitable. In the Shaftesbury Park Estate there is no public-house, and it is quite clear how the money is spent there; it is spent on the house, on the furniture, and on home comforts.

One remedy has been tried, the erection of public-houses without drink, where a man can join his companions and spend a quiet evening. These should be encouraged to the utmost. We may notice the fact that the "Glasgow Working Men's Investment and Building Society" are erecting 68 houses on the Estate of the Barns of Clyde. £165 is to be charged for each house, to be paid any time within 21 years. We attach great importance to the formation of Bands of Hope. The Band of Hope Union has now a membership of 810,000. We have often been distressed at seeing wine handed round at children's parties, and at wine being offered, in mere courtesy, to children and young people.

We are glad to notice that customs are beginning to prevail which indicate a more limited use of wine at ordinary dinner parties.

The custom of giving stimulants as a medicine is one which has often been followed by such appalling consequences, in the habits which are thereby formed, that the medical profession would do well seriously to consider these risks before prescribing such stimulants, and when the immediate occasion for their employment is passed, should be careful to see that their use is discontinued.

VI. *Legislation.*—It is not unusual with some advocates of the liquor traffic to describe our position as if we represented the prohibition of the traffic as being the only and all-sufficient remedy for intemperance and all

its associated evils, and to preclude as they think, all further discussion; by the assertion that, "It is impossible to make men sober by Act of Parliament." We quite admit that morality in every form, including sobriety, must be secured by other means besides that of legislation; and the question simply is, What can legislation do to encourage sobriety instead of promoting intemperance? In a certain sense, it is impossible to make men sober by Act of Parliament, but it is not impossible to make Acts of Parliament whose tendency is to encourage and promote sobriety. We would say it is equally impossible to make men drunken by Act of Parliament, but it is very easy to make Acts of Parliament whose tendency is to encourage and promote drunkenness, and it is the duty of the Legislature to devise Acts of the former sort, and not of the latter. It is true that the law must be supported by public opinion, and that the Legislature cannot, speaking generally, go further or faster than the conviction of the people will permit.

We have before us a number of Licensing Bills, to which we will now allude.

Professor Smyth has again brought his bill before Parliament, entitled "Sale of Intoxicating Liquors on Sunday (Ireland) Bill," but he has since withdrawn it, with the view of reintroducing it in another session.

Sir Harcourt Johnstone has introduced a Bill entitled "Intoxicating Liquors Licensing Law Amendment Bill." This is a Bill for stopping all new grocers' licenses, and limiting public-house licenses to one for every 500 of the population in large towns.

Mr. Joseph Cowen has brought in a Bill entitled "Intoxicating Liquors (Licensing Boards) Bill," for the purpose of transferring the licensing powers to an elective board.

Sir Wilfrid Lawson has brought in his Bill entitled "Permissive Prohibitory Liquor Bill," to enable owners and occupiers of property in certain districts to prevent the common sale of intoxicating liquors within such districts.

Mr. Wilson has brought in a Bill for closing public-houses in England on the whole of the Sunday, entitled, "Sale of Intoxicating Liquors on Sunday (England) Bill."

There are two Bills which apply to Scotland—one introduced by Dr. Cameron, entitled, "Publicans' Certificates (Scotland) Bill."

The object of this Bill is to assimilate the law of Scotland relating to the mode of granting licenses to sell intoxicating liquors, to the law of England. By the provisions of this Bill the refusal of *a new* certificate by Justices or Magistrates will be final. But if the Justices or Magistrates *grant* a new certificate, the granting requires to be confirmed by a Licensing Committee created by this Bill. It might have the effect of limiting the number of new licenses, and therefore petitions should be forwarded in favour of it. A new provision has been added lately, to the effect of empowering magistrates to grant a provisional certificate for premises to be erected, or in the course of erection. This clause is quite unnecessary, and may be very mischievous. We would greatly prefer an annual Suspensory Act, till an amended and consolidated one be passed, or until a Royal Commission is issued to ascertain what amendments ought to be introduced on the Act of 1862.

The other Scotch Bill is introduced by Sir Robert Anstruther, entitled Intoxicating Liquors (Scotland) Bill. By this Bill new certificates are

not to be granted while the number of existing licenses is in excess of the proportion of one to five hundred of the population. New certificates are not to be granted to grocers after the passing of the Act, and existing grocers are not to sell less than a quart. The Excise are no longer to have the mischievous power of giving out 5s. table-beer licenses without the control of a magistrates' certificate. This is, to all intents and purposes, a Suspensory Bill.

VII. *Conclusion.*—Your Committee, in concluding this Report for 1876, have to say that no sin is spreading itself out before us, so fully and so persistently, as that of intemperance. We have frequent opportunities of observing it in a great variety of circumstances and details, and so much the more therefore ought it to excite our abhorrence and compassion. But the very prevalence of the evil has led the Christian Church and the community to acquiesce, with a sort of helpless and apathetic indifference, in the present state of things as in some sort unavoidable, to be deplored and lamented, no doubt, in a general and impracticable way, but scarcely to be cured. It is quite true of our body politic, that the “whole head is sick and the whole heart faint,” and it is high time that society, the State, the Church, every citizen, every Christian were roused to an adequate sense of the impending danger. The Temperance reformation is a Christian enterprise, and ought always to be so regarded. It will fail, and it will deserve to fail, if it separates itself from church sentiments and the support of religion. There can be no standing still in this warfare, and each of us should bring some improvement. A wise general, waiting his opportunity, hurls against the foe his infantry and cavalry. The cause is common between the two branches of the service. We would not say that the different arms are antagonistic, because they do battle by different methods. At one time it may be more prudent to put the infantry in the front, at another time to bring the cavalry prominently into the conflict; and sometimes a strategical reason may be obvious for massing them together. The single object should be, by the blessing of God, to obtain victory. Let all, then, friends of temperance and friends of abstinence, “come to the help of the Lord against the mighty.”

In name and by authority of the Committee,

WILLIAM KIDSTON,
Convener.

No. XXIII.

Free Church of Scotland.

R E P O R T

OF THE

TRUSTEES OF THE FREE CHURCH MINISTERS'
WIDOWS' AND ORPHANS' FUND

TO THE

GENERAL ASSEMBLY

TO BE HELD AT EDINBURGH THE 18TH MAY 1876.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1876.

OFFICE-BEARERS

1875-76.

TRUSTEES.

REV. ROBERT GORDON, *Convener.*

REV. ALEX. MACKENZIE.

REV. ARCHD. SMELLIE.

REV. W. G. BLAIKIE, D.D.

JOHN LOGAN.

REV. JAMES MACGREGOR, D.D.

REV. ROBERT GORDON.

REV. GEORGE BROWN.

DONALD BEITH.

DUNCAN W. PATERSON.

JAMES MYLNE.

HENRY TOD.

R. R. SIMPSON.

Treasurer—THOMAS MARTIN, ACCOUNTANT.

Auditor—WILLIAM WOOD, ACCOUNTANT.

*Communications to be addressed to Mr. MARTIN, at the Office of the Fund,
No. 49 Castle Street, Edinburgh.*

FORM OF BEQUEST TO THE FUND.

I leave and bequeath the sum of _____ pounds
(*the amount being written in words, not in figures*) to "THE FREE CHURCH
MINISTERS' WIDOWS' AND ORPHANS' FUND;" and I appoint the same to be
paid at the first term of Whitsunday or Martinmas after my death.

THIRTIETH YEAR OF THE FUND,

ENDING 15TH MAY 1875.

REPORT of the TRUSTEES of the FREE CHURCH MINISTERS' WIDOWS' and ORPHANS' FUND to the GENERAL ASSEMBLY of the FREE CHURCH OF SCOTLAND, to be held at Edinburgh the 18th day of May 1876.

On the state and progress of the Fund, the Trustees have to report as follows—referring for explanations to the more detailed view of particulars contained in the Lists and States subjoined:—

1. That during the year ending at Whitsunday 1875, 55 Ministers were admitted to a pastoral charge, and to a share of the Sustentation Fund, for the first time.

2. That 13 Ministers connected with the Fund died, leaving 6 widows and also 5 children below eighteen years of age.

3. That 13 Ministers were translated, respectively, from one pastoral charge to another.

4. That 8 Ministers connected with the Fund ceased to have any share of the Sustentation Fund.

5. That 3 Ministers connected with the Fund were re-admitted to pastoral charges, and to a share of the Sustentation Fund.

6. That at Whitsunday 1875, 4 Ministers, through non-payment of their annual contributions, ceased to be connected with the Fund, in terms of the proviso in section 8th of the Act incorporating the Fund.

7. That at Whitsunday 1875, 24 pastoral charges were vacant, by the death or removal of Ministers connected with the Fund.

8. That giving effect to the changes before specified on the numbers connected with the Fund at Whitsunday 1874, as stated in last year's Report, there were connected with the Fund at Whitsunday 1875—

		Corresponding numbers at Whitsunday 1874.
Of Ministers,	900	863
Of vacant charges,	24	28
	<hr/> 924	<hr/> 891
Of Professors,	9	9
Of Ministers and Professors who have ceased to have any share of the Sustentation Fund and College Fund respectively,	81	80
	<hr/> 1014	<hr/> 980

9. That during the year ending 11th August 1875, 37 Ministers connected with the Fund married, or were married at their admission, of whom 32 were under, and 5 above, 45 years of age.

10. That during the year ending 15th May 1875, 6 widows and 5 children became entitled for the first time to annuities.

11. That 2 Widows upon the Fund died during the year aforesaid.

12. That 16 children ceased to be entitled to annuities during the year aforesaid, 15 having attained the age of eighteen years complete, and 1 having died.

13. That giving effect to these changes, the number of annuitants on the Fund at Whitsunday 1875 was as under:—

		Corresponding numbers at Whitsunday 1874
Of Widows entitled to an annuity of £42, .	118	114
Of Children under 18 years of age—		
Entitled to an annuity of £15, .	112	120
Entitled to an annuity of £22, 10s., their mother also being dead, .	27	30
	<u>139</u>	<u>150</u>

14. That at 31st March 1876, when the accounts for the bygone year were closed, the accumulated Funds were as under:—

Of the Widows' Scheme,	£165,226 16 2
Of the Orphans' Scheme,	46,479 16 11
	<u>£211,706 13 1</u>

and that the amount was invested in the manner and at the rates of interest specified in the State of the Funds hereto appended. The increase on the Accumulated Funds during the year ending 31st March 1876 has been as under:—

Of the Widows' Scheme,	£7,549 19 6
Of the Orphans' Scheme,	1,762 15 8
	<u>£9,312 15 2</u>

As will be seen on referring to the Accounts appended, the following Legacies and Donations have been received this year in aid of the Fund, viz:—

Legacy from Mrs. Stirling, Lansdowne Crescent, Glasgow, .	£5 0 0
Mrs. Gunn, Swiney, Lybster,	1 1 0
P. L. O. K., a thank-offering for a successful operation in the restoration of sight. "Once I was blind, now I see,"	2 10 0
The late David Martin, Esq., Embden House, Broughty- ferry,	125 0 0
One-half of the residue of the estate of the late Mrs. Margaret Moore or Hogg, Montrose,	825 0 6
Dr. Fleming, 28 Manor Place,	1 1 0
	<u>£959 12 6</u>

The last General Assembly, in referring to the report of the Trustees, were pleased to make the following remit:—

"In connection with this report, the Assembly took up an overture from the Presbytery of Italy, anent devising means for admitting ministers holding charges on the Continent to participate in the benefits of the Widows' and Orphans' Fund.

"The Assembly remit the overture to the consideration of the Trustees of the Widows' and Orphans' Fund; and to consider also the possibility of admitting to the benefits of the Fund all ministers of this Church labouring in foreign lands."

The Trustees have directed their attention to the subject of this remit, but their inquiries are not as yet sufficiently matured to enable them to report. They respectfully suggest that the remit to them may be continued by the ensuing General Assembly.

Signed in name and by order of the Trustees,

ROBERT GORDON, *Convener*.

EDINBURGH, 12th May 1876.

N.B.—A Statement of Mrs. Mackay's Fund is annexed hereto, p. 22.

MINISTERS who were admitted to PASTORAL CHARGES and to a share of the SUSTENTATION FUND for the first time, during the year ending 15th May 1875, being the thirtieth year of the Fund.

No.	Ministers.	Congregations.	Presbyteries.	Dates of Admission.
1	Andrew M'Queen,	Holborn,	Aberdeen,	March 4, 1875.
2	William R. Nicoll,	Mortlach,	Aberlour,	Nov. 18, 1874.
3	Thomas Bruce,	Rhynie,	Alford,	Jan. 28, 1875.
4	L. C. MacLagan Wedderburn,	Madderty,	Ancherarder,	Oct. 15, 1874.
5	John A. Fletcher,	Muthill,	Do.,	Aug. 6, 1874.
6	Alexander Adamson,	Old Cunnock,	Ayr,	Sept. 23, 1874.
7	James Cooper,	Elleridgehill,	Biggar and Peebles,	Nov. 6, 1874.
8	John M'Callum,	Ardeonaig,	Breadalbane,	Oct. 23, 1874.
9	John Mackay, M.A.,	Glenlyon,	Do.,	July 10, 1874.
10	D. R. C. MacLagan,	Logierait,	Do.,	March 25, 1875.
11		Fortrose,	Chanonry,	Aug. 27, 1874.
12		Dairnie,	Cupar,	May 15, 1874.
13		Assynt,	Dornoch,	July 16, 1874.
14		Alexandria,	Dumbarton,	May 18, 1874.
15	Daniel Gunn,	St. James,	Do.,	Jan. 14, 1875.
16	William D. Thomson,	Lochend and New Abbey,	Dumfries,	Nov. 27, 1874.
17	John Sherran Bowie,	Dunblane,	Dunblane,	Aug. 27, 1874.
18		Tillicoultry,	Do.,	Sept. 10, 1874.
19		Innellan,	Dunoon and Inverary,	June 26, 1874.
20		Fountainbridge,	Edinburgh,	Sept. 17, 1874.
21		Slains,	Ellon,	March 30, 1875.
22	A. Miller,	Beckie,	Fordyce,	April 16, 1875.
23	F. M. Harper,	Portnockie,	Do.,	April 28, 1875.
24	R. M. Thornton,	Wellpark,	Glasgow,	Dec. 6, 1874.
25	John Hamilton,	West Church,	Do.,	June 4, 1874.
26	James Dewar,	Campsie,	Do.,	Nov. 26, 1874.
27	Allen Cameron,	Govan—Gaelic Church,	Do.,	Aug. 21, 1874.
28	George W. Cumming,	Whitinch,	Do.,	Sept. 17, 1874.

MINISTERS who were admitted to PASTORAL CHARGES and to a share of the SUSTENTATION FUND for the first time, during the year ending 15th May 1875, being the thirtieth year of the Fund—*Continued.*

No.	Ministers.	Congregations.	Presbyteries.	Dates of Admission.
29	George A. Marshall,	Mountpark,	Greenock,	July 28, 1874.
30	James Dewar,	Cockburnspath,	Haddington and Dunbar,	Dec. 24, 1874.
31	George Hay,	Humbie,	Do.,	May 20, 1874.
32	Thomas Murray Oatis,	Salton and Bolton,	Do.,	Oct. 1, 1874.
33	W. M'Donald,	Bellahill,	Hamilton,	Dec. 18, 1874.
34		Greengairs,	Do.,	Nov. 18, 1874.
35		Queen Street,	Inverness,	July 29, 1874.
36		Catrine,	Irvine,	April 22, 1875.
37		Portmahaven,	Islay,	May 5, 1875.
38	Alexander Phinister,	Gordon,	Kelso,	May 19, 1874.
39	James Clark,	Leascliffe,	Kinross,	Oct. 8, 1874.
40	Alexander Macrae,	Kilcaltonell,	Kintyre,	April 30, 1875.
41	J. Stalker,	Kirkcaldy,	Kirkcaldy,	Dec. 10, 1874.
42	Alexander Marshall,	Kirkcudbright,	Kirkcudbright,	Nov. 6, 1874.
43	Alexander Skene, C. & S.,	Tongland,	Do.,	Oct. 14, 1874.
44	Archibald Black,	Armadale,	Linlithgow,	June 4, 1874.
45	James M'Clelland,	Harthill,	Do.,	Aug. 27, 1874.
46	Archibald Reid,	Slamannan,	Do.,	May 5, 1875.
47	Donald Taylor,	West Calder,	Do.,	Feb. 28, 1875.
48	John Watson,	Logiealmond,	Perth,	Feb. 11, 1875.
49	John Buchan,	Knox Church,	Do.,	July 29, 1874.
50	John D. Rogers,	Delling,	Do.,	Nov. 5, 1874.
51	Finlay Graham,	Slent,	Shetland,	Dec. 17, 1874.
52	John Jackson,	Crail,	Skye and Uist,	July 17, 1874.
53	William Fraser,	Nigg,	St. Andrews,	Aug. 12, 1874.
54	Robert Gladstone, C. & S.,	Wigtown,	Tain,	Feb. 8, 1875.
55	James Thomson,	Port William,	Wigtown, Do.,	May 9, 1875.

MINISTERS connected with the FUND who died during the year aforesaid.

No.	Ministers.	Congregational.	Presbyteries.	Dates.	Leaving
1	John Shoolbraid, . . .	Mortlach, . . .	Aberlour, . . .	Feb. 17, 1875, . . .	. . .
2	Alexander M'Bride, . . .	North Bute, . . .	Dunoon and Inverary, . . .	April 28, 1875, . . .	Widow.
3	David Norris Mackay, . . .	Rafford, . . .	Forres, . . .	Jan. 26, 1875, . . .	Widow.
4	Robert MacEllar, . . .	Gourock, . . .	Greenock, . . .	April 1, 1875, . . .	. . .
5	James Thornton, . . .	Orwell, . . .	Kinross, . . .	Sept. 3, 1874, . . .	. . .
6	Peter Davidson, late of . . .	Brodick, . . .	Kintyre, . . .	April 15, 1875, . . .	. . .
7	John Campbell, . . .	Tarbert, . . .	Do., . . .	Sept. 17, 1874, . . .	Widow.
8	Roderick Ross, . . .	Carloway, . . .	Lewis, . . .	Feb. 9, 1875, . . .	. . .
9	Charles L. C. Tulloch, . . .	Livingston, . . .	Linlithgow, . . .	Oct. 31, 1874, . . .	Widow and 1 Child.
10	William Rose, . . .	Poolewe, . . .	Lochcarron, . . .	April 25, 1874, . . .	. . .
11	Patrick Cameron, . . .	Oban, . . .	Lorn, . . .	May 17, 1874, . . .	Widow and 4 Children.
12	Adam Rettie, . . .	Evie and Rendall, . . .	Orkney, . . .	April 12, 1875, . . .	Widow.
13	Thomas Hastings, . . .	Wanlockhead, . . .	Penpont, . . .	April 30, 1875, . . .	. . .

MINISTERS connected with the FUND who were translated from one PASTORAL CHARGE to another during the year aforesaid.

No.	Ministers.	From		To		Dates.
		Congregations.	Presbyteries.	Congregations.	Presbyteries	
1	Dugald Matheson, .	Duthil, . . .	Abernethy, .	Kiltearn, . . .	Dingwall, .	Nov. 24, 1874.
2	George D. R. Munro,	Logiepert, . .	Breadalbane, .	Hillhead, . . .	Glasgow, .	Nov. 19, 1874.
3	Alexander Cameron, .	Renton, Gaelic, .	Dumbarton, .	Brodick, . . .	Kintyre, .	Sept. 3, 1874.
4	George Macaulay, .	Old Kilpatrick, .	Do., .	Roxburgh Church, .	Edinburgh, .	Sept. 24, 1874.
5	George Brunton, .	Lochend & New Abbey	Dumfries, .	Wishaw, . . .	Hamilton, .	July 17, 1874.
6	Peter M'Lachlan, .	Hillhead, . . .	Glasgow, .	London Road, .	Glasgow, .	Oct. 7, 1874.
7	James Cameron, .	Pathhead, . . .	Kirkcaldy, .	Victoria Church, .	Do., .	April 22, 1875.
8	G. L. Campbell, .	Lochs, . . .	Lewis, . . .	Argyle, . . .	Do., .	Jan. 7, 1875.
9	James Iverach, .	West Calder, . .	Linlithgow, .	Ferryhill, . .	Aberdeen, .	July 14, 1874.
10	William Jeffrey, .	Torphichen, . .	Do., .	St. Paul's, . .	Glasgow, .	March 11, 1875.
11	William A. Gray, .	Logiealmond, . .	Perth, . . .	South Church, .	Elgin, .	Nov. 11, 1874.
12	Roderick Ross, .	South Uist, . .	Skye and Uist, .	Carlaway, . .	Lewis, .	July 23, 1874.
13	John Girvan, . .	Tullibody, . . .	Stirling, . . .	Maryhill, . .	Glasgow, .	March 25, 1875.

MINISTERS who ceased to have any share of the SUSANTATION FUND, and to hold a PASTORAL CHARGE, during the year aforesaid.

No.	Ministers.	Congregations.	Presbyteries.	How Ceasing.	Dates.
1	William Milne, senior,	Auchterarder, .	Auchterarder, .	Resigned, .	December 24, 1874.
2	"	Shandon, .	Dumbarton, .	Do., .	December 12, 1874.
3	"	Wellpark, .	Glasgow, .	Do., .	May 16, 1875.
4	"	Cockburnspath, .	Haddington and Dunbar, .	Do., .	July 20, 1874.
5	"	St. John's, .	Hamilton, .	Do., .	February 23, 1875.
6	"	Slamannan, .	Linlithgow, .	Do., .	November 11, 1874.
7	Alexander B. Finlay, .	Houston, .	Paisley, .	Do., .	February 24, 1875.
8	Frederick Souter, .	Conningburgh, .	Shetland, .	Do., .	March 1, 1875.

MINISTERS connected with the FUND, re-admitted to a share of the SUSANTATION FUND during the year aforesaid.

No.	Ministers.	Congregations.	Presbyteries.	Dates.
1	Alexander Bisset, .	Territorial Church, Peterhead, .	Deer, .	Feb. 11, 1875.
2	James Freer, C. & S., .	Dumfries, .	Dumfries, .	May 8, 1875.
3	James Stuart, .	Candlish Memorial, .	Glasgow, .	June 2, 1874.

MINISTERS who ceased to be connected with the FUND, through Non-payment of their Contributions at Whitunday 1875.

No.	Ministers.	Congregations.	Presbyteries.
1	"	Stobhill, .	Dalkeith.
2	"	St. Enoch's, .	Dundee.
3	"	St. Paul's, .	Edinburgh.
4	Peter Sawers, .	Gargunnoch, .	Stirling.

PASTORAL CHARGES vacant at Whitsunday 1873 by the Death or Removal of Ministers connected with the FUND.

No.	Congregations.	Presbyteries.	Late Ministers.	How Vacant.	Dates.
1	Duthill, .	Abernoethy, .	Dugald Matheson, .	Translated, .	Nov. 24, 1874.
2	. . .	Auchtermadar, .	William Milne, sen., .	Resigned, .	Dec. 24, 1874.
3	. . .	Caitness, .	John Mackay, .	Died, .	May 11, 1874.
4	. . .	Dumbarton, .	George Macanlay, .	Translated, .	Sept. 24, 1874.
5	. . .	Do., .	Alexander Cameron, .	Do., .	Sept. 8, 1874.
6	Shandon, .	Do., .	Alexander MacCallum, .	Resigned, .	Dec. 12, 1874.
7	North Bute, .	Dunoon and Inverary, .	Alexander McBride, .	Died, .	April 28, 1875.
8	Rafford, .	Furres, .	David N. Mackay, .	Do., .	Jan. 26, 1875.
9	Gourock, .	Greenock, .	Robert MacEllar, .	Do., .	April 1, 1875.
10	St. John's, Hamilton, .	Hamilton, .	Patrick W. Robertson, .	Resigned, .	Feb. 28, 1875.
11	Tarbert, .	Kintyre, .	John Campbell, .	Died, .	Sept. 17, 1874.
12	Pathhead, .	Kirkcaldy, .	James Cameron, .	Translated, .	April 22, 1875.
13	Carlowsay, .	Lewis, .	Roderick Ross, .	Died, .	Feb. 9, 1875.
14	Lochs, .	Do., .	George L. Campbell, .	Translated, .	Jan. 7, 1875.
15	Livingston, .	Linlithgow, .	Charles C. L. Tulloch, .	Died, .	Oct. 31, 1874.
16	Torphichen, .	Do., .	William Jeffery, .	Translated, .	Mar. 11, 1875.
17	Gairloch, .	Lochcarron, .	Duncan Matheson, .	Died, .	Dec. 12, 1873.
18	Poolewe, .	Do., .	William Ross, .	Do., .	April 25, 1875.
19	Oban, .	Lorn, .	Patrick Cameron, .	Do., .	May 17, 1874.
20	Evie and Rendall, .	Orkney, .	Adam Rettie, .	Do., .	April 12, 1875.
21	Houston, .	Paisley, .	Alexander R. Finlay, .	Resigned, .	Feb. 24, 1875.
22	Cunningburgh, .	Shetland, .	Frederick Souter, .	Do., .	Mar. 1, 1875.
23	South Uist, .	Skye and Uist, .	Roderick Ross, .	Translated, .	July 28, 1874.
24	Tallibody, .	Stirling, .	John Girvan, .	Do., .	Mar. 25, 1875.

Ministres connected with the Fund who Married, or were Married at the date of their admission, during the year ending 11th August 1875.

No.	Minister.	Congregations.	Presbyteries.	Dates.	Ages above or under 45
1	(mar.)	High Church,	Aberdeen,	June 10, 1875,	Under.
2		Holburn,	Do.,	June 16, 1875,	Do.
3	(d')	Rhynde,	Alford,	Ind. Jan. 28, 1875; Mar. Jan. 11, 1870,	Above.
4		Do.,	Do.,	June 30, 1874,	Under.
5		Knox Church,	Arbroath,	June 8, 1875,	Do.
6		Muthill,	Auchtermarder,	March 9, 1875,	Do.
7		Glirvan,	Ayr,	April 6, 1875,	Do.
8	(e of	Do.,	Do.,	.	Do.
9	William Young,	Tarbolton,	Do.,	.	Do.
10	John Mackay,	Glenlyon,	Breadalbane,	.	Do.
11	William A. Mackay,	Auchtermuchty,	Cupar,	.	Do.
12	Norman N. Mackay,*	Assynt,	Dornoch,	Mar. July 2, 1874,	Do.
13	William Young,	Baldernock,	Dumbarion,	.	Do.
14	John Wilson,	Abernyte,	Dundee,	.	Do.
15	John Miller,	Dunse,	Dunse and Cairnside,	.	Do.
16	Andrew Rytie,	St. Paul's,	Edinburgh,	.	Do.
17		Finncarden,	Elgin,	.	Do.
18		Cray,	Meikle,	December 18, 1874,	Above.
19	(r)	M. Donald Church,	Glasgow,	April 21, 1875,	Do.
20		Whiteinch,	Do.,	October 15, 1874,	Under.
21		St. Paul's,	Do.,	April 20, 1875,	Do.
22		Wellpark,	Do.,	Ind. Dec. 6, 1874, Mar. July 20, 1871,	Do.
23		Mountpark,	Greenock,	Ind. July 28, 1874; Mar. Dec. 28, 1871,	Do.
24		Wellpark,	Do.,	August 1, 1873,	Do.
25		Bellsbilly,	Hamilton,	June 9, 1875,	Do.
26		Greengairns,	Do.,	Ind. Nov. 13, 1874; Mar. June 4, 1869,	Do.
27		West Kilbride,	Irvine,	June 8, 1875,	Do.
28	(late of	Beith,	Do.,	July 6, 1875,	Do.
29		Cowdenbeath,	Kinross,	Ind. April 22, 1874; Mar. Aug. 20, 1861,	Above.
30		Tongland,	Kirkcudbright,	November 12, 1874,	Under.
31		Knox Church,	Parth,	December 2, 1874,	Do.
32	(with,	Fetlar,	Shetland,	July 1, 1875,	Do.
33		Deltig,	Do.,	December 8, 1874,	Do.
34		Sleat,	Skye and Uist,	July 1, 1875,	Do.
35		Alloa,	Stirling,	December 30, 1874,	Do.
36		Nigg,	Tain,	February 23, 1875,	Do.
37		Portwilliam,	Wigtown,	Ind. May 9, 1875; Mar. November 1866,	Above.

* Not reported in time for last list.

† Omitted from former list.

Widows who have become entitled for the first time to ANNUITIES during the Year ending 15th May 1875.

No.	Widows' Names.	Deceased Husband.	His late Congregation.	Presbytery.	Date of Husband's Decease.	First Term's Annuity payable at
1	Mary Croil or M'Bride, . .	Alexander M'Bride, .	North Bute, . .	Aberlour, . .	April 28, 1875, .	Whit. 1875.
2	Sophia Wood or Mackay, . .	D. N. Mackay, .	Rafford, . .	Forres, . .	Jan. 26, 1875, .	Do.
3	Margaret M'Farlane or Campbell, .	John Campbell, .	Tarbert, . .	Kintyre, . .	Sept. 17, 1874, .	Mart. 1874.
4	Christian Law or Tulloch, .	C. L. C. Tulloch, .	Livingston, . .	Linlithgow, . .	Oct. 31, 1874, .	Do.
5	Jessie Cumming or Cameron, .	Patrick Cameron, .	Oban, . .	Lorn, . .	May 17, 1874, .	Do.
6	Jane Troup or Rettie, . .	Adam Rettie, . .	Evie and Rendall, .	Orkney, . .	April 12, 1875, .	Whit. 1875.

CHILDREN who became entitled for the first time to ANNUITIES during the Year aforesaid.

No.	Date of Birth.	Children's Names.	Deceased Father.	His late Congregation.	Presbytery.	Date of Father's Decease.	First Term's Annuity payable at
1	July 30, 1857, .	Jane Cumming Tulloch, .	C. L. C. Tulloch, .	Livingston, .	Linlithgow, .	Oct. 31, 1874, .	Mart. 1874.
2	Feb. 7, 1858, .	Patrick Ewen Cameron, . .	Patrick Cameron, .	Oban, . .	Lorn, . .	May 17, 1874, .	Do.
3	April 1, 1860, .	James Cumming Cameron, .	Do., .	Do., .	Do., .	Do., .	Do.
4	June 6, 1863, .	Ellen Cameron, . .	Do., .	Do., .	Do., .	Do., .	Do.
5	March 3, 1866, .	Alex. Wm. Cumming Cameron, .	Do., .	Do., .	Do., .	Do., .	Do.

Widows who Dine during the year aforesaid.

No	Widow's Name.	Late Husband.	Congregation.	Presbytery.	Annuities Drawn.
1	Georgina R. Kennedy or Mackenzie,	John Mackenzie,	Lochgilphed,	Dunoon & Inverary,	10½ years.
2	Ann Bonar or Morison,	James Morison,	Port-Glasgow,	Greenock,	12 years.

CHILDREN who ceased to be entitled to ANNUITIES during the year aforesaid.

No.	Date of Birth.	Children's Names.	Deceased Father.	His late Congregation.	Presbytery.	How Ceasing.	Annuities Drawn.
1	July 31, 1856,	Isabella Mary Rhind,	Alexander Rhind,	Knockando,	Aberlour,	Attained 18 years,	17 years.
2	Nov. 30, 1856,	Joseph Patrick,	"	Ochiltree,	Ayr,	Do.,	8 years.
3	Dec. 4, 1856,	Alexander Isdale Burnside,	"	Falkland,	Cupar,	Do.,	7½ years.
4	June 27, 1856,	William Black Paxton,	"	Musselburgh,	Dalkeith,	Do.,	10½ years.
5	Feb. 10, 1864,	Jessie Charlotte Munro,	Daniel R. Munro,	Maryburgh,	Dingwall,	Died,	1 year.
6	July 6 1856,	Hugh William Watt	John Watt,	High Church,	Elgin,	Attained 18 years,	12 years.
7	Dec. 14, 1856,	"	D. C. Gordon,	South Church,	Do.,	Do.,	8 years.
8	Aug. 28, 1856,	"	"	Marykirk,	Fordoun,	Do.,	8 years.
9	Oct. 2, 1856,	"	"	Inverurie,	Garioch,	Do.,	5½ years.
10	Dec. 8, 1856,	"	"	of Theology,	Glasgow,	Do.,	2½ years.
11	June 3, 1856,	Harriet Mary White,	"	Knox Church,	Haddington,	Do.,	8 years.
12	May 2, 1857,	Robert Fulton,	"	Giarwald,	Do.,	Do.,	9½ years.
13	Nov. 6, 1856,	Thomas Chalmers Jameson,	"	Pathhead,	Kirkcaldy,	Do.,	4½ years.
14	Oct. 17, 1856,	Jessie Largie Blake,	J. C. Blake, late of East	Ch. Pollockshawa	Paisley,	Do.,	5½ years.
15	Aug. 22, 1856,	Malcolm J. R. M'Gregor,	Malcolm M'Gregor,	"	Strathbogie,	Do.,	11 years.
16	Sept. 21, 1856,	Catherine Colvin Fraser,	Thomas Fraser,	"	Tongue,	Do.,	12 years.

ABSTRACT of the Accounts of the Free Church Ministers' Widows'**RECEIPTS.****I.—ON ACCOUNT OF THE "WIDOWS' SCHEME."****FROM THE SUSTENTATION COMMITTEE:—**

Sums payable on the admission of Ministers to a pastoral charge:—

2d half of £10, payable at Whitsunday 1875, in respect of 28 Ministers, at £5 each,

£140 0 0

1st half of £10, in respect of 55 Ministers admitted during the year to Whitsunday 1875,

275 0 0

£415 0 0

Ordinary Annual Contributions due at Whitsunday 1875:—

In respect of 900 Ministers, at £5 each, . £4,500 0 0

In respect of 24 vacant Congregations at £5 each, 120 0 0

4,620 0 0

£5,035 0 0

Sums payable on the Marriage of Ministers:—

In respect of 33 Ministers who married, or were married at the date of their admission, during the year ending 11th August 1875:—

28 under 45 years of age, £5 each, . £140 0 0

5 above 45 years of age, 1st half of £10, 25 0 0

£165 0 0

2d half of £10, in respect of 4 Ministers, 20 0 0

185 0 0

FROM THE COLLEGE COMMITTEE:—

Ordinary Annual Contributions due at Whitsunday 1875, in respect of 9 Professors, at £5 each,

45 0 0

FROM MINISTERS AND PROFESSORS who have ceased to have any share of the Sustentation Fund and College Fund:—

Ordinary Annual Contributions due at Whitsunday 1875, by 71 Ministers and 1 Professor, £360 0 0

Received on account of Arrears outstanding at 31st March 1875, 45 0 0

Received Annual Payment due at Whitsunday 1876, by 3 Ministers, 15 0 0

Sum payable on the Marriage of Ministers:—

In respect of Ministers who married during the year ending 11th August 1875, 4 under 45 years of age, £5 each, 20 0 0

440 0 0

Carry forward,

£5,705 0 0

and Orphans' Fund for the year ending 31st March 1876.

PAYMENTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME."

ANNUITIES TO WIDOWS :—

Due at Whitsunday 1875, to 118 Widows, for half a year, at £21 each,	£2,478 0 0
Due at Martinmas 1875, to 124 Widows, for half a year, at £21 each,	2,604 0 0
	<hr/>
	£5,082 0 0
Less Income-Tax,	42 7 0
	<hr/>
	£5,039 13 0

Carry forward,	£5,039 13 0
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ABSTRACT of the ACCOUNTS of the Free Church Ministers' Widows'

RECEIPTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME"—*continued.*

	Brought forward,	£5,705 0 0
LEGACIES AND DONATIONS:—		
Legacy from Mrs. Stirling, Lansdowne Crescent, Glasgow, per Messrs. Macgregor, Cowan, and Galloway,	£5 0 0	
From Mrs. Gunn, Swiney, Lybster,	1 1 0	
From P. L. O. K.,—a thank-offering for a successful operation in the restoration of sight,—“Once I was blind, now I see,”	2 10 0	
From the late David Martin, Esq., Embden House, Broughty-Ferry,	125 0 0	
From the Trustees of Mrs. Margaret Moore or Hogg, one-half of the residue of her Estate,	825 0 6	
From Dr. Fleming, 38 Manor Place,	1 1 0	
	£959 12 6	
Whereof effeiring to the Orphans' Scheme, 2-7ths,	274 3 7	
		685 8 11
INTEREST received on the <i>cumulo</i> Capital, exclusive of current Interest,	£8,253 12 3	
Whereof effeiring to the Orphans' Scheme,	1,823 11 2	
		6,430 1 1
TOTAL for the Widows' Scheme,		£12,820 10 0

II.—ON ACCOUNT OF THE "ORPHANS' SCHEME"

FROM THE SUSTENTATION COMMITTEE:—

Ordinary Annual Contributions due at Whitsunday 1875:—

In respect of 900 Ministers, at £2 each,	£1,800 0 0
In respect of 24 vacant Congregations, at £2 each,	48 0 0
	£1,848 0 0

FROM THE COLLEGE COMMITTEE:—

Ordinary Annual Contributions due at Whitsunday 1875, in respect of 9 Professors, at £2 each,

18 0 0

Carry forward,	£1,866 0 0	£12,820 10 0
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Free Church of Scotland.

REPORT OF THE COMMITTEE

OF THE

FREE CHURCH ASSEMBLY,

As re-appointed in 1875, with instructions to confer with the Committee of the Reformed Presbyterian Synod upon such matters of detail as may require to be brought under consideration of next Assembly, in the event of the Overture on Union being approved of by a majority of Presbyteries, and to report to next Assembly whatever suggestions may occur to them.

MAY 1876.

THE information laid before the Committee by the Clerks of Assembly, which will in due course be submitted to the Assembly itself, enables us to see that the Overture has been approved of by seventy-three Presbyteries.

The Conferences with the Committee of the Reformed Presbyterian Synod have been occupied with the following matters of detail, namely:—

1. The arrangements to be proposed for the support of the ministry of the congregations hitherto belonging to the Reformed Presbyterian Synod, which are to be received as congregations of the United Church, and for adjusting the relations of their Ministers to the Widows' and Orphans' Fund, and to the Aged and Infirm Ministers' Fund of the Free Church.

2. The future management of the Foreign Missions of the United Church.

3. The best method of aiming at the security of property and legacies in the formal Act or Acts of Union, so as to harmonise such security with the existing legal position and claims of the two Churches.

4. The form and manner of carrying the Union into effect in other respects besides those relating to legal questions.

1. With relation to the support of the Ministry, the Committee, after adequate conference with the Committee of the Reformed Presbyterian Synod, recommend that the Assembly approve of the temporary arrangements proposed in Minutes which are subjoined to this Report in Appendix No. I.

With regard to the Aged and Infirm Ministers' Fund, the Reformed Presbyterian Church undertake to provide for the future payment to aged and infirm ministers of their Church of all grants voted to such ministers by Synod prior to the Union; and for this purpose will retain and administer all funds available for this purpose. With regard to future claims for aid, in respect of being aged or infirm, by present ministers of the Reformed Presbyterian Church, it is agreed that all such shall be undertaken by the united Church, and dealt with in the same manner as if the applicant had during his whole ministry been a minister of the Free Church.

With respect to the Widows' and Orphans' Fund of the Free Church, two questions have arisen. The first relates to the amount of a capital sum which may require to be raised for that Fund, in order to meet the calculations of the Trustees as to the admission of the Ministers of the Reformed Presbyterian Church to its benefits upon an equitable footing. Actuaries having been consulted on both sides agreed to state the sum required at £3700. After conference it was cordially agreed by the two Committees that the Reformed Presbyterian Church should endeavour to raise this capital sum, and that in the event of their finding difficulty in doing so, the members of the Free Church would doubtless be found willing, by donation, to complete the amount. The Committee recommend the Assembly to sanction this agreement, and to take any steps which may be necessary for carrying it out.

The other question which has arisen relates to the effect which the Form of Union may have on the legal position of the united Church in relation to the Free Church Widows' and Orphans' Fund, and the Act of Parliament by which it is constituted. This question is of necessity associated with the larger question as to the best method of aiming at the security of property and legacies, and will therefore be adverted to at a subsequent part of this Report.

2. On the subject of Foreign Missions the Committee found, after conference with the Reformed Presbyterian Committee, that a Mission to the New Hebrides is maintained by the Reformed Presbyterian Synod. The subject of that Mission having been explained by the Committee taking charge of it, was referred to the Foreign Missions Committee of the Free Church for consideration. The result was that, an assurance having been given that the incorporation of the New Hebrides Mission with the general Free Church Foreign Missions Scheme would not involve any additional pecuniary liabilities to be incurred by the Free Church Committee, that Committee agreed unanimously and cordially to the representation of the Reformed Presbyterian Committee that advantages would be gained by such incorporation.

The Reformed Presbyterian Church has made the following communication in regard to Mission Funds belonging to them :—

“ The Synod of the Reformed Presbyterian Church will pay over to the General Treasurer of the united Church all funds under their control, contributed for that Mission. These funds consist of the Reid Bequest, £900 ; the Outfit Fund, £394, 5s. 9d. ; the balance of the ordinary Foreign Mission Fund, amounting at the last balance to £889, 1s. ; and the balance, amounting to £560, of the Day-spring Fund for the support of the Mission schooner *Dayspring*. These funds will be subject to the following charges :—(1.) Of payment to the present Mission Secretary of a retiring allowance of £20 a year, unless his services are continued in the same, or any similar capacity, in the united Church ; and (2.) Of payment to the Rev. John Inglis, of one-half of the retiring allowance of £150 a year, voted to him by Synod. This retiring allowance to run from the date at which Mr. Inglis ceases to draw his present salary as missionary.”

The Committee recommend to the Assembly to accede to this liberal arrangement, and to sanction the remitting of the New Hebrides Mission to the General Foreign Missions Committee.

Before going on to the next branch of the Report, it is proper to notice that the Reformed Presbyterian Church has furnished a statement in regard to certain funds which, for certain reasons, they propose to retain. That statement will be found in the Appendix, No. II.

3. With respect to the best method of aiming at the security of property and legacies in formal Act of Union, so as to harmonise with the existing legal position and claims of the two Churches, four questions arose.

The first was simply in what form of Act the safety of Reformed Presbyterian property and legacies would be most probably guarded. The Reformed Presbyterian Committee accordingly had a Memorial prepared with Queries, and an Opinion of Counsel obtained. The second question was in what manner, without injury to the safety of Reformed Presbyterian property and legacies, the integrity of the Free Church Widows' and Orphans' Fund might be preserved, in harmony with the special Act of Parliament on the subject. On this point, the Free Church Committee had a Memorial and Queries prepared, and an Opinion of Counsel obtained. The third question was, how far could all the particulars of the second Opinion be reconciled with the view given in the first. With reference to this question, the Reformed Presbyterian Committee had another Memorial with Queries prepared, and an Opinion of Counsel obtained. The fourth question was, what form of a uniting Act would Counsel, in view of all the previous Memorials and Opinions, recommend as the best for the safety of the objects aimed at by both parties. On that question a joint Memorial was prepared at the instance of both Committees, with suitable Queries, and an Opinion was obtained. As all the Counsel previously consulted have concurred in this last opinion, this Committee is prepared, with concurrence of the Reformed Presbyterian Committee, to recommend to the Assembly to sanction the adoption of the form of uniting Act therein suggested.

Copies of the Memorials and Opinions for the Free Church, and the Joint-Memorial and Opinion, are in the hands of the Clerks, and the form of Act suggested will be found in Appendix III. hereto subjoined.

4. As regards the form and manner, apart from questions directly legal, of carrying the Union into effect, we respectfully make the four following suggestions :—

1. We suggest that the Business Committee of the Free Church Assembly be instructed, at its appointment, to arrange the business in such order as may enable the Assembly to overtake matters which cannot be suitably postponed till after the Union, previously to twelve o'clock noon, on Thursday the 25th of May, and to reserve for subsequent diets such matters as may, without difficulty, be dealt with after the members of the Reformed Presbyterian Synod shall have joined the Assembly. We suggest further that, on Thursday the 25th of May at twelve noon, the Report of the Committee for classing returns to overtures shall be taken up, and any motion for passing the Union Overture into a Standing Law shall be disposed of.

2. We suggest that the following Minute be adopted by the Free Church Assembly, after the Overture shall have been passed into a Standing Law, namely,

“ The Assembly called for the report of the Committee on Union with the Reformed Presbyterian Church, which being printed and in the hands of the members, was referred to by Sir Henry Moncreiff, the Convener, who addressed the Assembly thereanent. The Assembly approve of the report, and in accordance with the report, they specially sanction the recommendations with respect to the future support of the ministry in the congregations of the Reformed Presbyterian Church, and with respect to their relation to the Aged and Infirm Ministers' Fund, as set forth in the Report and its Appendix.

“ They also sanction the agreement between the Committees of both Churches as to the raising of the capital sum required to render equitable the admission of the Reformed Presbyterian ministers to the benefit of the Free Church Widows' and Orphans' Fund, and the General Assembly express their cordial assurance that the members of the Free Church will willingly give aid to this effect if needed. The General Assembly remit to the Commission in August to take such steps as may be necessary to realise this object.

“ The Assembly further sanction the agreement of the Foreign Missions Committee with respect to the New Hebrides Mission, and approve of its being remitted to the charge of that Committee by the United Assembly.

“ The Assembly hereby approve of and sanction the adoption by this Assembly and the Reformed Presbyterian Synod, when met together, of the terms of the Uniting Act recommended in the final Opinion of Counsel in answer to the Joint Memorial, as those terms are stated in Appendix III. of the report.

“ A communication having been received from the Clerk of the Reformed Presbyterian Synod, now sitting in Edinburgh, suggesting arrangements for the allocation of their congregations in particular Presbyteries, along with congregations of the existing Free Church, the Assembly approve of these arrangements, and sanction their adoption by the United Assembly.

“ In view of the resolutions now come to, the General Assembly, having

passed an Overture for Union with the Reformed Presbyterian Church into a standing law, do now, in terms of that Overture, proceed to constitute that Union in due form by means of a joint meeting of Assembly with the Reformed Presbyterian Synod, and hereby instruct the Principal Clerks to proceed to the place where that Synod is now meeting, and to intimate that the Assembly are ready to hold the joint meeting in this Hall, if that shall be agreeable to the Synod."

3. We suggest that, at the joint meeting, a motion be made by the Convener of the Free Church Committee on Union, and seconded by the Convener of the Reformed Presbyterian Committee on Union, in the precise terms of the Form of Uniting Act, finally recommended by Counsel, without the slightest alteration or addition. This Act ought to be signed by both Moderators.

4. We suggest that the following minute be adopted by the United Assembly :—

"The General Assembly unanimously adopt the Rev. Dr. Thomas Maclauchlan as their Moderator, and confirm the appointments of the existing Clerks and Officers of the Free Church Assembly.

"At this point the Assembly engaged in devotional exercises.

"Thereafter, the Moderator addressed the late Moderator and members of the Reformed Presbyterian Synod, and congratulated the whole Assembly upon the Union now accomplished. The late Moderator of the Reformed Presbyterian Synod made a suitable reply.

"Thereafter, the minutes of the Free Church Assembly and of the Reformed Presbyterian Synod, adopted this day, in relation to the Union previously to its accomplishment were read and approved of in their bearing upon the course to be followed by the United Assembly. The General Assembly accordingly instruct the Committee on the Sustentation Fund, and the Committee on Foreign Missions, to act in accordance with those minutes.

"Further, the General Assembly hereby express their confident expectation that the members of the Reformed Presbyterian Church, as formerly existing, will do their best toward the raising of the sum necessary toward the admission of its ministers to the benefit of the Widows' and Orphans' Fund upon an equitable footing, and that members of the Free Church will give such assistance as may be required.

"Finally, the General Assembly appoint the following to be the arrangement of congregations of the Reformed Presbyterian Church in Presbyteries in the United Church, namely :—

<i>Presbyteries of Reformed Presbyterian Church.</i>		<i>Congregations.</i>		<i>Presbyteries of Free Church.</i>	
EDINBURGH, . .	Chirnside,	.	.	.	Dunse and Chirnside.
	Douglas, .	.	.	.	Lanark.
	Dundee, .	.	.	.	Dundee.
	Edinburgh,	.	.	.	Edinburgh.
	Lauriston,	.	.	.	Linlithgow.
	Strathmiglo,	.	.	.	Kinross.
	Wick, .	.	.	.	Caithness.
GLASGOW, . .	Airdrie, .	.	.	.	Hamilton.
	Coalbridge,	.	.	.	Do.

*Presbyteries of Reformed**Presbyterian Church.**Congregations.**Presbyteries of Free Church.*

GLASGOW, . . .	Glasgow, Great Hamilton Street, . . .	Glasgow.
	Dover Street, . . .	Do.
	Cumberland Street, . . .	Do.
	Grant Street, . . .	Do.
	Barrowfield, . . .	Do.
	Rutherglen, . . .	Do.
	Stirling, . . .	Stirling.
KILMARNOCK, . . .	Ayr, . . .	Ayr.
	Darvel, . . .	Irvine.
	Girvan, . . .	Ayr.
	Kilbirnie, . . .	Irvine.
	Kilmarnock, . . .	Do.
	New Cumnock, . . .	Ayr.
DUMFRIES AND NEWTON-STEWART—		
	Castle Douglas, . . .	Kirkcudbright.
	Dumfries, . . .	Dumfries.
	Dunscore, . . .	Do.
	Eskdalemuir, . . .	Lockerby.
	Hightae, . . .	
	Newton-Stewart, . . .	Wigton.
	Penpont, . . .	Penpont.
	Stranraer, . . .	Stranraer.
	Whithorn, . . .	Wigton.
PAISLEY, . . .	Eaglesham, . . .	Glasgow.
	Greenock, West Shaw Street, . . .	Greenock.
	Lochgilphead, . . .	Dunoon and Inverary.
	Lorn, . . .	Lorn.
	Paisley, . . .	Paisley.
	Port-Glasgow, . . .	Greenock.
	Renton, . . .	Dumbarton.

“The Assembly appoint that, in all other respects, the arrangement of congregations in relation to Presbyteries and Synods shall be the same as they were in the Free Church previously to the Union.

“The Assembly declare that ordained ministers of the Reformed Presbyterian Church not at present in settled charges, and probationers of the Reformed Presbyterian Church, shall hold the same status in the united Church as they now hold in the Reformed Presbyterian Church.”

The Reformed Presbyterian Committee have resolved to recommend to their Synod to agree that the existing law and ecclesiastical rules of the Free Church shall be acknowledged as valid in the united Church.

In conclusion, the Committee suggest that the Assembly should appoint, as members of its ordinary Commission for the ensuing year, one-third of the ministers and elders previously members of the Reformed Presbyterian Synod, as their names may be suggested by any one whom the Synod may have deputed to do so.

H. WELLWOOD MONCREIFF,

Acting Convener.

APPENDIX No. I.

EXTRACT MINUTES OF FREE CHURCH COMMITTEE ON UNION.

21st February 1876.

The Committee having considered the matters of ministerial income in the view of the Union with the Reformed Presbyterian Church, find that there are twenty ministers of that Church whose income is up to or exceeding £157, and fourteen whose incomes are less than £157.

The Committee, considering that it is impossible to foresee the effect of the Union upon these congregations, suggest (1.) That a temporary arrangement should be made with all of them; (2.) That this arrangement shall be revised at the end of three years, with a view to the more thorough amalgamation of the finances of these congregations with the system that may be in operation in the united Church; (3.) That these congregations should be advised, so soon as the Union takes place, to adopt the method of the Sustentation Fund as to raising contributions; (4.) That as to the congregations contributing up to and above £157, their ministers shall receive from the Sustentation Fund the amount of their contributions to it, up to the maximum dividend, including Surplus Fund, on the terms in force in the Free Church, with reference to congregations not on the platform; (5.) That as to the congregations contributing less than £157, their ministers shall receive from the Sustentation Fund the amount of their own contributions, and fifty per cent. in addition up to £157; (6.) That whatever arrangements may be made at the end of three years, the present ministers of charges in the Reformed Presbyterian Church shall not receive less benefit from the Sustentation Fund than the amount of aid which they at present draw from the Ministerial Aid Fund of the Reformed Presbyterian Church; (7.) That in the small number of aided congregations in which the Ferguson Bequest Fund is not available, the ministers of such congregations shall receive, in addition to the fifty per cent., the sum of £40 each.

1. Congregations to be placed on the footing of receiving back their own contributions, and *one-half more*, up to £157—the present Equal Dividend of the Free Church :—

1. Ayr.	9. Stirling.
2. Dunscore.	10. Whithorn.
3. Eaglesham.	11. Chirnside.
4. Eskdalemuir.	12. Hightae.
5. Girvan.	13. Lauriston.
6. Lochgilphead.	14. Strathmiglo.
7. New Cumnock.	15. Douglas Water.
8. Newton-Stewart.	

II. Congregations contributing up to and above £157 to be placed on the footing of receiving back their own contributions up to the Equal Dividend of the Free Church, with the addition of the Surplus Fund, if their rate of contribution shall entitle them to it :—

1. Castle-Douglas.	11. Glasgow, Dover Street.
2. Coatbridge.	12. Greenock.
3. Darvel.	13. Kilbirnie.
4. Dumfries.	14. Kilmarnock.
5. Dundee.	15. Paisley.
6. Edinburgh.	16. Penpont.
7. Glasgow, Barrowfield.	17. Port-Glasgow.
8. „ Cumberland Street.	18. Renton.
9. „ Great Hamilton St.	19. Rutherglen.
10. „ St. George's Road.	20. Stranraer.

28th February 1876.

With reference to the minute anent ministerial support adopted at last meeting, the Committee recommend that when the interim arrangement falls to be revised at the end of three years, the revision shall be conducted on the footing of giving the ministers and elders who previously belonged to the Reformed Presbyterian Church a fair representation, with a view to secure a due regard to the interests of these ministers and their congregations.

APPENDIX No. II.

STATEMENT BY REFORMED PRESBYTERIAN COMMITTEE IN REGARD TO CERTAIN FUNDS.

The Synod will retain control of the sum of £550, known as the "Kelso Fund," for the purposes specified in the deed conveying that money to Synod.

Synod will also, in the meantime, retain control of the Hall Funds, the interest of which has been voted as a retiring allowance to the present Professor of the Church. When that claim has been satisfied, the principal will be made over to the College Committee of the united Church.

APPENDIX No. III.

ACT OF UNION OF THE FREE CHURCH OF SCOTLAND AND THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

*At Edinburgh, the twenty-fifth day of May eighteen hundred
and seventy-six years.*

WHEREAS the General Assembly of the Free Church of Scotland, on the 30th May 1874, upon Overtures from Presbyteries, declared the cordial satisfaction with which they would contemplate a scriptural union with the Reformed Presbyterian Church, and authorised their Commission, at any stated diet, to entertain any communication from the Reformed Presbyterian Church to that effect: And the Commission, on the 18th November, received a communication from a Committee on Union, appointed by the Reformed Presbyterian Synod, requesting the appointment of a Committee on the part of the Free Church, for conference with respect to Union; and such a Committee was appointed accordingly by the said Commission; and in the months of January and February of the year 1875, Statements on the part of the Committees were exchanged, setting forth the principles and historical position of both Churches, and the terms on which union was contemplated on either side, and especially on the part of the Reformed Presbyterian Church, with reference to the second Reformation and Revolution Settlement; And whereas upon the report of its Committee, the Reformed Presbyterian Synod, at its meeting in May 1875, resolved to transmit to Presbyteries and Sessions an Overture wherein, *inter alia*, the Synod, considering "as the result of more recent conferences there is the hope that the Free Church " may be prepared for union with this Church as such, on terms which would " leave its members free to retain and abide by the views and principles embodied " in the Statement " by its Committee above referred to, agreed to union with the Free Church, and appointed a Committee to take such steps as might be needful to accomplish the object of the Overture, with due regard to the regulations of the Church, and to all its interests, spiritual and temporal; and the General Assembly of the Free Church, at its meeting in May 1875, on the report of their Committee, adopted and transmitted to Presbyteries, in terms of the Barrier Act, an Overture, wherein, after reciting previous steps, and declaring that the report of the Committee was satisfactory on the question of the views expressed by the

Committee of the Synod of the Reformed Presbyterian Church, so far as the question of Union with the Free Church is concerned ; and also that it appeared that the Reformed Presbyterian Synod were willing to accept, without reserve, the existing Formula of the Free Church of Scotland, on the understanding that the Act of Assembly, August 27, 1647, and the Preamble to the Act 12, Assembly 1846, are held to be in force as interpreting the said Formula, and also to allow the name of the united Church to be the Free Church of Scotland, so as to involve no change by that Church in that respect :—“ Therefore the General Assembly, “ with consent of a majority of Presbyteries, hereby enact and ordain that an “ incorporative union may now be effected by the Assembly, upon the terms above “ indicated, it being understood that the united Church may be declared to “ consist of the Free Church of Scotland, as existing previously to the Union, “ and of the Reformed Presbyterian Church, as existing previously to the Union, “ under the common designation of the Free Church of Scotland simply, and that “ other secondary details may be adjusted in such manner as to the Assembly “ may seem meet, provided the adjustment be consistent with the terms specified “ in the previous parts of this Act ;” And whereas the Reformed Presbyterian Synod, at its meeting in March 1876, having found that the Overture sent down by them had received the approval of all the Presbyteries, and of all the Sessions reporting, with the exception of two, declared that the said Overture had become the Resolution of the Church in accordance with its law and practice, and empowered its Committee to take steps with a view to the adjustment of all remaining details ; and the General Assembly of the Free Church, at its present meeting, having found the Overture before mentioned to have been unanimously approved by the Presbyteries of the Church reporting, passed the same into a standing law ; and the General Assembly of the Free Church, and the Synod of the Reformed Presbyterian Church, having severally passed the Acts necessary in order to prepare for the consummation of the designed Union, on the terms agreed upon, have severally resolved to meet together for that purpose, and are now met accordingly ;

Now, THEREFORE, the said General Assembly and Synod thus met, first of all desire to express their devout thankfulness to the great Head of the Church for the spirit of love and concord which has prevailed during these negotiations for Union ; humbly acknowledge their entire dependence on the mercy of God for all the happy results which they hope for in connection with it ; and entreat the Divine blessing on the step now to be taken, and on all the Congregations and people under their charge

AND

The General Assembly of the Free Church of Scotland and the Synod of the Reformed Presbyterian Church, empowered as aforesaid, do hereby, in terms and in pursuance of the deliverances of their respective Church Courts, ENACT and DECLARE that the two Churches do and shall henceforth constitute one united Church in all matters spiritual and ecclesiastical ; that the said Church shall include and consist of the Free Church of Scotland as existing previously to the union, and of the Reformed Presbyterian Church of Scotland as existing previously to the union ; that the name of the united Church shall be “ The Free “ Church of Scotland ” ; and that its supreme Court shall be designated “ The “ General Assembly of the Free Church of Scotland ” ; But reserving to the said Reformed Presbyterian Church of Scotland its separate name and existence in so far as regards the civil rights and property now belonging, or which may hereafter accrue or belong to it, or to any of its congregations, with full power to the Ministers and Elders of its congregations, and to the successors of such Ministers and Elders for the time being, to meet hereafter as the Courts of the Reformed Presbyterian Church of Scotland with the necessary officers as heretofore, but only in order to deal with the said civil rights and property now belonging or which hereafter may accrue or belong to that Church as aforesaid, and with power to make all arrangements and do and perform all acts and deeds proper and necessary to preserve and protect said civil rights and property.

Free Church of Scotland.

REPORT

OF THE

PSALMODY COMMITTEE.

MAY 1876.

I. SCHEDULE OF QUERIES.—THE attention of the Committee has been directed during the past year to the desirableness of obtaining such information as to the present state of Psalmody throughout the Church, as might enable them to judge how its improvement might most hopefully be attempted. For this purpose they issued the following Queries to all Ministers:—

I. Congregational Psalmody.—1. Is your precentor possessed of any certificate? if so, what certificate? 2. What salary is paid him? Has it been raised lately? Please state particulars. 3. Is there a Committee appointed to promote the Psalmody of your Congregation? if so, of whom does it consist, and by whom is it appointed? 4. Have you a choir, and if so, how often does it meet for practice? 5. Are there any steps taken (by the institution of a Congregational Psalmody Class or otherwise) to train your whole congregation in the art and practice of Music? 6. If there is a congregational class, by whom is it conducted, how many attend, and how often does it meet, and what encouragement does it receive from the attendance of the office-bearers? 7. What other kind of Music (besides what is required for your Church) is used for practice in order to keep up the interest of, and attendance at, the Music Class, and what notation is employed, and what books are in use? 8. What Tune-book is used in Church? If the Scottish Psalmody, is it the Revised Edition?

II. Children's Singing.—1. What is done to train the Sabbath-school Children in Singing, and whether by the ear or by notes; if by notes, what book is used? 2. What provision is made in the Public Schools of your district for teaching the children to sing at sight? and what notation is used?

III.—Can you suggest any method by which the Assembly's Psalmody Committee might assist you in improving the Psalmody of your congregation or district?

The number of returns (455 in all) received from all quarters of the Church has been very gratifying, as showing how wide-spread is the interest in the subject, and the desire for improvement.

1. Precentors.—The system of certificates granted by publicly recognised musical Institutions is of comparatively recent date, and it was not to be expected that it should already have spread very far among our precentors. No fewer, however, than 112 are returned as possessing

certificates from the Tonic Sol-fa College, the Society of Arts, or the Glasgow Andersonian University; fourteen having certificates of the highest grades. Several of these have also our own certificate, which is held by several others alone. Of course these certificated precentors are chiefly distributed in the large towns; but a few have found their way even to some of our most remote country districts. In many cases very liberal encouragement is given them by Deacons' Courts, in the way of salary, while, in the case of many of the non-certificated precentors, the salary is merely nominal. In all parts of the country there are men found who give their services in conducting the Psalmody of the Congregations gratuitously, and the Committee would take this opportunity of expressing their sense of the obligation under which the Church is laid by their kindness.

2. *Congregational Training.*—The certificates above mentioned represent such an acquaintance with the principles of music as specially qualifies for practical training. In almost every case where they are held, there is in the returns evidence of good work done, or at least earnestly attempted, in this direction. Several of the more highly qualified precentors are employed in teaching, not only in the congregation to which they belong, but in the surrounding districts, and not only in connection with congregations, but, in some instances, in the public schools. The returns, however, show that, whether holding certificates or not, the majority of precentors, in the cases reporting, make some effort to keep up congregational practice. In most cases this is confined to the meeting of the members of the choir, at which the congregation generally are invited to be present. In some cases a congregational class exists without a choir; and, in a few cases, we find both together, or a "Psalmody Association," out of which the choir is formed. The Committee do not pretend to judge which of these plans is the best, for local circumstances must decide in each case; and they are well aware that the efforts of Ministers and Precentors are seldom responded to as they would desire by the members of congregations in general. The discouragement of "small attendance" and "lack of interest" are frequently noted in the returns. At the same time, the Committee believe that this indifference often arises in great measure from precentors having little skill in the art of conducting classes in an interesting way; and they would urge on congregations the desirableness, when a vacancy occurs, of looking out for candidates who possess some certificate which shows them to have gone through a course of practical training.*

3. *The Young.*—In congregations comparatively little seems to be done specially for the young. Separate classes for children are the exception rather than otherwise. It is sometimes said that they are invited to attend the choir-practice or the congregational class; but more commonly they receive no training but what they get by the ear in the

* The Convener was lately present at a meeting for testing the progress of a congregational class, which afforded a most favourable specimen of what may be done in that way. There were upwards of sixty present. They were first put through a "Modulator Exercise," an "Ear Exercise," and a "Sight-singing Test," by a practised teacher, after which they sung a few Psalm Tunes and pieces under their own leader. The test-exercises were admirably done, and showed that easy familiarity with the subject which it is so desirable to attain.

Sabbath-school. But as regards the provision made in public schools, the returns show that a very satisfactory amount of attention is being paid to singing in all parts of the country, and there are indications that deficiencies in this respect, which still exist, are in the way of being noted and removed. Of course in many cases the teaching given extends to nothing more than is sufficient to pass the Government inspection on the subject. Even that lays a foundation which, if there be any taste for singing at all, cannot but make subsequent progress easier. But it is very much to be wished that in all Public Schools as much attention as possible should be paid to teaching singing at sight. The Committee would earnestly urge upon those Ministers and Members of the Church who are members of School Boards to use their influence to have this accomplished.

4. *Suggestions for further Improvement.*—The increased interest in musical training, and the growing attention paid to it in Public Schools throughout the country, give reason to hope that, in the course of a few years, the great majority of our congregations will consist of persons who have at least an elementary acquaintance with the subject. But this can be made fully available for the improvement of Psalmody only if the Church takes care to maintain and encourage congregational training and practice. The Committee rejoice to observe that in many cases much has been done by local effort, even in remote districts, in the way of procuring qualified teachers and establishing classes. But they are well aware that in very many places circumstances prevent this object being attained in that way, and they have received with much interest the numerous requests sent them from all parts of the country for aid in the employment of qualified teachers. Other suggestions are occasionally found in the returns, such as “inspection,” “lectures,” “a tract,” “premiums to precentors,” “prizes for the children,” which, however useful, the Committee judge to be by no means of equal importance with the requests for teachers. Of these there are in all seventy-three. Many of them might be supplied at comparatively small cost by arrangement with qualified teachers or precentors in the same district of country. But there are many outlying places that could not be arranged for in this way, and the Committee would require to have one or two teachers in their employment who could be sent at the season most suitable for each place.

Of course such a scheme cannot be entered upon unless the Committee are provided with funds for the purpose, and they would earnestly request the Assembly to give the matter their serious consideration, and to urge it upon the friends of the Church as strongly as possible. The Committee rejoice to learn that, through the liberality of a gentleman who has handed over £100 for the purpose, a competent teacher has been engaged to conduct classes within the bounds of the Presbytery of Dalkeith. The congregations which he visits are expected to contribute a certain proportion of the expense themselves. Classes have been commenced already in three different places. This is an example which might most advantageously be followed, and the Committee commend it to the consideration of the friends of Psalmody throughout the Church.

II. SECRETARY.—The Committee have been enabled to retain during the past year the valuable services of Mr. Brown as Secretary, the Treasurer having kindly undertaken to raise the necessary funds. Mr. Brown

has been actively employed during the winter in visiting congregations and organising classes. Kinning Park, Hope Street, and Argyll Church, Glasgow; Lochwinnoch, Bo'ness, and Polmont have all been visited and addressed on the subject of Psalmody. Good classes have been formed at Bridge of Weir, Bo'ness, Lochwinnoch, Kinning Park, Polmont, and Sighthill (Glasgow). Very much more could be done in this direction if qualified teachers were more numerous. The Secretary has also been instrumental in assisting some of our congregations to procure the services of qualified precentors, as well as in aiding some of those who hold the Committee's Certificate to obtain first-class positions. If anything is to be done in the way of responding to the appeals for teachers already referred to, the services of the Secretary in providing teachers and organising classes will be more necessary than ever. One member of Committee reports having addressed several congregations in his own neighbourhood with very encouraging results. More might be done in this way throughout the country.

III. CERTIFICATES.—Comparatively few Certificates have been granted this year, only four in all having been issued by the present Convener.

The Committee desire again to call attention to the fact that while the other Certificates, already referred to, show what amount of musical training their holders have gone through, this Certificate gives special evidence of the use they are able to make of that training, both in leading congregational Psalmody and in teaching classes. Besides the ordinary tests of musical knowledge, the subjects of examination embrace pronunciation, adaptation of tunes, and style of singing. Congregations would greatly assist the Committee in raising the standard of these qualifications if they would ask candidates for this Certificate and accept it instead of private examination.

IV. SALES AND ROYALTY.—The total sales of the Committee's publications during 1875 amounted to 2845 copies of all editions, raising the total sold to 28,828; the royalty received has amounted to £22, 7s. The Hymn Committee, in accordance with the recommendation of last Assembly, handed over £25 to our funds. The following is a statement of the total sales of the different editions up to 31st December last:—

Psalms and Hymns, Words and Music—

Old Notation,	10,173
Sol-fa,	10,281
Large type (Old Notation),	619

Psalms and Hymns, Music alone—

Old Notation,	1,081
Sol-fa,	1,520

Psalms and Paraphrases, Words and Music—

Old Notation,	520
Sol-fa,	907

Psalms and Paraphrases, Music alone—

Old Notation,	766
Sol-fa,	1,083

Hymn Music alone—

Old Notation,	891
Sol-fa,	987

V. CHILDREN'S HYMN-BOOK AND SABBATH-SCHOOLS.—The Committee appointed a deputation of their number to confer with the Sabbath-school Committee on this subject. It was considered more than once in this way, but it was not felt to be practicable for the Church to take any steps in the matter at present.

At the same time, the Committee cannot but feel how important it is that the Church should be able to take full advantage of the new impulse given to singing among the young by the teaching in the public schools. And they rejoice to learn that in some of the towns in the west the Sabbath-school Unions have inaugurated a system which shows how this may be done, and at the same time gives promise of opening the way, sooner or later, to such an agreement about a Hymn-book as might facilitate united action all over the country. In Paisley, Greenock, and Glasgow the children of the various Sabbath-schools connected with the Unions have been brought together in public singing competitions. These meetings have been attended with a remarkable measure of success. In Paisley prizes of the aggregate value of £20, £25, and £60 have been given during the past three years for excelling in tasteful and correct singing, sight-singing, ear exercises, expression, pronunciation, etc. These competitions have excited great public interest. In Greenock a similar plan has been followed to some extent; and in Glasgow five or six of the District Unions have held demonstrations in the City Hall, attended by crowded audiences. These examples might with advantage be followed in other places.

ANDW. MELVILLE, *Convener.*

SYNODICAL ABSTRACT OF INFORMATION CONTAINED IN ANSWERS TO THE COMMITTEE'S QUERIES.

SYNODS.	Total Congregations.	Congregations Reporting.	Precentors holding Certificates.	AVERAGE SALARY OF PRECENTORS.		Classes distinct from Choir Practice.	Congregations having no Practice whatever.	Special Classes for the Young.	Public Schools in which Singing is taught.	Requests for Teachers.
				Certificated.	Not Certificated.					
Lothian and Tweeddale,	98	47	9	£12 8 10	£15 0 6	11	6	14	24	3
Merse and Teviotdale, .	38	16	...	.....	6 18 8	5	3	3	12	3
Dumfries, .	30	12	2	15 0 0	5 0 0	3	3	1	6	1
Galloway, .	23	10	1	15 0 0	7 10 9	3	3	...	8	1
Glasgow and Ayr, .	210	112	41	21 6 4	16 1 11	39	8	50	45	7
Argyll, .	50	21	5	13 0 0	6 16 10	7	10	7	9	9
Perth and Stirling,	72	40	10	19 0 0	6 13 4	17	5	13	22	6
Fife, .	54	24	3	17 6 8	11 15 2	4	5	6	13	1
Angus and Mearns,	79	33	14	18 0 0	10 16 10	17	1	13	21	2
Aberdeen, .	103	57	17	14 7 0	7 13 4	17	2	15	23	5
Moray, .	56	23	7	18 14 3	6 15 7	5	4	10	14	4
Ross, .	25	13	...	.....	3 9 2	5	5	1	5	6
Sutherland and Caithness,	35	16	...	.....	4 5 7	4	8	1	5	6
Glenelg, .	38	15	1	.....	1 16 8	5	8	4	3	11
Orkney, .	15	11	2	9 10 0	3 15 0	5	1	2	7	4
Shetland, .	9	5	...	.....	0 14 4	1	2	...	1	4
	935	455	112	£15 15 8	£7 3 11	148	74	140	218	73
				Averages over all.						

Free Church of Scotland.

REPORT

OF

DELEGATES TO CONFERENCE IN LONDON

ON THE

GENERAL PRESBYTERIAN COUNCIL.

MAY 1876.

It has already been announced, in *interim* reports to the Commission, that the Conference to which the delegates were appointed was held, as proposed, in London, and that a Constitution was adopted, and provisional arrangements made for the first meeting of the General Council, which was appointed to be held in Edinburgh on 4th July of this year. It has also been announced that, in consequence of a movement to give a religious aspect to the Centennial commemoration of American Independence, the American Committee very urgently requested that the meeting should be postponed till 1877, as they found that they could not attend this year, and that the Committee charged with carrying out the arrangements deemed it necessary to comply with this request. The postponement to July 1877 is not without inconvenience, especially to some esteemed brethren from Australia, who had left home before the news of the change could reach them. So far as it is possible to make amends for so serious a *contretemps*, the endeavour will be made to do so, both at a meeting to be held in Edinburgh on Wednesday, the 31st inst., and through written papers embodying the views of these brethren, that may be read at the Council and published in its Proceedings.

The delegates will herewith lay on the Table of the Assembly a copy of the Minutes of Conference, with the Constitution of the proposed body, and other relative documents. In consequence of the postponement, it seems necessary for this Assembly only to reappoint the delegates as a Committee to suggest to next Assembly the steps to be taken in connection with the Meeting of Council next year. If union with the Reformed Presbyterian Church is agreed to, the delegates of both Churches will of course be combined.

W. G. BLAIKIE, *Convener*.

Free Church of Scotland.

REPORT OF COMMITTEE

ON THE

WELFARE OF THE YOUTH OF THE CHURCH.

MAY 1876.

THE subjects which the Committee, since their appointment, have all along considered to lie within the scope of their commission, are the following :—

“ I. The question of the Church's membership, as affected by an apparent unwillingness, or an undue delay, on the part of young men especially, to join the Church as Communicants.

“ II. The question of an apparent relaxation on the part of the young, of what, in default of a better expression, may be called ‘denominational attachment.’

“ III. The question of the Church's duty to its baptised members.

“ IV. The question of Lectures to young men in connection with our Colleges, and in towns and cities generally, on subjects exciting interest and inquiry in the present day.

“ V. The question of a thoroughly complete arrangement by which young men coming from country towns or districts to our large cities, or removing from one city or town to another in England or Scotland, shall be introduced to Ministers and Elders, and be provided with suitable lodgings in their new home, in order to their being retained in connection with the Church and with ordinances.

“ VI. The question of the formation of Young Men's Literary Societies and Sabbath Fellowship Associations, in connection with all our Congregations.

“ VII. The question of a more complete system of advanced classes for those who have left the Sabbath School, and who are often lost to the Church in the interval between early youth and their becoming Communicants.”

How to deal in a satisfactory manner with these subjects, each of which demands systematic and continued labour, has from time to time been under the consideration of the Committee. While attaching due importance to all these subjects, they have been able, during the last year, to take active steps in only a few of them.

The Committee have much satisfaction in reporting that special attention has been directed to the following subjects, and that in regard to these considerable success has attended their efforts in the way of awakening fresh interest and activity throughout the Church :—

1. Registration of Baptisms.
2. Lectures on Theology to Young Men and Young Women.
3. Centres of reference for Young Men coming to Cities and large Towns.
4. Formation of Young Men's Associations.

I. Registration of Baptisms.—In their last Report the Committee stated that an Enrolment Book had, under their direction, been prepared by Messrs. Waterston and Son, and the best proof that this Register has been pretty generally adopted by the various congregations, is that the supply prepared has been very largely taken up during the last year. The greatest possible care having been taken to make the labour in keeping the Register as light as possible, it is hoped that Kirk-Sessions will see that regularity and exactness are maintained throughout. It is this alone that will make the system really useful to the Church at large. Particular attention is asked to the recording of transfers of young persons, not yet Church members, from one congregation to another.

II. Lectures on Theology to Young Men and Young Women—**YOUNG MEN.**—This work was commenced in Edinburgh in the winter of 1873, and has been continued each Session since, and it is most gratifying that the attendance of young men has gradually and regularly increased each year. Last Session the course as usual was divided into two parts. The first part was conducted by Professor Davidson, who took as his subject "The Hebrew Prophets and their Writings," and the second by Principal Rainy, on "The Books of the New Testament, chiefly the Historical." The Lectures were delivered in the New College on Monday evenings, and all through the course the largest class-room was well filled by young men. At the close of each part, both Professors and young men expressed their mutual gratification at having been brought into so close contact by means of these Lectures.

YOUNG WOMEN.—The conduct of this class was under the charge of Professor Blaikie, who took as his subject "Christian Evidences." The attendance was good, and the interest in the course was kept up with great life and spirit, both by Professor and ladies, throughout thirty-seven Lectures.

In Glasgow, Professor Candlish delivered during last winter a course of ten Lectures on Sabbath evenings to Sabbath-school Teachers, and those intending to be such. These were very largely attended both by young women as well as young men, and not only of the Free Church, but of all denominations.

To increase the number of such Lectures throughout the country may be said to be the branch of the Committee's work on which they have bestowed most labour during the last year. The good results which have attended the Lectures both in Edinburgh, Glasgow, and Aberdeen during previous years, encouraged them to make an effort to extend the move-

ment more generally over the whole of the country. With this view they addressed a Circular to each of the Presbyteries of the Church, in which they specified the nature of the Lectures given in these cities, the subjects, and the Text-books used, and added :—

“The Committee are much impressed with the value of such systematic teaching, especially in these days of quickened religious interest and life, and they believe that while such work must prove most profitable as regards the Church and its thoughtful and earnest members, it will be found most pleasant to those who undertake it.

“Were our Presbyteries to fix upon one or other of the more populous centres within their bounds, and to make such arrangements as would best suit those who are to conduct the classes and those who are to attend them, the Committee have a strong hope that a fresh and higher interest in Biblical studies would be created throughout the country.

“It will give us very sincere pleasure to hear from you regarding anything that is being done in your Presbytery for the ‘Youth’ of our Church, and in the direction indicated.”

Acknowledgments of this circular have been received from a considerable number of Presbyteries, stating that they have had the subject under consideration, and that they attach much importance to the kind of work brought under their attention, and will heartily co-operate with the Committee in forwarding their operations.

The following report by Mr. Wm. Henderson of a Christian Evidence Class conducted during the winter in Aberdeen by Rev. James Iverach, of Ferryhill Free Church, is very interesting, and is a good specimen of what might be more generally adopted with much profit in the smaller towns throughout the country :—

“The Class was commenced on the first Wednesday of November, and was continued until the beginning of February last. The number enrolled was 84, and the average attendance was over 60; all classes of young men, artisans, clerks, and students were represented in the class. Each alternate Wednesday the members of the class were examined on the text-book (Whately’s Christian Evidences), and additional information was given on each lesson, setting forth the present state of Apologetic Controversy on each successive subject as it came under review. The subjects thus gone over were, ‘The first rise of Christianity,’ ‘Faith and Credulity,’ ‘Ancient Books,’ ‘Miracles, their possibility and credential value,’ ‘Revelation.’

“Lectures were delivered on each alternate Wednesday, six in all; the introductory lecture was on the place and function of Apologetics, on its relation to the other branches of Theological science, and also a short sketch of its history. The second lecture was in answer to those who affirm that all religion is a superstition, an attempt to prove that man is a religious being. The third lecture was an attempt to show that God may be known, in answer to those who affirm the permanence and value of the religious emotions, but deny that there are any objective realities corresponding to the subjective needs of the human heart. The fourth lecture was in answer to the question, Has God spoken? and in answer, those Epistles of Paul were taken which are acknowledged to be his by the most extreme, even by the Tübingen school, and it was shown that in these were attested almost all the great supernatural facts of Christianity, such as the life, death, resurrection, and ascension of the Lord Jesus Christ; that in these historical documents there was abundant evidence that God hath spoken. The fifth lecture was an exposition of the life, and work, and character of Christ, as the evidence of Christianity. The sixth was on the supernaturalness of Divine Revelation.

“It was abundantly shown by the Written Examination held at the close of the course that many of the class had thoroughly grasped the plan and purpose

of the lectures as a whole, and had mastered the arguments of each successive lecture, while the interest and intelligence manifested by those who attended were most gratifying, and showed that they appreciated the teaching and labours of Mr. Iverach.

"Such classes are of incalculable value at the present time, and would doubtless be welcomed by our Young Men over the country, as has been shown wherever they have been tried.

"Following up the lectures delivered by the late Principal Lumsden and Dr. D. Brown on Sabbath evenings during the winter of 1874-75, Professor Smith continued the same during last winter, his course having been on 'The leading features of the Old Testament Dispensation.' These lectures were most instructive, and were highly valued by Sabbath-school teachers and other young people, who attended them in large numbers; it is hoped that Dr. Binnie may follow up the course next winter."

An extract or two from letters received from Presbyteries will show the kind of interest which the Committee's operations have stirred up.

The Presbytery of Paisley reports "that the attention of the ministers was earnestly invited to the partial superintendence of our young men, and to the propriety and advantage of keeping with fulness and accuracy the Roll of Adherents, and caring for any who leave the congregation to go elsewhere."

From the Clerk of Chanonry Presbytery:—

"I may state that the ministers within the bounds do take an interest in the welfare of the youth of the Church. For my own part I have considered the matter of such vast importance that I have given up our winter evening sermon in order that I might come into closer contact with the youth of our congregation. I have a class of young men and women numbering thirty-one, who seem to take a deep interest in the work of the class. Some of our people and teachers have stated to me that they derive more knowledge of the doctrines of Christianity from the teaching in the Sabbath evening class than they did as a rule from a sermon."

Rev. A. Warrack of Leswalt writes:—

"To-day I begin a series of lectures especially to young men in Leswalt on the books of the New Testament, in the way of historical and critical introduction, of course in a popular form. During this spring I purpose taking up only the four Gospels in five or six lectures, and giving a prize for the best notes on these at the end of the course. I am glad to say that those young men to whom I have spoken of this matter seem greatly interested in it."

Similar encouraging details might be multiplied, but the above are good samples of the general tone of the whole.

III. *Centres of Reference in Cities and Towns.*—The object aimed at in this branch of work is to hold out a welcoming hand to young men coming from the country to enter on city life. Those who have come through the experience can alone know the great importance which attaches to such a work, and the Committee have been careful in selecting true and devoted young men to help them in this cause. Since last Report suitable representatives have been found for Dundee and Aberdeen, and the places now represented are Edinburgh, Glasgow, London, Manchester, Dundee, and Aberdeen. Through the kindness of the editor of the *Missionary Record*, a notice is inserted there, asking ministers and others interested to take advantage of the arrangements thus made by

introducing to the respective representatives, the young men leaving their districts for either of the above-named cities.

The last Annual Report of the Edinburgh Free Church Young Men's Societies' Union contains the following :—

“The department of securing lodgings for young men coming to town has been put on a more satisfactory basis, a Committee having been appointed specially to devote themselves to the work. It is hoped that by this arrangement, that the duties of the department will be more efficiently overtaken in the future.”

IV.—*Formation of Young Men's Associations.*—During the last year three new Associations have been formed in connection with Free Church congregations in Edinburgh. The Union of Societies has been very helpful in this matter, and are at present watching over and assisting in the formation of Societies, where they do not at present exist.

On this head the Committee's excellent representative in Glasgow writes :—

“I find that during the past year the following Young Men's Associations in connection with their various Churches, have come into existence, viz. :—

Paisley Road, Membership,	.	.	.	.	.	.	25
Pollockshields,	„	.	.	.	.	.	16
St. Stephen's,	„	.	.	.	.	.	20
Queen's Park,	„	.	.	.	.	.	20
Knox,	„	.	.	.	.	.	20
Milton,	„	.	.	.	.	.	16

“There may be one or two more of these Societies whose existence I have not yet heard of. The above are Christian Associations, and meet every Sabbath morning.

“Then in connection with St. Matthew's, a weekly prayer-meeting has been begun, exclusively among young men. It is held on Wednesday evenings. It has had its origin from a Young Men's Bible Class held on Sabbath evening. This meeting has just been started, and the attendance, I understand, is very encouraging.”

Our correspondent in Aberdeen, after stating that he is not aware of any new Associations having been formed during last year, writes :—“I have reason to know, however, that several old Associations have been considerably resuscitated, and that much interest has been manifested in the young men of the congregations by their respective pastors and others.”

Young Women's Christian Association.—Last year the Committee expressed their satisfaction at the formation of this Association, and it now gives them great pleasure to state that the success which has attended the Association's operations has more than realised the expectations of those interested in its organisation. The Institute which, twelve months ago, seemed to afford sufficient accommodation for the requirements of the members, now proves to be altogether inadequate. It has become painful for those in charge to turn from their door those whom they feel require, and ought to receive, the support and guidance of Christian companionship, but there is no room for them. This success is very encouraging, and calls for sincere thankfulness, and should stir up the Christian community to help the Committee to carry out their intention of procuring more commodious premises in which to carry on their good work.

Though it does not come strictly within the scope of this Report, yet the Conveners have much pleasure in announcing that Mr. Thomas Clark, publisher, a member of this House, to whom all the Churches owe so much, has undertaken to publish a series of Scriptural Handbooks for Bible-class and Home study. Many of our ministers who have given attention to advanced Bible-classes have long felt, and often expressed, a great want in the matter of such text-books in a cheap and handy form. The projected series, it is believed by the promoters, will both meet this want, and also create a demand for high-class work in a popular and attractive form. Each volume will embrace a Book, or part of a Book, of Scripture, with Introductions and notes, the work being cast somewhat after the form of the well-known Clarendon Series of English Classics. Of the quality of the work, the House will feel satisfied when it is known that the whole series will be issued under the editorial care of Dr. Doda. This announcement, it is believed, will be hailed by all those who take an intelligent interest in the welfare of the Youth of the Church.

ALEXANDER WHYTE, }
D. MACLAGAN, } *Joint-Conveners.*

COMMITTEE.

MINISTERS.

DR. C. J. BROWN.
MR. JAMES H. WILSON.
DR. THOMAS SMITH.
MR. A. WHYTE.
MR. THOMAS MAIN.
MR. A. CUSIN.
MR. JAMES WELLS.
MR. R. HOWIE.
MR. JOHN RIDDELL.

MR. ANDREW MELVILLE.
MR. JOHN ISDALE.
MR. G. W. THOMSON.
DR. BLAIKIE.
DR. MACGREGOR.
PROFESSOR LINDSAY.
PROFESSOR SMITH.
MR. JOHN LAIDLAW.
PROFESSOR BRUCE.

ELDERS.

MR. D. MACLAGAN.
MR. WILLIAM DICKSON.
MR. JOHN COWAN.
REV. R. B. BLYTH.
MR. F. BROWN-DOUGLAS.
MR. JAMES BALFOUR.
MR. W. MILLER, OF EASTWOOD.
MR. THOS. MORRISON, GLASGOW.

MR. JAS. STEVENSON, GLASGOW.
MR. RICHD. CHALMERS, GLASGOW.
MR. W. HENDERSON, OF DEVANHA
HOUSE.
MAJOR ROSS.
MR. WILLIAM FERGUSON.
MR. MAURICE PATERSON.

MR. ALEXANDER WHYTE, } *Joint-Conveners.*
MR. D. MACLAGAN, }

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

MARRIAGE AFFINITY BILL.

MAY 1876.

THE Committee's attention was directed to a Bill introduced into the House of Commons this session by Sir Thomas Chambers, Dr. Cameron, and Mr. Young, "to remove doubts with reference to certain Colonial Marriages;" which proceeds upon the ground that laws have been passed in certain British colonies legalising the marriage of a man with the sister of his deceased wife, and these laws have been sanctioned by the imperial government; and proposes to enact, "that the issue of all such marriages, contracted by persons domiciled in colonies where such marriages are lawful, shall have and enjoy all such rights of inheritance, succession, and otherwise within the United Kingdom, as they would have been entitled to, had they been the issue of persons lawfully married in the United Kingdom." The Committee cannot but regard the Bill as having a direct and necessary tendency towards that change in the law of marriage against which they were appointed to watch and protest, since, if the marriage of a man with his deceased wife's sister is still to be held illegal and void in this country, the effect of the proposed legislation would be to subvert in favour of such marriages an important principle of the law, viz., that the fact of being contracted in a country where they are legal does not render valid in the eye of our law marriages which, according to it, are essentially null and void. The wording of the present Bill is indeed peculiar, and it is not clear whether its effect would be to make the marriages to which it refers valid in our law, or merely to legitimise their offspring; but if the latter be all that is designed, it is equally, if not even more objectionable.

Therefore the Committee, regarding the Bill as really tending to do indirectly what, when directly attempted, this Church has always opposed, as an infringement of the scriptural principle of the law of marriage, prepared a petition against the Bill, which, with the sanction of the Commission of last General Assembly, was signed by the Moderator in name of the Commission, and transmitted to Mr. Duncan M'Laren for presentation to the House of Commons. They also instructed the Convener ' write in their name to the Lord Advocate, calling his attention to the objections entertained by this Church against the Bill. The Committee would recommend to the Assembly to petition Parliament against the Bill, and to take such other steps as to its wisdom may seem meet, to oppose its being passed into a law.

JAS. S. CANDLISH, *Convener*.

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

Duty of Systematic Giving to the Cause of Christ.

MAY 1876.

THE LAST GENERAL ASSEMBLY, in their deliverance on the Duty of Giving to the Cause of Christ, re-appointed the Committee with powers and instructions, as suggested in their report, embracing authority to appeal for funds ; and further, instructed ministers to call the attention of their Congregations, on the first Sabbath of January, to the duty and privilege of systematically giving a portion of their substance for the promotion of the work which the Lord has committed to the Church both at home and abroad.

The chief suggestion above alluded to, as contained in last year's report, was, that the time seemed to be now come when further efforts should be made to call the attention of the Church to this duty of Systematic giving. As this can only be done efficiently through the Pulpit and the Press, funds were required, and the Assembly authorised the Committee to appeal to the Church for them. In pursuance of this, the Committee addressed a circular, in the first instance, to about a hundred of the elders, and thereafter to all the ministers of the Church, requesting aid towards a preliminary fund for carrying out the views of the Assembly in appointing the Committee.

Twenty replies only have been received to this appeal (of which about eleven hundred were sent out), and the whole sum contributed is only £20, 3s. 6d., of which £6, 4s. 10d. has thus far been expended in printing circulars and postages, so that the Committee has not been in a position to take any special step in the direction of publication.

They are, however, greatly indebted to one of their number, Dr. Moir, who, at his own expense, reprinted the Report of last year, along with a carefully revised report of the debate in the Assembly, and sent it to all

the Ministers and Deacons' Courts of the Church, besides otherwise circulating it, and for this the Committee desire to record their thanks.

Further, when the time appointed for the sermon on the subject approached, your Committee addressed a letter to all the ministers, respectfully but earnestly pressing on their notice that clause of the Assembly's deliverance which instructed ministers to call the attention of their congregations to this most important subject on the first Sabbath of 1876. In this letter your Committee said:—

“Our Church has great reason for thankfulness to God for what He has enabled her people to do in this respect. But it will not be argued by any one that the gifts of our people, large as they have been, are in any measure equal, either to the growing demands and opportunities for Evangelical effort at home and abroad, or to their ability to give, for the Lord's work. The need, moreover, for money is urgent, whether we think of the abounding ignorance and vice in our own land, or of the millions of heathens abroad, living without God, and without hope in the world.

“It is not, however, so much the Duty or the Privilege of giving—and all true giving is giving to God—that our Committee desires to press upon the Church's notice. These are recognised by all true Christians. It is rather to bring under the notice of our people the fact that the inadequacy of their gifts is largely due to the absence of *SYSTEM*, in laying aside a stated portion of their income for the service of the Lord, who gave Himself for them, and who, with Himself, also freely gives us all things.

“The Committee feel that the real appreciation of this principle is of the greatest value and importance. It involves the recognition of the fact that *all* is God's, and that in giving to His cause here, we are giving to Himself. Jacob realised it when he said, ‘Of all that *thou shalt give me*, I will surely give the tenth unto thee.’ If only we get our hearts right with God, we shall find that giving to Him is one of the truest and purest pleasures of the Christian's life.

“Scripture, both in the Old and New Testaments, clearly teaches that a *PROPORTION* of what every one has *belongs to God*. No rule is laid down now as to what that proportion ought to be. The patriarch's example was one-tenth, and surely the Christian's proportion will not be less. The New Testament principle on the matter is, ‘as God hath prospered you.’ We believe it will be found that as we are growing in spiritual grace, our desire to devote more and more to God's cause will grow also; and we believe no less firmly that our withholding from God and from His cause is a sure index of spiritual poverty. Too often it is found that as our worldly means increase there grows a desire for display and luxury, while the willingness to give for Christ decreases. Can anything be more sad than that our willingness to give to God should be decreasing as His goodness to us is increasing?

“All experience shows the desirableness and comfort of laying aside the proportion to be given, *AT STATED FIXED PERIODS*. When practicable, there is a special suitableness in this being done on the Lord's Day: ‘Upon the first day of the week let every one of you lay by him in store.’ Such a plan will suit those of our people who are in receipt of weekly wages. Others in receipt of salaries, or incomes paid periodically, may either lay aside their proportion when they receive their payments, or

calculate the weekly proportion of it and lay it aside on the Sabbath. Men in business who cannot tell what their income may be, will easily devise ways of allocating it by anticipation. The advantage of the *weekly* storing, if that be found possible, is that it connects our giving to God with God's great gift to us, of which the weekly Sabbath is the standing memorial.

"THE ADVANTAGE OF THIS SYSTEMATIC AND STATED LAYING ASIDE OR STORING IS GREAT AND MANIFEST. It secures continuous attention to the connection between the enjoyment of our own privileges and the duty of communicating to others. It keeps ever before us how we stand in relation to this duty. It supplies a ready purse out of which to meet the exigencies of Church work. From this sacred fund, consecrated and dedicated by prayer to God, let His claims be met, and we shall surely find it to be true that 'there is that scattereth and yet increaseth.'

"It will, we believe, be found, that when our giving is impulsive and arbitrary, far less is given by almost every one than he suspects. Should this SYSTEMATIC plan be generally adopted and carefully carried out, we would find ourselves in possession of a fund which would enable us to give far more liberally to all the demands of charity; and far more cheerfully too, because our gifts have been already laid upon the altar. The Church would find her treasury plentifully supplied, enabling her to carry out her high vocation of going into all the world and preaching the Gospel to every creature.

"Nor is it to be forgotten that the act of giving to God a stated portion of our income is one which He will honour as a fulfilment of His own command, and will crown with the blessing of His own promise: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it.' "

The Committee has no information as to the extent to which the instruction of the Assembly was obeyed, but that it was so largely they have every reason to believe, and there is evidence that the liberality of the Church is being increasingly called forth. To the furtherance of this great end, they recommend the reappointment of the Committee, and trust that the General Assembly will commend it to the liberal support of the Church, so that it may be in a position to do more in the way of the public advocacy of this great duty. The subject is so important in its bearing upon all the schemes of the Church, that the Committee earnestly hope some time may be secured for its exposition and discussion at the present Assembly.

WM. FERGUSON, *Vice-Convenor.*

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

The Contagious Diseases (Women) Acts, 1866-9.

MAY 1876.

IN accordance with the deliverance of the last General Assembly, a petition signed by the Moderator, in favour of Sir Harcourt Johnstone's Bill for the total and immediate repeal of these laws, was duly presented to the House of Commons. Although the Bill was thrown out, the debate and the division both showed a marked progress in the expression of public opinion adverse to this special legislation.

Your Committee have not seen their way to any active operations during the past year, but they think no time ought to be lost now in urging Presbyteries, Sessions, and Congregations to petition in favour of the Bill which has again been brought in for the repeal of the Acts.

In urging upon the Church active opposition to these Acts, your Committee disclaim any intention to sit in judgment on the motives of those who originally introduced and still support them. Whatever their aim might be, we think the course taken by them was mistaken as to results, and in itself immoral, and consequently wrong, and therefore ought to be reversed without delay.

The question has been very clearly stated in a paper prepared by Principal Rainy, and adopted by many men of position in science, as well as theology and philanthropy. We embody in this Report the following portions of it:—

“We presume it will be conceded that Prostitution is, on the one hand, always, and in all its degrees immoral, and, on the other hand, has proved to be an evil which Government cannot with advantage attempt to suppress summarily by penalties; it is plain therefore that there is every reason for peculiar caution in dealing with it.

“The clear apprehension of this will prepare the way for a more intelligent apprehension of the real merits of the question.

“With this view it is important that the aim of the Acts and their operation should be described in terms which will be accepted by the advocates of it as a

fair statement, which they could adopt themselves. In attempting this, one is embarrassed, no doubt, by the fact that many matters are introduced which the opponents of the Acts can only consider as irrelevant. For instance, it is claimed for the Acts that they afford an opportunity for dealing with the women, so as to induce them to give up their mode of life. This allegation (whether well founded or unfounded) merely serves to obscure the true issue, to hide the precise thing that alone is in dispute. For if the law were to the effect that known prostitutes should be under obligation to appear before the authorities once a fortnight, for the purpose of being remonstrated with, *and for that purpose only*, the present debate would be ended. That arrangement, if objectionable at all, of which we say nothing, would not be objectionable on the grounds which we urge against the existing Act. In point of fact, in some of the most authoritative statements of the design of the Acts by those who support them, the exclusive object is frankly stated to be to benefit the men who might otherwise suffer; and benefit to the women is not claimed. That element therefore ought to be left wholly out of account. It is, however, so important for our purpose to find a statement which the supporters of the evil will themselves accept, that we will not contend about this. We say, then, that no more favourable statement of the aim and operation of the Act can be conceived than the following—viz., that Government says to fallen women: ‘*We will induce you to leave your miserable course of life if we can; but those of you that will persist, we shall at all events take measures to examine, that we may know whether you are diseased, and if so to cleanse you from disease, that you may not spread it.*’ We ask the reader to peruse the last sentence over again, not as presenting a proper account of the character and real effect of the Acts, but in order to satisfy himself that it is a statement which is as favourable to this exceptional legislation as can possibly be claimed by its most ardent supporters.

“As to the first part of this description, we affirm nothing. As we have said before, if Government could remonstrate with the women, and stop there, we should be silent. It is what they go on to do that is questioned, and throws doubt on the reality of the reclaiming influence, which they claim credit for exerting, or for wishing to exert. We confine ourselves wholly to what Government says to those women who are disposed to persist.

“With reference to these women the measures of Government do not look to the past but to the future. It is quite true that the fact that women have been, and are believed to be, living an immoral life, is that which lays the foundation for proceedings, especially when the application of the Acts is resisted, yet it is not what they have done, but what they are going to do, in reference to which the Government takes a responsibility and a charge. It is not because they have been prostitutes, but because they are going to be prostitutes; not because they have been diseased, but because they may be, and mean to carry on an intercourse which, if they are diseased, may lead to others being infected, that the Government deals with them. That, it is hoped, will not be denied by any one. The public avowed understanding on which these women are dealt with is, that their course of life is to go on, and that certain precautions are to be used and enforced in connection with it. What other meaning can the fortnightly inspections have? These inspections look forward to the continuance of a known course of life, and provide for it. It is needless to dwell on this, but that one never knows what will be controverted. Probably, however, no one will controvert this. Whatever desire there may be to benefit the women, simply as sufferers from disease, who require to be cured, no one will say that the Acts would be passed, or their machinery set in operation, for that end. The main motive of the Acts, and its perfectly understood object, is to protect others, those mainly whom the women, who are to persist in their course, will have an opportunity of infecting. In this view the women are placed under obligation to be inspected once a fortnight.

“Will our readers here pause for a moment and consider whether, according to their knowledge, there is any *other* case under our laws in which, for any object whatever, however laudable or benevolent, Government makes arrangements for

the sole object of securing that immoral acts may be committed in such circumstances as to guard against disadvantages that ordinarily attend them? Is there any other instance?

“What we point out is this, namely, that, *first*, the sole and only actions contemplated by the arrangements complained of, are immoral actions still future; *secondly*, that Government undertakes to regulate the conditions under which those actions shall be committed; *thirdly*, that the intended effect of the regulations is to relieve those immoral courses of risks to health which would otherwise attend them.

“Let the ultimate object of the Government be ever so benevolent, or, if you will, ever so moral, Government has no right to seek that object by this road. And that for this plain reason, that the Government—however it may dislike the vice, however it may deprecate it, however it may deplore it,—*joins in making preparations for the immoral act being done, but done with less risk to health.* It would be equally wrong, and only more flagrantly absurd, if it joined in making preparations for the act being done with more risk to health. In either case Government is lamentably wrong, because it assumes a wrong relation to a great evil. The nation sins, just as truly as the individual man, when, in reference to these or any other immoralities, it becomes an *accessory before the fact.*

“The thing itself being wrong, leads of necessity to further evils. Being immoral, it breeds and fosters effects that are immoral.

“*First*, It unavoidably gives to Prostitution the character of a mode of life sanctioned on fixed conditions. It produces this impression on the women; and, what is of more importance, it produces the same impression on large classes of the community, from which the lives of such women are not hid.

“*Secondly*, It produces upon men, especially on young men, the impression that indulgence in this vice is regarded in high quarters as a recognised institution. Preachers and moralists may warn against it; Government simply regulates it with a view to health and convenience.

“*Thirdly*, It establishes a principle which cannot in reason be confined within the limits of existing arrangements. If Government, with a view to health and other desirable objects, is to plan the conditions under which vicious indulgence shall be carried on, it has a new and dark career before it. In that course it must mix itself up, indefinitely, with the fact and the details of vice, and must in doing so exert on the community a disastrously demoralising influence.

“The view now presented appears plainly to follow from a statement of the nature of this legislation which we believe its own supporters cannot gainsay. If so, the Legislature has here crossed (with whatever intentions) to the wrong side of the line which divides good from evil, and which also divides a true expediency from a false and treacherous one. But how serious the matter is on which this false step has been made; how it affects the vitals of our moral health as a community; is a point we have not enlarged upon. Nor have we dwelt on the intrinsic nature of the step itself, in the way of pointing out what the necessary working of these arrangements is, and how directly they tend to the effects which are deprecated by all. These things are discussed in other publications. The object of this one is to show that, apart from debateable questions of fact or impression, and on the barest and soberest statement of the case, there is full ground for claiming countenance and help in the object of Repealing these Acts. We do claim your earnest and resolute interest in this cause.

“*Finally*, we acknowledge the extent and malignity of the physical mischief, which it is a leading aim of this legislation to reduce. We are aware that it is difficult for any but professional men to form an adequate idea of it. The impression that some such measures as those now in operation might or must tell beneficially on this evil, has no doubt been the leading motive with many eminent persons to consent to the passing of them; and while this impression is so far a palliation of the grave error into which we conceive them to have fallen, it continues to operate on many minds as a strong temptation to approve of, or acquiesce in, measures which they never would have tolerated on any other ground. We call upon men, before giving weight to these impressions, to examine for them-

selves the question whether there is any good reason to believe them to be well grounded. That is a subject for inquiry, not for assumption. Our object will be thoroughly gained, if men will inquire. But whatever opinion is formed on that point, we do still maintain, in the light of the considerations already adduced, that the step is wrong, and that doing evil that good may come, will not answer in any world. Governments will pay dear for it that take that course. And we say, further, that arrangements which tend to give to prostitution a more recognised and stable place in the social system, are absolutely certain in the long-run to prove injurious to all kinds of health, whatever effects may be ascribed to them in the meantime."

It has been argued by some that the opposers of these Acts oppose the *cure of unfortunate sufferers from disease*, and might as well oppose Lock Hospitals. We do not oppose Lock Hospitals, or any approved means, including examination of the person of course, of alleviating and removing the dreadful results of sin. But it is one thing to endeavour to heal, and beseech the sufferer to "sin no more, lest a worse thing" befall her, and quite a different thing to violate the sanctity of nature in a healthy woman, by such an examination as these Acts enforce, before, and in order to, the commission of sin; literally "making provision for the flesh to fulfil it in the lusts thereof." Few, we believe, are aware of the awful facts of the case bearing out this statement. Perhaps many will scarcely believe it; but the Government returns, as published, show the astounding fact that up to the 31st December 1874, out of the fearful number of 276,187 examinations, instrumental and other, which had then been made, no fewer than 245,727 had been made on the persons of healthy women, who were then free to prosecute their course of sin, and tempt others to its commission, and only 30,460 of these were of women who proved to be diseased. Apart from all other considerations, what is to be said of such doings in the light of the Law of God? Do we not seem to hear Him say, speaking of the very crime contemplated, "Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?"—Jer. v. 9.

We respectfully recommend to the Assembly to petition in favour of the Bill for the repeal of these Acts, to re-appoint the Committee with instructions to obtain similar petitions from Presbyteries, Sessions, and Congregations, power to ask for funds, and generally to watch over the whole subject.

WILLIAM FERGUSON,
Convener.

Free Church of Scotland.

REPORT

TO THE GENERAL ASSEMBLY

OF THE

Special Commission on Transfer of Schools.

MAY 1876.

THE COMMISSION have nothing to report on the present occasion beyond recording, as they do in the Appendix, the transactions, very few in number, which have taken place in relation to the transfer of particular schools during the past year.

It is greatly to be regretted that there has not as yet appeared any indication of a design on the part of Government to introduce into Parliament this year a Bill for supplying those defects in the existing Act which have been referred to in previous Reports of this Commission. They retain the conviction that sooner or later such legislation must be adopted, and they regret that so much delay is allowed to take place in adopting those measures which are obviously needful in order to secure the important ends of justice. They would suggest to the General Assembly that it may be advisable to petition Parliament on the subject, and to re-appoint this Commission to take such action as may seem expedient, when opportunity occurs.

In name and by authority of the Commission,

JAMES BEGG, *Convener.*

APPENDIX.

ABSTRACT OF THE PROCEEDINGS OF THE SPECIAL COMMISSION in the Year ending 31st March 1876.

BRANCH I.—*Schools allowed to be transferred to School Boards.*

NOTE.—Under “Conditions of Transfer,”—1, Teacher transferred; 2, use of School reserved; “H” Schoolmasters’ House, as well as School, transferred.

	Date of Minute.	Conditions of Transfer.
1. Colinton and Currie (Juniper Green),	2d June 1875,	2 H
2. Linlithgow. Sanction previously given in 1873 having been cancelled,	19th Oct. 1875,	1 2

BRANCH II.—*Special Cases.*

1. Sorbie. Allowed to sell School, title not being in terms of model trust-deed, 11th Aug. 1875.
2. Kirkpatrick-Fleming. Allowed to renounce part of lease, 11th Aug. 1875.

BRANCH III.—*Cases advised.*

1. Portnahaven, 20th July 1875.
2. Rousay, 11th Aug. 1875.
3. Crossbost, 11th Aug. 1875.
4. Linlithgow (anent feuing Glebe), 11th Aug. 1875.
5. Stromness, { 11th Aug. 1875.
19th Oct. 1875.
6. Borgue, 11th Aug. 1875.
7. Cornhill, 11th Aug. 1875.
8. Kettle and Cultra, 11th Aug. 1875.
9. Tobermory, 11th Aug. 1875.
10. Fossoway, 11th Aug. 1875.
11. Paisley, South, 19th Oct. 1875.

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON THE

CASE OF MARYKIRK, STIRLING.

MAY 1876.

THIS Committee beg leave respectfully to remind the General Assembly of the origin and terms of their appointment. They were originally appointed by the Assembly of 1874, at an early diet, for the purpose of preparing a more exact and detailed deliverance than could at that diet be given for carrying out the judgment of the Court upon a dissent and complaint against a decision of the Presbytery of Stirling. At a later diet they were reappointed with very limited powers. The business allotted to them was simply to watch over legal questions that might arise out of circumstances in view of the Assembly, to obtain opinions, and to advise the Deacons' Court of Marykirk with respect to such questions, and inasmuch as any summons in a legal action affecting that Deacons' Court would probably be served upon the General Trustees of the Church as trustees for that Charge, it was manifestly part of the Committee's duty to intimate to all parties concerned in such summons or action, the fact of its having been served or raised, and to point out its bearing upon their interests. But the Committee were neither required nor entitled to give any advice not directly connected with legal questions, or to interfere in the smallest degree between the Deacons' Court of Marykirk and the Presbytery of Stirling, with reference to the matters belonging to their constitutional relation to one another. They were not even authorised to make communications to that Presbytery, except in one instance on a point in which it was requisite that an opinion of counsel should be in the hands of the Presbytery, previously to the meeting of the Assembly's Commission in August 1874. The reappointment of the Committee by the Assembly of 1875 gave them no more power.

During the past year the Committee have kept strictly within the functions thus assigned to them. Having been consulted with relation to a claim made by the donor of the Marykirk place of worship, to prevent the Deacons' Court from executing proposed alterations, they, in consultation with the legal adviser and Messrs. Auld and Macdonald, explained to them the steps necessary to be taken for the protection of the legal rights belonging to the congregation. An action having been raised by the donor to have it declared that, in consequence of the annual sum of £80 for five years promised by the Deacons' Court of the Free North Church not having been paid, the right of property had reverted to herself; intimation of that action was made by the Committee's authority both to the Deacons' Court of Marykirk and to the Deacons' Court of the Free North Church, along with statements exhibiting the legal effect of the action if allowed to be successful through failure on the part of the Deacons' Court of Marykirk to defend themselves against it. A legal opinion was obtained from Lord Rutherford Clark, then Dean of Faculty, and Sheriff Campbell, showing that the donor was barred from success in the action, through previous correspondence on the subject of the donation of £400 by a liberal member of the Church. This opinion was sent to the Deacons' Court of Marykirk. But, after seeing it, and considering the expenses in which litigation might involve them, they resolved not to appear as defenders in the action. The consequence was, that decree was given in favour of the donor. It was a decree in absence, and might be opened up at any time. But it at present keeps the property in possession of the donor.

It has not yet been put in force, so as to eject the congregation from the building. But the Deacons' Court and congregation appear resolved to accept of no terms from the donor which would impede that control and management of the property which belongs to a Deacons' Court according to the rules of the Church. They have hitherto been kept in uncertainty as to the question whether they will be obliged to vacate the building or not, and they feel that this uncertainty is very injurious to their prospects in the peculiar position occupied by the charge, as depending on a Home Mission Grant for five years.

The Committee have not thought that it lay with them to give the Deacons' Court any advice as to the course which it would be best for them to pursue. Undoubtedly, either as to the question of removing from the building, or as to the question what other building or site they should seek to occupy, the Presbytery of Stirling are their proper advisers in the first instance. The Committee have no doubt that, if properly applied to, it will be the duty of that Presbytery to look after their interests as they would with reference to any other charge under their jurisdiction. From a document transmitted to the Committee, the Presbytery seem to imagine that this Committee has been interposed between them and the congregation. There could not be a greater mistake. Nothing was further from the intention of the Assembly. The idea of such interposition has all along been entirely absent from the contemplation of the Committee, who have now discharged all the functions assigned to them, and see no occasion for their reappointment.

At the same time, as the interests of the charge of Marykirk, with reference either to their removal from the building or to their obtaining or making use of another site, will not admit of protracted delay, the Committee respectfully suggest to the Assembly, that in the event of any

division of opinion arising among the local parties upon either of these points, which may lead to a dissent and complaint, or an appeal against a judgment of the Presbytery, the Commission should be empowered to dispose of such dissent and complaint or appeal at any of its stated diets.

It might seem desirable, that in the event of the building of a new church being found necessary, and a site having been approved of by the Presbytery or by the Commission, some means should be provided for interesting the Church at large on the subject so as to afford facility for obtaining general sympathy and help. It is for the Assembly, and not for this Committee, to say how far for this end a new Committee might be appointed, who should have no other function except that of making an appeal to the members of the Church on behalf of the congregation, and who should not even have power to do this until the Presbytery or the Commission shall have sanctioned the erection of a new building on a new site.

The Committee regret the necessity of adverting to a singular misapprehension into which the Presbytery of Stirling have fallen, as appears from a minute which they have authorised to be sent to this Committee, and which is laid on the table along with this report. The Committee had found, in a minute of the Deacons' Court of the Free North Church, Stirling, certain expressions which appeared to have been incautiously used, but which were not consistent with the respect due to the General Assembly, the Commission, and the Presbytery of Stirling. In order to prevent the necessity of their bringing these expressions under the notice of the Assembly, the Committee sent an Extract of Minute regarding them to the Deacons' Court, to give them the opportunity of withdrawing them in time, with consent of the Presbytery. No change, of course, could be made on the minute without consent of the Presbytery. The Deacons' Court have, in courteous terms, agreed to withdraw the expressions. But the Presbytery have refused their consent to the withdrawal, under the misapprehension that a friendly intimation and suggestion, intended to avoid a public statement that was not desirable, involved a requirement by the Committee, as if they possessed any jurisdiction or authority in the matter.

In these circumstances, the best course would seem to be that the matter be referred to a special Committee of this Assembly, to examine and compare the minutes of Deacons' Court, the minute of the Committee and the minute of Presbytery, in order that, upon their recommendation, if they see fit, the sanction of the Assembly may be given to that withdrawal upon which the Deacons' Court have already agreed.

H. WELLWOOD-MONCREIFF,
Convener.

Free Church of Scotland.

REPORT BY THE CUSTODIER OF TITLES

TO THE GENERAL ASSEMBLY.

MAY 1876.

IN terms of Act 9 of Assembly 1875, the Custodier of Titles humbly begs to report that he has inquired as to all the cases of sales and transference of property authorised by last General Assembly; that two of the cases of sale have been carried out in conformity with the provisions of Act 8, Assembly 1863; that another case is in course of being carried out; that in three cases efforts made to effect a sale have as yet been unsuccessful; that in two cases the proceedings authorised by the Assembly have been found unnecessary; that in two cases negotiations for the enlargement of the sites of Churches are in progress; and, that in six cases no action has yet been taken, for reasons explained to the Custodier. The particulars of each case are stated in an Appendix to this report.

In addition to the sales authorised by last Assembly, the Custodier has had three sales authorised by previous Assemblies brought under his notice, viz. :—(1.) Galashiels Church, authorised by the Assembly of 1874, which was carried through in November last, in conformity with the requirements of the laws of the Church, the price (£1120), after deducting a debt of £120 subsisting over the old Church, having been applied towards the cost of the handsome new building recently erected by the congregation; (2.) Free Tron Church, Edinburgh, authorised by the Assembly of 1870. In this case a sale was effected, but as yet the purchaser has not paid the price, and the congregation are taking steps with the view of enforcing implement of the bargain; (3.) Free Church of Stenhouse, Liberton, authorised by the Assembly of 1873, which has been sold for settlement at Whitsunday.

JAMES MACDONALD, W.S.

EDINBURGH, 9th May 1876.

APPENDIX.

1. **BALLANTRAE.**—This Church has been sold to the Trustees of the Ballantrae Reading Room and Public Hall at the price of £155. The price has been applied towards the erection of a new Church. The title to the new Church is a charter by the Earl of Stair in favour of Trustees for the congregation, and is prepared in terms of the Model Trust-deed.

2. **COLLESSIE AND KETTLE AND CULTS.**—The hall at Ladybank, the joint property of these congregations, has been advertised, but as yet no sale has been effected.

3. **GOUROCK.**—The Deacons' Court are in course of taking measures to effect a sale.

4. **INVERURIE.**—The sale of this Church has been postponed until after the new Church is ready for occupation.

5. **KILMUIR, EASTER.**—In this case the new Church is being erected on the site of the old, so that no sale will be necessary.

6. **ST. ANDREW'S, DUNDEE.**—This congregation have delayed selling their old Church, in the expectation that in the course of a short time they may sell it more advantageously than in the present depressed state of the town they could now do.

7. **MONKTON AND PRESTWICK.**—This Manse has been exposed to sale, but as yet a sufficient offer has not been received.

8. **COCKENZIE.**—The Deacons' Court are not yet in a position to carry out the sale of this Manse.

9. **LESLIE AND PREMNAV.**—In this case the congregation are negotiating with the proprietor for a slight alteration in the shape and extent of the feu, and until the negotiations are closed they cannot well proceed with the erection of the new Church.

10. **ROXBURGH, EDINBURGH.**—The Deacons' Court state that they are not yet in a position to move in the matter of a sale.

11. **PLEASANCE, EDINBURGH.**—This Church has been sold to the Students' Missionary Association of the New College, at the price of £1600, payable at Whitsunday, and this price will be applied towards payment of the price of the new Church, the title to which is being prepared in terms of the Model Deed.

12. **ERROL.**—The sale of this Glebe was carried through at Martinmas last, and the price, £1000, has been invested in names of the General Trustees, acting in fulfilment of the intention of the late Hugh Tenant, Esquire of Errol, for making a provision for the Minister for the time officiating to Errol Free Church congregation, on a mortgage by the Commissioners of Police of the burgh of Dundee, bearing interest at the rate of 4 per cent. per annum.

13. **ELLON.**—The plans for feuing the Estate of Ellon have been altered, so that the proposed excambion has become unnecessary.

14. **GOVAN, GAELIC.**—In this case the old building has been taken down, and a new Church is in course of erection. Arrangements have been made for the excambion authorised by the Assembly, but the deeds have not yet been submitted to the Custodier.

15. **TOBERMORY.**—This congregation will not be in a position to sell their old Church until the new Church is nearly ready for occupation.

JAMES MACDONALD.

Free Church of Scotland.

STATES REPORTED BY THE GENERAL TRUSTEES TO THE ASSEMBLY.

MAY 1876.

No. I.

STATE showing the Sums received and paid by the GENERAL TRUSTEES
of the FREE CHURCH of SCOTLAND, during the year ending 31st
March 1876.

RECEIPTS.

1. Balance in Clydesdale Bank, at date of last account, £110 3 9

PAYMENTS.

1. Sum in deposit-receipt of Clydesdale
Bank, dated 3d April 1875, . 110 3 9

For the Trustees, N. C. CAMPBELL.

No. II.—STATE exhibiting the whole Funds vested in the GENERAL

Donors, etc.				Aberdeen
1. Mrs. Coutts, deceased,	.	.	.	£600 0 0
2. Mrs. Wright, Stirling,	.	.	.	.....
3. Do.	.	.	.	.....
4. Various,	.	.	.	.....
5. Sustentation Committee,	.	.	.	.....
6. Donald M'Laren, Esq. of Callander,	.	.	.	.....
				4,500 0 0
7. John Allan Rankine, Esq., Banker,	.	.	.	500 0 0
8. Committee of Aberdeen Free Church Presbytery,	.	.	.	2,000 0 0
9. Committee on Evangelization of Glasgow,	.	£2,500	0 0	.....
10. College Committee,	.	.	3,500 0 0	.....
11. The late James Harvey, }	.	.	15,000 0 0	.....
12. Sustentation Committee, }	.	.	.	.....
13. Do. do.	.	.	1,000 0 0	.....
14. George Buchan, Esq. of Kelloe,	.	.	1,000 0 0	.....
15. Trustees of Mr. Ferguson of Cairnbrock,	.	.	1,000 0 0	.....
16. J. Ewing, Esq.,	.	£562	10 0	.....
17. Various,	.	.	337 10 0	.....
			900 0 0	
18. Friend,	.	.	100 0 0	.....
				25,000 0 0
19. Various,	.	.	£1,000 0 0	.....
20. Do.	.	.	500 0 0	.....
				1,500 0 0
21. Donald M'Laren, Esq. of Callander,	.	.	£9,000 0 0	.....
22. Sustentation Committee,	.	.	11,000 0 0	.....
				20,000 0 0
23. Sustentation Committee,	.	.	£1,000 0 0	.....
24. Do. do.	.	.	4,000 0 0	.....
				5,000 0 0
25. Highland Committee, £800 and £200,	.	.	.	1,000 0 0
26. J. Sievwright,	.	.	.	500 0 0
27. Aged and Infirm Ministers' Fund,	.	.	£5,000 0 0	.....
28. College Committee,	.	.	3,300 0 0	.....
29. Bursary Committee,	.	.	1,700 0 0	.....
				10,000 0 0
30. Highland Committee,	.	.	.	500 0 0
31. Bursary Committee,	.	.	.	500 0 0
32. George Buchan, Esq.,	.	.	£500 0 0	.....
33. Do.	.	.	500 0 0	.....
34. Dr. Smyttan,	.	.	500 0 0	.....
35. Various,	.	.	600 0 0	.....
36. Do.	.	.	500 0 0	.....
37. Do.	.	.	2,000 0 0	.....
38. Do.	.	.	600 0 0	.....
39. Do.	.	.	200 0 0	.....
40. Do.	.	.	600 0 0	.....
				6,000 0 0
41. W. Binny Webster, H.F.I.C.S.,	.	.	.	2,000 0 0
42. Various,	.	.	£2,000 0 0	.....
43. Late Miss Mure,	.	.	2,000 0 0	.....
				4,000 0 0
44. Hugh Tennant, Esq.,	.	.	.	2,000 0 0
Carry forward,				£85,600 0 0

TRUSTEES of the FREE CHURCH OF SCOTLAND, as at 31st March 1876.

Objects for which Appropriated.	How Invested.
Bursaries,	In Feu-duties.
Bursaries,	} In Bond over Estate in Fifeshire.
Special Trust,	
College Endowment,	
Aged and Infirm Ministers' Fund,	
Lochearnhead Congregation,	
Bursaries,	In Stock of Stirling Midland Junction Railway Company.
Partial Endowment of Aberdeen College,	In Loan to Clyde Trust.
Chalmers Endowment,	} In Bond over Estate in Banffshire.
College Endowment,	
Aged and Infirm Ministers' Fund,	
Sustentation Capital Fund,	
Education,	
Do.	
Bursaries,	
Do.	
Lethendy Congregation,	} In Bond over Estate in Roxburghshire.
Chalmers Endowment,	
Various Congregations,	
Education and Bursary Fund,	} In Bond over Estate in Inverness-shire.
Aged and Infirm Ministers' Fund,	
Aged and Infirm Ministers' Fund,	} Do. do.
Sustentation Capital Fund,	
Endowment of Congregation of Kilmartine and Ford,	} In Loan to North British Railway Co.
Bursaries,	
Aged and Infirm Ministers' Fund,	} In Bond over Estate in Elginshire.
Endowment of College,	
Bursaries,	} In Loan to North British Railway Co.
Endowment of Ardchattan Congregation,	
Bursaries,	
Highland Endowment for Strath,	
Home Mission Endowment,	} Do.
Do.	
Bursaries,	} In Bond over Estate in Perthshire.
Schoolmasters' Widows' Fund,	
College Endowment,	
Missionaries' Widows' Fund,	
Special purposes,	
Aged and Infirm Ministers' Fund,	} In Stock of Scottish Midland Railway Company.
Cunningham Lectureship,	
Sustentation Capital Fund,	
Special purposes,	} In Bond over Estate in Inverness-shire.
Dornoch Congregation,	
	In Stock of Dundee, Perth, and Aberdeen Railway Company.

Donors, etc.					Amount		
					Brought forward.		
					£85,500 0 0		
45.	Various,	.	.	.	£1,000	0	0
46.	Do.	.	.	.	2,000	0	0
47.	Do.	.	.	.	600	0	0
48.	Do.	.	.	.	1,400	0	0
					5,000 0 0		
49.	Various,	.	.	.	£1,500	0	0
50.	Miss Macdonnell,	.	.	.	1,500	0	0
51.	Duchess of Gordon,	.	.	.	1,000	0	0
52.	A Friend,	.	.	.	1,000	0	0
					5,000 0 0		
53.	Various,	.	.	.	£3,000	0	0
54.	Do.	.	.	.	500	0	0
55.	Do.	.	.	.	500	0	0
56.	Do.	.	.	.	500	0	0
57.	Do.	.	.	.	500	0	0
58.	Do.	.	.	.	1,000	0	0
					6,000 0 0		
59.	Patrick Don Swan, Esquire,	.	.	.	.	.	.
					1,000 0 0		
60.	Miss Ferguson,	.	.	.	.	.	.
					500 0 0		
61.	Late Mr. Hog of Newliston,	.	.	.	.	.	.
					500 0 0		
62.	Mrs. Hog of Newliston,	.	.	.	.	.	.
					300 0 0		
63.	Various,	.	.	.	£500	0	0
64.	A Friend,	.	.	.	1,000	0	0
65.	Do.	.	.	.	200	0	0
					1,700 0 0		
66.	Various,	.	.	.	£3,000	0	0
67.	Do.	.	.	.	1,000	0	0
					4,000 0 0		
68.	Friends,	.	.	.	£3,000	0	0
69.	Friend,	.	.	.	1,400	0	0
70.	Friend,	.	.	.	100	0	0
					4,500 0 0		
71.	Various,	.	.	.	£10,000	0	0
72.	Do.	.	.	.	6,000	0	0
73.	Do.	.	.	.	2,500	0	0
74.	Do.	.	.	.	1,500	0	0
					20,000 0 0		
75.	The late Miss Sheddon,	.	.	.	.	.	.
					800 0 0		
76.	The late Dr. Cheyne,	.	.	.	.	.	.
					2,000 0 0		
77.	Friend,	.	.	.	£200	0	0
78.	Do.	.	.	.	200	0	0
79.	Do.	.	.	.	175	0	0
80.	The late Mrs. Campbell,	.	.	.	25	0	0
81.	Accumulation of Interest,	.	.	.	200	0	0
					800 0 0		
82.	Various,	.	.	.	£700	0	0
83.	Do.	.	.	.	450	0	0
84.	Friends,	.	.	.	150	0	0
					1,300 0 0		
85.	John Robertson, Esq., Glasgow,	.	.	.	.	.	.
					400 0 0		
86.	Do. do.,	.	.	.	.	.	.
					1,400 0 0		
87.	Committee for Endowment of Glasgow College,	.	.	.	.	.	.
					1,800 0 0		
88.	Do. do.	.	.	.	.	.	.
					858 0 0		
89.	Do. do.	.	.	.	.	.	.
					813 12 6		
90.	Do. do.	.	.	.	.	.	.
					3,278 14 4		
91.	Do. do.	.	.	.	.	.	.
					8,200 0 0		
92.	Do. do.	.	.	.	.	.	.
					2,100 0 0		
					Carry forward, £ 152,850 6 1		

Objects for which appropriated.	How Invested.
Home Mission Endowment, . . . College Library Endowment, . . . Bursaries, . . . For behoof of various Congregations, . . .	} In Bond over Estate in Inverness-shire.
Aged and Infirm Ministers' Fund, . . . Makerston Congregation, . . . Huntly Congregation, . . . Aberdeen Principalship, . . .	} Do. do. in Ayrshire.
College Endowment, . . . St. Kilda Congregation, . . . Kilmuir Congregation, . . . Clackmannan Congregation, . . . Bursary Fund, . . . Sustentation Capital Fund, . . .	} Do. do. do.
College Endowment, . . .	In Mortgage by Kirkcaldy Harbour Trustees.
Minister of Doune, . . .	In Loan to North British Railway Co.
Minister of Kirkliston, . . .	Do. do.
Do.	Do. do.
Sustentation Capital Fund, . . . Minister of Langton, . . . Carnbee Congregation, . . .	} In Bond over Estate in Fifeshire.
Sustentation Capital Fund, . . . College Endowment, . . .	} In Bond over Estate in Perthshire.
Second Professor at Aberdeen, . . . Principal of New College, Edinburgh, . . . Special,	} In Bond over Estate in Roxburghshire.
Aged and Infirm Ministers' Fund, . . . Sustentation Capital Fund, . . . College Endowment, . . . Roseneath Congregation, . . .	} In Bond over Estate in Caithness-shire.
Beith Congregation, . . .	In Loan to North British Railway Co.
Foreign and Jewish Mission Fund, . . .	In Loan to Clyde Trust.
Borgue Congregation, . . . Crathie do., . . . Dunoon do., . . . Sustentation Fund, . . . Special Purpose, . . .	} Do. Caledonian Railway Company.
Foreign Missions Invalid Fund, . . . Fetlar Congregation, . . . Special Purpose, . . .	} Do. do.
Sustentation Fund, . . . Do.	} In Bond over Heritable Property in Glasgow. Do. do.
} Glasgow College Endowment, . . .	{ Do. do. Do. do. In Ground-annuals in Glasgow. Do. do. In Bond over Heritable Property in Glasgow. Do. do.

Donors, &c.				Amount		
Brought forward,				£ 152,450	6	10
93.	Committee for Endowment of Glasgow College,			6,000	0	0
94.	Do.	do.		2,200	0	0
95.	Do.	do.		3,750	0	0
96.	Do.	do.		2,000	0	0
97.	Do.	do.		4,000	0	0
98.	Various,		£150	0	0	
99.	Do.		200	0	0	
100.	Do.		30	0	0	
101.	Do.		100	0	0	
				500	0	0
102.	James Smieton, Esq.,			1,000	0	0
103.	Do.			650	0	0
104.	Do.			240	0	0
105.	Do.			110	0	0
106.	The late Mrs. Stewart,			1,428	8	9
107.	Committee for Endowment of Chair of Evangelistic Theology in New College, Edinburgh,			10,000	0	0
108.	R. Hannay, Esq., and J. G. Brown, Esq.,			475	0	0
109.	Do.	do.		32	0	0
110.	Various,		£3,500	0	0	
111.	Friends,		1,000	0	0	
112.	Various,		4,000	0	0	
113.	Late D. Duncan, Esq.,		900	0	0	
114.	Friends,		350	0	0	
115.	Do.		150	0	0	
116.	Do.		100	0	0	
117.	Various,		2,000	0	0	
				12,000	0	0
118.	Friends,			1,450	0	0
119.	The late Miss Elizabeth Logan,			1,380	0	0
120.	Various,			5,200	0	0
121.	A Friend,		£1,000	0	0	
122.	Various,		500	0	0	
123.	Do.,		500	0	0	
				2,000	0	0
124.	The Late Dr. Cheyne,			300	0	0
125.	Bowmore Congregation,			260	0	0
126.	Legacy by K. Mackenzie, Esq.,			£2,700	0	0
127.	Various,		800	0	0	
				3,500	0	0
128.	The late Robert Kilgour, Esq.,			1,500	0	0
129.	Various,		£12,000	0	0	
130.	Highland Committee,		1,000	0	0	
131.	The late Hugh Fraser, Esq.,		500	0	0	
132.	Various,		3,500	0	0	
133.	Rev. Dr. Barclay,		4,000	0	0	
134.	Various,		1,000	0	0	
				22,000	0	0
135.	Sir David Baxter,			7,000	0	0
136.	The late Miss Campbell,			300	0	0
137.	Friends,			350	0	0
138.	Do.			200	0	0
139.	Friends,			200	0	0
140.	Sir David Baxter,			20,000	0	0
141.	Sir David Baxter,			£15,500	0	0
142.	Special,		4,500	0	0	
				20,000	0	0
Carry forward,				£ 282,875	15	7

Objects for which appropriated.	How Invested.
<div><div></div><div>Glasgow College Endowment,</div></div>	<div><div>In Bond over Heritable Property in Glasgow. Do. do.</div><div>Ground-annuals in Glasgow. In Bond over Heritable Property in Glasgow. Do. do.</div></div>
<div><div></div><div>Urray Catechist,</div><div>Kilberry Congregation,</div><div>Strathblane do.,</div><div>Sanday do.,</div></div>	<div><div></div><div>In Loan to North British Railway Co.</div></div>
<div><div></div><div>Smieton Fund,</div><div>St. Mary's Congregation, Edinburgh,</div></div>	<div><div>In 4½ Pref. Stock Cal. (S.N.E.) Ry. Co. In 5½ do. do.</div><div>In Guar. Stock of North British Ry. Co. In 4½ Debenture Stock, do.</div><div>Deposited in Bank.</div></div>
<div><div></div><div>Chair of Evangelistic Theology,</div><div>Anwoth Schools,</div><div>Do.</div><div>College Endowment,</div><div>For Aberdeen College,</div><div>Missionaries' Widows' Fund,</div><div>Highland Mission Fund,</div><div>South Uist Congregation,</div><div>Shieldag Congregation,</div><div>Scone Congregation,</div><div>Sustentation Capital Fund,</div></div>	<div><div>In Loan to North British Railway Co. In Great Eastern Railway Pref. Stock. In Great Eastern Railway Deben. Stock.</div><div></div><div>In Bond over Estate in Aberdeenshire.</div></div>
<div><div></div><div>Special Purpose,</div><div>Sustentation Capital Fund,</div><div>College Endowment,</div><div>Special purpose,</div><div>Sustentation Capital Fund,</div><div>Aged and Infirm Ministers' Fund,</div></div>	<div><div>In Loan to Caledonian Railway Co. Do. do. Do. do.</div><div></div><div>Do. do.</div></div>
<div><div></div><div>Jewish and Foreign Missions Fund,</div><div>Bowmore Congregation,</div><div>Fodderty Congregation,</div><div>Sustentation Capital Fund,</div></div>	<div><div>Do. do. Do. do.</div><div>In Bond over Estate in Inverness-shire.</div></div>
<div><div></div><div>Culross Congregation,</div><div>Aged and Infirm Ministers' Fund,</div><div>Raasay Congregation,</div><div>For Special Catechist,</div><div>Sustentation Capital Fund,</div><div>Various Schemes,</div><div>Missionaries' Widows' Fund,</div></div>	<div><div>In Bond over Estate in Argyleshire.</div><div></div><div>Do. do.</div></div>
<div><div></div><div>Various Schemes,</div><div>Torosay Congregation,</div></div>	<div><div>In Bond over Estate in Forfarshire. In Loan to Caledonian Railway Com- pany.</div></div>
<div><div></div><div>Kinneff do.</div><div>Kilninian and Kilmore Congregation,</div><div>Grammar School Bursaries,</div><div>Sustentation Capital Fund,</div><div>Various Schemes,</div><div>Do.</div></div>	<div><div>Do. Do. Do. Do. Do. Do.</div><div>In Bond over Estate in Argyleshire.</div><div>In Bond over Estate in Forfarshire.</div></div>

Donors, etc.				Amounts
		Brought forward,	£	282,875 15 7
143. Sir David Baxter,	.	£1,000 0 0		.....
144. Various, .	.	1,000 0 0		.....
				2,000 0 0
145. Sir David Baxter,	.	£6,000 0 0		.....
146. Various, .	.	900 0 0		.....
147. Do. .	.	500 0 0		.....
148. Do. .	.	600 0 0		.....
149. Lady Effingham, .	.	1,000 0 0		.....
				9,000 0 0
150. Donald M'Laren, Esq. of Callander,	.	£7,000 0 0		.....
151. Do. do.	.	5,000 0 0		.....
152. Do. do.	.	500 0 0		.....
153. The late Mrs. Peat,	.	4,000 0 0		.....
154. Sundries, .	.	500 0 0		.....
155. The late Mr. White,	.	6,000 0 0		.....
156. William M'Fie, Esq. of Langhouse,	.	800 0 0		.....
157. Various, .	.	4,000 0 0		.....
158. Various, .	.	1,000 0 0		.....
159. John Robertson, Esq.,	.	600 0 0		.....
160. Do.,	.	600 0 0		.....
				30,000 0 0
161. The late W. Sparks, Esq.,	.			3,000 0 0
162. Various, .	.	£2,500 0 0		.....
163. Donation, .	.	1,000 0 0		.....
				3,500 0 0
164. Legacy, .	.			300 0 0
165. Donation, .	.			200 0 0
166. Do. .	.			200 0 0
167. Do. .	.			200 0 0
168. The late R. Freeland, Esq.,	.	£4,500 0 0		.....
169. Various, .	.	5,500 0 0		.....
				10,000 0 0
170. Miss Janet Gauldie,	.			2,000 0 0
171. Donation, .	.			1,000 0 0
172. Legacy, .	.			500 0 0
173. Various, .	.			340 0 0
174. Legacy, .	.			500 0 0
175. Legacy, .	.			500 0 0
176. The late John Graham, Esq.,	.			1,000 0 0
177. Robertson Trust,	.			300 0 0
178. Rev. J. Wilson, .	.			300 0 0
179. Robertson Trust,	.	£5,500 0 0		.....
180. Do.,	.	4,500 0 0		.....
181. Do.,	.	4,500 0 0		.....
182. Do.,	.	3,500 0 0		.....
183. Private, .	.	2,000 0 0		.....
184. Mr. Sibbald, etc.,	.	4,700 0 0		.....
				24,700 0 0
185. Legacy, .	.			500 0 0
186. Mr. Sibbald, etc.,	.	£6,500 0 0		.....
187. Various, .	.	900 0 0		.....
				7,400 0 0
		Carry forward,	£	380,215 15 7

Objects for which Appropriated.	How Invested.
Sustentation Capital Fund, Do.	{ In Bond over Estate in Inverness-shire.
Sustentation Capital Fund, Robertson Trust, Special Fund, College Endowment, Chalmers Book Bursaries,	
Education Scheme, Bursaries, College Endowment, Territorial Mission in Edinburgh, College Endowment, New College, Bursaries, Aged and Infirm Ministers' Fund, Missionaries' Widows' Fund, Colonial Mission, Continental Mission,	{ In Bond over Estate in Perthshire.
For 7 Congregations in Aberdeenshire, etc., Sustentation Capital Fund, Portnahaven Congregation,	{ In Bond over Estate in Caithness-shire.
Elleridgehill Congregation,	In Bond over Estate in Fifeshire.
Rothsay West do.	In Bond over Estate in Perthshire.
Scone Congregation,	
Lethendy do.,	In Loan to North British Railway Company.
Foreign Mission Fund,	Do. do.
Aged and Infirm Ministers' Fund,	Do. do.
Sustentation Capital Fund,	Do. do.
Scone Congregation,	{ In Bond over Estate in Perthshire.
Bridge of Weir Congregation,	In Bond over Estate in Caithness-shire.
Bowmore Congregation,	
Kilninian and Kilmore Congregation,	In Loan to North British Railway Company.
Ardnamurchan Congregation,	Do. do.
Bursaries, Glasgow College,	Do. do.
Glasgow College,	Do. do.
Wilson Trust,	In Lien Stock of do.
Sustentation Capital Fund,	In Loan to North British Railway Co.
Home Mission,	In Loan to Caledonian Railway Company.
Foreign Mission,	{ In Bond over Estate in Fifeshire and Forfarshire.
Highland Mission,	
Special Fund,	
College Endowment,	
Sustentation Supplementary Fund,	In Bond over Estate in Inverness-shire.
Aged and Infirm Ministers' Fund, Do. Do. Do.,	{ In Bond over Estate in Perthshire.

Donors, etc.								Amounts.		
Brought forward,								380,215	15	7
188. Various, .	.	.	.	.	£2,000	0	0	.....	
189. Do., .	.	.	.	.	500	0	0	.....	
190. Miss Flyn's Trust,	.	.	.	.	500	0	0	.....	
191. A Friend,	.	.	.	.	500	0	0	.....	
192. Do., .	.	.	.	.	100	0	0	.....	
193. Legacies, Dr. Barclay,	.	.	.	.	2,300	0	0	.....	
194. Do., Do.,	.	.	.	.	1,700	0	0	.....	
195. Do., Do.,	.	.	.	.	800	0	0	.....	
196. Do., Jews,	.	.	.	.	500	0	0	.....	
197. Various, .	.	.	.	.	300	0	0	.....	
198. Mr. Willox Trust,	.	.	.	.	550	0	0	.....	
199. Cheyne Trust, .	.	.	.	.	250	0	0	.....	
								10,000	0	0
200. In Clydesdale Bank,	.	.	.	.	.	.	.	110	3	9
								£ 390,325	19	4

Objects for which appropriated.	How invested.
Aged and Infirm Ministers' Fund, .	} In Bond over Estate in Ayrshire.
Sustentation Supplementary Fund, .	
Do. Do., .	
Tealing Congregation, . . .	
Boyndie Do., . . .	
Foreign Mission, . . .	
Home Mission, . . .	
Colonies, . . .	
Jews, . . .	
Education, . . .	
Schemes, . . .	
Do., . . .	

In addition to the above Investments various Heritable subjects belonging to the Church are vested in the names of the General Trustees.

For the Trustees,

N. C. CAMPBELL.

Free Church of Scotland.

REPORT

OF

COMMITTEE ANENT CHURCH RATES.

MAY 1876.

THIS Church has already petitioned the House of Commons, in its present Session, in favour of Mr. M'Laren's Bill; and in regard to that introduced by the Lord Advocate the Committee does not recommend that any parliamentary action be taken. But to guard the position of the Church, the Committee find it necessary to put upon record—*first*, that his Bill has not been introduced at the solicitation of the Free Church; *second*, that the proposed re-arrangement of the burden of Church Rates is not what was asked for by them; *third*, that the exemption of Ministers from the incidence of this tax is entirely disapproved of by them; and further, that the passing of his Bill will not settle the question.

A. H. COWAN, *Convener*.

Free Church of Scotland.

TABULAR ABSTRACTS

OF THE

SUMS CONTRIBUTED YEARLY TO THE VARIOUS
FUNDS AND SCHEMES OF THE CHURCH

DURING THE THIRTY-ONE YEARS FROM THE DISRUPTION TO
1873-74 INCLUSIVE,

WITH REMARKS THEREON

BY THE CONVENER OF THE FINANCE COMMITTEE.

EMBRACING THE ACCOUNTS DOWN TO 31st MARCH 1874.

MAY 1876.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1876.

GENERAL FUNDS.										LOCAL		TOTAL	
Church.		Manse.		School.		Debt Extinction.		Sum of the foregoing.		Building Funda.		General and Local Funda.	
1.		2.		3.		4.		5.		6.		7.	
1843-44,	£85,238 9 1	.....	.....	.....	.....	.....	.....	£85,238 9 1	£142,598 10 9½	£227,836 19 10½		
1844-45,	17,980 7 5	£1,760 1 9	£14,465 10 5	.....	34,205 19 7	.....	.....	{ 23,773 15 8	97,531 14 10½	131,737 14 5½		
1845-46,	12,060 0 0	3,892 7 3	5,983 0 5	.....	{ 23,773 15 8	.....	.....	{ 23,773 15 8	66,065 19 0½	89,839 14 8½		
Church, etc., at New Marnoch,	2,338 8 0	.....	.....	.....	{ 38,920 9 5	.....	.....	{ 38,920 9 5	.....	.....	
1846-47,	3,890 17 3	28,959 12 6	6,069 19 8	.....	38,920 9 5	.....	.....	38,920 9 5	46,446 10 8½	85,367 0 1½		
1847-48,	1,048 14 9	17,216 3 11	5,004 3 10	.....	23,269 2 6	.....	.....	23,269 2 6	34,566 3 0½	57,835 5 6½		
1848-49,	4,517 14 4	13,198 17 6	4,294 4 0	.....	22,010 15 10	.....	.....	22,010 15 10	48,981 6 0½	65,992 1 10½		
1849-50,	3,144 15 7	14,192 9 10	2,140 10 10	.....	{ 24,708 4 3	.....	.....	{ 24,708 4 3	52,608 11 11½	77,316 16 2½		
Quoad Sacra Churches,	5,230 8 0	.....	.....	.....	{ 18,002 19 5	.....	.....	{ 18,002 19 5	.....	.....	
1850-51,	3,365 6 4	13,572 0 10	11 4 6	.....	18,002 19 5	.....	.....	18,002 19 5	51,947 12 2½	69,950 11 7½		
Quoad Sacra Churches,	1,054 7 9	.....	.....	.....	{ 5,000 3 1	.....	.....	{ 5,000 3 1	.....	.....	
1851-52,	1,512 4 4	3,417 3 7	67 15 2	.....	5,000 3 1	.....	.....	5,000 3 1	37,510 4 1½	42,510 7 2½		
Quoad Sacra Churches,	3 0 0	.....	.....	.....	{ 5,215 8 1	.....	.....	{ 5,215 8 1	.....	.....	
1852-53,	2,799 1 4	2,093 19 2	322 7 7	.....	3,401 16 11	.....	.....	3,401 16 11	37,100 2 8½	42,315 10 9½		
1853-54,	2,436 0 0	834 4 4	131 12 7	.....	.....	.....	.....	.....	37,375 3 3½	40,777 0 2½		
1854-55,	2,483 16 6	490 18 3	11 3 11	.....	2,985 18 8	.....	.....	2,985 18 8	33,688 14 10½	36,674 13 6½		
1855-56,	2,348 16 2	274 9 9	0 11 2	£2,766 18 5	5,390 15 6	.....	.....	5,390 15 6	30,200 5 6½	35,591 1 0½		
1856-57,	2,496 19 4	608 12 0	1 4 7	3,678 15 6	6,785 10 11	.....	.....	6,785 10 11	43,493 2 9	50,218 13 8		
1857-58,	1,182 10 2	436 14 2	.....	14 341 11 3	15,960 15 7	.....	.....	15,960 15 7	46,896 18 8½	62,857 14 3½		
1858-59,	2,680 14 4	356 18 3	.....	6,303 1 5	9,340 14 0	.....	.....	9,340 14 0	41,179 2 0½	50,519 16 0½		
1859-60,	240 1 5	503 17 4	.....	5,972 5 4	6,716 4 1	.....	.....	6,716 4 1	35,855 9 0	42,571 13 1		
1860-61,	2,190 4 8	467 14 1	.....	3,863 8 2	6,011 6 11	.....	.....	6,011 6 11	36,539 8 11	42,550 15 10		
1861-62,	294 18 11	340 16 8	.....	3,193 8 4	3,829 3 11	.....	.....	3,829 3 11	38,518 4 1	42,847 8 0		
1862-63,	1,634 10 1	1,287 7 8	.....	1,175 18 8	4,097 16 5	.....	.....	4,097 16 5	48,892 15 8½	52,990 12 1½		
1863-64,	210 4 0	445 17 0	.....	325 15 1	981 16 1	.....	.....	981 16 1	49,314 7 4	50,296 3 5		
1864-65,	1,052 7 7	1,183 12 11	.....	61 0 3	2,247 0 9	.....	.....	2,247 0 9	41,821 13 6½	44,068 14 3½		
1865-66,	43 19 11	95 13 0	.....	10 4 6	149 17 5	.....	.....	149 17 5	55,038 8 7½	55,188 6 0½		
1866-67,	936 7 5	827 9 6	.....	7 9 5	1,771 6 4	.....	.....	1,771 6 4	46,963 15 1	48,735 1 5		
1867-68,	1,494 4 6	1,537 9 6	.....	5 9 6	3,037 3 6	.....	.....	3,037 3 6	56,279 3 5½	59,316 6 11½		
1868-69,	1,183 11 7	1,211 1 5	.....	5 0 6	2,399 13 6	.....	.....	2,399 13 6	59,919 3 1	62,318 16 7		
1869-70,	173 7 5	169 15 1	.....	5 2 0	348 4 6	.....	.....	348 4 6	58,336 6 6	58,684 11 0		
1870-71,	1,418 1 4	1,433 4 3	.....	.....	2,851 5 7	.....	.....	2,851 5 7	40,565 0 8	43,416 6 3		
1871-72,	198 9 7	36 18 4	.....	.....	175 7 11	.....	.....	175 7 11	56,507 9 1	56,682 17 0		
1872-73,	1,329 8 10	1,350 8 10	.....	.....	2,679 17 8	.....	.....	2,679 17 8	73,250 19 3	75,930 16 11		
1873-74,	88 4 9	105 4 2	.....	.....	193 8 11	.....	.....	193 8 11	52,469 1 7	52,662 10 6		
	170,240 12 8	111,751 2 10	38,508 8 8	41,205 7 10	361,700 12 0			361,700 12 0	1,588,401 8 7½	1,950,102 0 7½			

TABLE II.—GENERAL SUSTENTATION FUND.—Sums contributed yearly during the Thirty-one Years from the Disruption to 1873-74 inclusive, for the GENERAL SUSTENTATION FUND, the SUPPLEMENTARY SUSTENTATION FUND, and the AGED AND INFIRM MINISTERS' FUND.

	GENERAL SUSTENTATION FUND.					Aged and Infirm Ministers' Fund.	TOTAL.
	Associations.	Donations, England and Abroad, Juvenile Offerings.	Legacies.	Interest and Miscellaneous.	TOTAL.		
	1.	2.	3.	4.	5.	6.	8.
1843-44,	£44,917 15 4½	£16,178 7 6	....	£417 4 0	£61,513 6 10½	....	£61,513 6 10½
1844-45 Half more plan commenced,	67,621 6 8	8,033 4 0½	....	525 15 11	76,180 6 7½	....	76,180 6 7½
1845-46,	76,003 13 6	2,926 18 1½	£783 8 9	576 13 6	80,290 8 10½	....	80,290 8 10½
1846-47,	79,529 16 2	1,811 4 4	43 18 2	781 10 0	82,166 8 8	....	82,166 8 8
1847-48 Movement to increase Fund,	84,732 15 9	2,165 14 11	1,411 8 2	741 10 1	89,051 8 11	....	89,051 8 11
1848-49 Half more plan abandoned,	84,746 5 9	1,692 2 9	489 13 6	590 18 10	87,519 0 10	£809 4 2	88,328 5 0
1849-50,	84,896 13 9	2,624 2 8	1,653 11 6	469 9 11	89,648 17 10	1,323 15 10	90,972 13 8
1850-51,	87,590 9 6	2,125 16 3	1,935 17 10	422 5 8	92,074 9 8	4,772 0 2	96,846 9 5
1851-52,	88,184 16 9	2,105 1 1	720 10 6	508 6 8	91,463 15 0	1,957 13 2	93,426 8 2
1852-53,	87,548 16 9	2,184 15 9	579 12 1	897 14 1	90,660 18 8	2,404 13 3	93,065 11 11
1853-54 Rating Scheme introduced,	90,842 2 8	4,519 13 4	1,326 17 8	663 14 7	97,352 8 3	1,832 19 4	109,253 2 0
1854-55, { Rating Scheme abandoned-							
1855-56, { ed. One-fourth more	97,538 18 9	1,531 19 8	521 13 2	515 5 9	100,407 17 4	8,368 15 9	107,347 4 11
1856-57,	104,431 4 11	1,263 2 5	1,189 10 0	779 14 0	107,713 11 4	1,129 9 1	111,313 17 9
1857-58,	104,534 2 7	1,791 7 3	2,789 17 0	890 10 9	110,005 17 7	968 18 9	115,708 2 4
1858-59,	104,928 12 6	1,081 8 2	3,323 6 10	915 19 7	110,254 7 1	497 12 5	114,412 8 0
1859-60,	104,616 0 0	1,600 14 7	3,570 7 11	643 5 0	110,435 7 6	572 1 2	126,232 14 6
1860-61,	105,303 1 3	1,852 11 7	1,981 9 5	535 16 4	109,172 18 7	569 3 1	111,682 5 9
1861-62,	107,334 15 6	1,672 11 7	3,664 6 5	791 4 1	113,462 17 7	553 19 2	118,692 0 3
1862-63,	109,033 2 5	1,317 19 5	1,325 16 0	710 2 9	112,887 0 7	522 3 2	115,315 17 2
1863-64,	110,271 17 11	1,240 19 8	2,440 5 4	785 17 5	114,739 0 4	566 7 2	118,206 11 7
1864-65,	111,887 8 5	969 18 9	3,784 5 7	943 15 5	117,590 8 2	518 19 10	121,760 2 1
1865-66,	112,642 15 1	1,108 9 1	3,512 14 11	1,188 0 2	118,451 19 3	530 0 4	123,052 4 1
1866-67,	114,914 0 8	1,948 12 1	4,441 7 8	1,267 14 4	122,591 14 9	532 10 0	125,426 12 8
1867-68 Surplus Scheme instituted,	116,976 9 0	1,351 10 10	4,632 0 5	1,307 6 7	124,317 6 10	559 9 8	129,463 8 5
1868-69,	123,743 12 2	2,191 3 5	6,906 0 3	1,209 13 4	133,050 9 2	533 6 6	139,236 12 7
1869-70,	124,572 7 10	3,551 10 5	7,651 6 6	1,440 10 1	137,215 14 10	529 18 0	143,032 16 2
1870-71,	126,237 12 8	1,730 0 7	4,606 12 1	1,439 15 8	134,064 1 0	531 12 6	140,963 0 9
1871-72,	127,580 5 8	2,402 1 8	6,596 5 11	1,569 2 10	138,147 16 1	534 19 6	143,774 8 3
1872-73,	128,669 2 0	3,588 12 2	5,805 12 8	1,592 14 10	139,656 1 8	1,016 16 11	145,714 8 11
1873-74,	129,913 11 3	1,798 5 4	3,976 5 8	1,638 13 1	137,876 15 4	562 14 4	143,160 15 2
	141,509 13 3	3,174 8 5	*29,413 11 2	2,161 17 4	149,241 9 7	578 16 1	181,911 17 3
8,182,253 11 5½	82,984 7 10	111,637 6 1	28,852 3 7	3,873,709 4 4½	25,747 7 10	110,636 11 4	8,563,110 9 1

* Includes Mr David Baxter's Legacy.

Sums contributed yearly during the Thirty-one Years from the Disruption to 1873-74 inclusive, for the CONGREGATIONAL FUND, and SUPPLEMENTS paid therefrom to Ministers.

CONGREGATIONAL FUND.

Total.

4.

1843-44, 9

1844-45,

1845-46,

1846-47,

1847-48,

1848-49,

1849-50,

1850-51,

1851-52,

1852-53,

1853-54,

1854-55,

1855-56,

1856-57,

1857-58,

1858-59,

1859-60,

1860-61,

1861-62,

1862-63,

1863-64,

1864-65,

1865-66,

1866-67,

1867-68,

1868-69,

1869-70,

1870-71,

1871-72,

1872-73,

1873-74,

641,540 11 101

66,985 15 3

70,675 0 2

78,226 16 7

71,850 6 7

71,378 6 92

77,589 12 91

74,472 6 11

80,324 2 34

79,715 13 84

83,504 14 1

85,370 19 101

84,740 12 31

87,370 19 21

92,556 12 23

94,431 19 6

97,303 3 11

100,134 6 1

105,341 15 10

111,764 2 101

107,396 18 01

113,864 5 01

118,792 11 61

123,259 18 81

126,427 19 6

128,445 13 101

132,359 6 6

135,864 4 6

140,941 3 4

147,715 6 1

153,691 15 7

3,080,637 7 62

23,541 8 41

24,605 13 9

24,665 2 7

24,983 10 82

25,496 10 11

26,090 11 91

27,730 3 11

27,947 10 11

28,903 17 4

29,390 17 2

30,370 7 1

32,464 13 11

32,760 5 04

34,526 6 24

36,544 2 4

37,853 13 8

39,930 3 4

42,373 13 81

43,539 9 1

46,162 6 71

46,691 3 101

48,331 7 6

48,977 13 6

50,592 10 8

52,523 17 7

53,926 16 10

739

750

749

742

741

755

758

765

773

785

792

793

806

819

825

835

840

841

846

861

871

876

878

878

887

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900

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TABLE IV.—EDUCATION FUND.—Suma contributed yearly during the Thirty-one Years from the Disruption to 1874: a column for the Education Summa

	COMMONWEALTH FUNDS				Total of the Surplus	Summa contributed yearly during the Thirty-one Years from the Disruption to 1874: a column for the Education Summa	Total
	1.	2.	3.	4.			
1843-44.	22,543 6 4	...	41,100 10 8	410 0 0	22,753 6 4	41,510 10 8	64,263 6 12
1844-45.	2,102 10 6	...	222 4 4	101 0 11	2,324 10 11	2,324 10 11	4,648 10 12
1845-46.	6,225 4 3½	...	1,204 10 8	70 1 0	7,500 4 3½	7,500 4 3½	15,000 8 7
1846-47.	2,000 14 9	...	1,070 10 11	204 14 0	3,274 14 10	3,274 14 10	6,548 14 11
1847-48.	2,310 8 10	...	1,04 10 11	200 0 11	3,554 8 11	3,554 8 11	7,108 12 1
1848-49.	2,123 1 7	...	225 0 0	104 0 0	2,552 1 7	2,552 1 7	5,104 1 7
1849-50.	2,707 17 1	...	222 10 7	104 1 10	2,929 18 1	2,929 18 1	5,858 18 1
1850-51.	2,784 15 6	...	410 14 8	104 0 0	3,194 14 14	3,194 14 14	6,388 14 15
1851-52.	2,707 10 8	114 14 0	2,821 10 8	2,821 10 8	5,642 10 8
1852-53.	222 7 8	71 10 0	2,413 7 8	2,413 7 8	4,826 7 8
1853-54.	200 12 1	101 14 4	2,614 12 5	2,614 12 5	5,228 12 5
1854-55.	1,122 1 4	171 10 1	2,293 11 5	2,293 11 5	4,586 11 5
1855-56.	222 1 0	107 7 0	2,419 8 0	2,419 8 0	4,838 8 0
1856-57.	222 1 1	170 11 11	2,593 12 11	2,593 12 11	5,186 12 11
1857-58.	2,010 8 1	1,007 14 0	3,017 12 1	3,017 12 1	6,034 12 1
1858-59.	7,740 1 0	1,070 10 0	8,810 11 0	8,810 11 0	17,620 11 0
1859-60.	7,000 7 8	141 14 8	7,141 12 8	7,141 12 8	14,282 12 8
1860-61.	7,402 10 11	1,222 14 4	8,624 14 15	8,624 14 15	17,248 14 16
1861-62.	7,200 1 11	200 0 10	7,400 1 11	7,400 1 11	14,800 1 12
1862-63.	7,442 0 0	222 14 8	7,664 14 8	7,664 14 8	15,328 14 8
1863-64.	7,047 0 10	222 14 8	7,269 14 18	7,269 14 18	14,538 14 19
1864-65.	7,200 8 0	222 14 8	7,422 12 8	7,422 12 8	14,844 12 8
1865-66.	7,227 11 11	222 14 8	7,449 12 11	7,449 12 11	14,898 12 12
1866-67.	7,222 8 0	222 14 8	7,444 12 8	7,444 12 8	14,888 12 8
1867-68.	7,200 7 11	222 14 8	7,422 12 11	7,422 12 11	14,844 12 12
1868-69.	7,212 0 4	222 14 8	7,434 12 12	7,434 12 12	14,868 12 12
1869-70.	7,200 0 11	222 14 8	7,422 12 11	7,422 12 11	14,844 12 12
1870-71.	7,117 10 11	222 14 8	7,339 12 11	7,339 12 11	14,678 12 12
1871-72.	7,042 0 8	222 14 8	7,264 12 8	7,264 12 8	14,528 12 8
1872-73.	6,900 10 10	222 14 8	7,122 12 10	7,122 12 10	14,244 12 10
1873-74.	6,727 8 4	222 14 8	6,949 12 12	6,949 12 12	13,898 12 12
1874-75.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1875-76.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1876-77.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1877-78.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1878-79.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1879-80.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1880-81.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1881-82.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1882-83.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1883-84.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1884-85.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1885-86.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1886-87.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1887-88.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1888-89.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1889-90.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1890-91.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1891-92.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1892-93.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1893-94.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1894-95.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1895-96.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1896-97.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1897-98.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1898-99.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1899-00.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1900-01.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1901-02.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1902-03.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1903-04.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1904-05.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1905-06.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1906-07.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1907-08.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1908-09.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1909-10.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1910-11.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1911-12.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1912-13.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1913-14.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1914-15.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1915-16.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1916-17.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1917-18.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1918-19.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1919-20.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1920-21.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1921-22.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1922-23.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1923-24.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1924-25.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1925-26.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1926-27.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1927-28.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1928-29.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1929-30.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1930-31.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1931-32.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1932-33.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1933-34.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1934-35.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1935-36.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1936-37.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1937-38.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1938-39.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1939-40.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1940-41.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1941-42.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1942-43.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1943-44.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1944-45.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1945-46.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1946-47.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1947-48.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1948-49.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1949-50.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1950-51.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1951-52.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1952-53.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1953-54.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1954-55.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1955-56.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1956-57.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1957-58.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
1958-59.	6,700 8 8	222 14 8	6,922 12 12	6,922 12 12	13,844 12 12
195							

	COLLEGE GENERAL FUND.				ENDOWMENT FUND.	BURSARY FUND.		LIBRARY.	EDINBURGH BUILDING FUND.	TOTAL.
	Collections.	Donations and Legacies.	Interest and Miscellaneous.	Total.		Subscriptions, Donations, and Legacies.	Interest, Dividends, Rents.			
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	
1843-44, . . . . .	.....	£353 2 6	.....	£353 2 6	.....	.....	.....	£867 13 11	.....	£1,220 16 5
1844-45,	£3,257 7 2	177 5 4	£54 5 9	3,488 18 3	.....	£327 10 0	£5 19 10	428 17 0	£5,303 0 0	9,220 15 3
1845-46,	7 4 6	29 3 2	16 9 10	52 17 6	.....	1,935 10 6	3 12 9	260 0 0	6,054 14 7	7,201 1 11
1846-47,	3,345 19 6	76 8 1	35 6 7	3,457 14 2	.....	650 0 0	2 3 1	221 6 8	2,853 17 2	8,472 1 3
1847-48,	2,861 18 10	49 15 3	22 9 10	2,934 3 11	.....	803 0 6	6 13 0	.....	2,567 17 9	6,154 4 9
1848-49,	3,109 19 0	50 3 10	30 6 6	3,190 9 4	£1,000 0 0	.....	.....	.....	3,950 0 0	8,950 2 10
1849-50,	3,370 5 9	64 9 6	59 8 6	3,494 3 9	.....	306 0 0	156 1 4	.....	1,652 1 0	5,608 6 1
1850-51,	3,230 0 0	30 5 7	416 19 2	3,667 4 9	610 0 0	5,170 10 5	80 5 4	.....	5,472 1 0	15,000 1 6
1851-52,	2,985 18 4	84 1 9	119 9 1	3,189 9 3	907 1 4	272 0 0	243 2 10	.....	1,466 0 0	6,077 18 4
1852-53,	2,997 19 4	144 3 5	212 14 7	3,354 17 4	2,500 10 0	1,553 0 0	241 11 4	.....	2,739 3 8	10,389 1 11
1853-54,	2,933 8 2	63 15 0	233 15 10	3,227 19 0	2,000 0 0	1,100 0 0	494 14 11	.....	.....	6,822 13 11
1854-55,	2,973 4 4	48 6 5	433 10 0	3,455 0 9	4,205 12 10	351 5 0	451 4 2	.....	1,143 18 0	9,607 1 6
1855-56,	3,077 5 3	357 18 11	433 11 0	3,868 15 2	93 3 2	707 10 0	451 2 7	.....	550 0 0	5,670 10 11
1856-57,	2,940 9 5	172 9 10	497 1 9	3,610 1 0	1,870 1 1	1,039 9 3	364 9 0	.....	200 0 9	7,084 0 4
1857-58,	2,717 16 7	591 14 10	513 11 10	3,823 3 3	653 12 6	775 0 0	600 0 1	.....	.....	5,851 15 10
1858-59,	2,625 0 8	146 7 0	635 9 8	3,405 17 4	2,777 8 1	660 0 0	519 5 6	.....	1,637 17 6	9,000 8 5
1859-60,	2,435 9 11	43 8 3	625 9 3	3,109 7 5	1,528 4 2	562 10 0	746 3 4	356 12 4	.....	6,302 17 3
1860-61,	2,424 18 8	23 13 9	823 12 11	3,271 5 4	2,907 16 1	.....	722 2 1	111 3 8	220 0 0	7,232 7 2
1861-62,	2,410 19 7	15 14 5	795 11 11	3,223 5 11	1,395 0 2	*7,675 0 0	777 7 4	9 7 2	606 8 0	13,685 8 7
1862-63,	2,327 4 11	56 10 10	823 10 4	3,207 6 1	689 2 10	.....	11,176 6 2	1,013 7 5	1,122 18 7	7,269 1 1
1863-64,	2,544 9 4	15 4 0	835 7 8	3,395 1 0	1,514 13 10	.....	11,477 14 11	533 19 7	11 5 5	6,932 14 9
1864-65,	2,156 0 7	10 11 0	943 0 0	3,109 11 7	1,239 1 2	648 13 7	997 14 5	99 7 7	.....	6,094 8 4
1865-66,	2,519 19 10	9 1 0	967 14 10	3,496 15 8	5,849 13 11	190 0 0	1,018 6 11	106 10 11	.....	10,661 7 5
1866-67,	2,532 17 11	31 0 1	1,181 11 2	3,795 9 2	2,520 14 2	200 0 0	1,000 17 10	110 19 5	44 7 4	7,672 7 11
1867-68,	2,435 4 11	140 5 0	1,343 5 8	3,918 15 7	1,217 17 11	220 0 0	1,024 17 6	116 19 5	.....	6,498 10 5
1868-69,	2,439 0 5	8 16 0	1,364 9 5	3,812 5 10	11,264 14 9	332 9 8	938 19 2	108 3 5	812 5 5	17,268 18 3
1869-70,	2,842 7 4	48 15 0	2,079 2 6	4,470 4 10	1,426 6 3	230 0 0	1,111 5 2	108 8 7	133 15 0	7,479 19 10
1870-71,	2,215 19 8	541 16 9	2,063 9 1	4,826 5 6	643 18 10	437 3 4	1,094 15 11	108 18 6	1,962 15 0	9,073 17 1
1871-72,	2,234 1 3	42 10 2	2,464 4 2	4,790 15 7	4,655 16 5	316 13 4	1,096 13 4	104 0 11	.....	10,963 19 7
1872-73,	2,371 14 11	44 8 2	2,466 17 7	4,833 0 8	669 2 3	230 0 0	1,088 19 0	98 17 6	.....	6,969 19 5
1873-74,	2,316 3 2	43 8 10	14,488 7 10	6,852 19 10	882 19 5	5,832 0 0	1,261 1 5	148 0 4	.....	14,977 1 0
	78,230 9 3	3,518 13 8	26,986 4 3	108,735 7 2	56,022 11 2	33,025 5 7	19,153 10 3	4,912 14 4	40,504 5 9	261,353 14 3

* Includes £7000 for Cunningham Fellowship and Lectureship. † Includes Income from Cunningham Fellowship and Lectureship.
‡ The Revenue of the Glasgow College is introduced this year for the first time. The Salaries of the Glasgow Professors on the other hand came against this Revenue.

TABLE VI. HOME MISSION.—Shows contributed yearly during the thirty-two years from the disruption to 1874 inclusive, to the Home Mission Society, the money for evangelization, and the various benevolent objects.

HOME MISSION.		HOME MISSION.				Disruption to 1874 inclusive, to the Home Mission Society, the money for evangelization, and the various benevolent objects.	
Year.	Collection.	Collections.		Disruption to 1874 inclusive, to the Home Mission Society, the money for evangelization, and the various benevolent objects.		Total.	Total.
		1.	2.	3.	4.		
1843-44.	22,000 10 00	22,000 10 00	0 0 0	0 0 0	22,000 10 00	22,000 10 00	22,000 10 00
1844-45.	4,000 1 00	4,000 1 00	0 0 0	0 0 0	4,000 1 00	4,000 1 00	4,000 1 00
1845-46.	4,000 10 11	4,000 10 11	0 0 0	0 0 0	4,000 10 11	4,000 10 11	4,000 10 11
1846-47.	2,000 1 00	2,000 1 00	0 0 0	0 0 0	2,000 1 00	2,000 1 00	2,000 1 00
1847-48.	2,000 11 00	2,000 11 00	0 0 0	0 0 0	2,000 11 00	2,000 11 00	2,000 11 00
1848-49.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1849-50.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1850-51.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1851-52.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1852-53.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1853-54.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1854-55.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1855-56.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1856-57.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1857-58.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1858-59.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1859-60.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1860-61.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1861-62.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1862-63.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1863-64.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1864-65.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1865-66.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1866-67.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1867-68.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1868-69.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1869-70.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1870-71.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1871-72.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1872-73.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1873-74.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00
1874-75.	2,000 10 00	2,000 10 00	0 0 0	0 0 0	2,000 10 00	2,000 10 00	2,000 10 00

TABLE VII.—HIGHLANDS AND ISLANDS.

Sums contributed yearly during the Thirty-one years from the Disruption to 1873-74 inclusive, for the HIGHLANDS AND ISLANDS.

	Collections.	Donations, Interest, and Miscellaneous.	Legacies.	Endowment Fund and Interest.	TOTAL.
	1.	2.	3.	4.	5.
1843-44, . . . Ross & Sutherland Relief Fund	£2,219 8 7	£40 4 1	.....	.....	£2,259 12 8
1844-45, . . .	.....	54 10 8	.....	.....	54 10 8
1845-46, . . .	.....	.....	.....	.....	.....
1846-47, Highland Destitution. }	.....	15,769 8 1	.....	.....	15,769 8 1
1847-48, . . .	.....	90 0 0	.....	.....	90 0 0
1848-49, . . .	.....	74 0 0	.....	.....	74 0 0
1849-50, . . .	4,224 0 2	817 13 8	£146 19 10	.....	5,188 13 8
1850-51, . . .	.....	918 0 11	206 1 6	.....	1,124 2 5
1851-52, . . .	3,475 8 10	321 11 9	36 7 8	.....	3,833 8 3
1852-53, . . .	.....	291 7 0	39 4 0	.....	330 11 0
1853-54, . . .	3,307 12 4	636 19 8	122 10 0	.....	4,067 2 0
1854-55, . . .	.....	218 0 2	.....	.....	218 0 2
1855-56, . . .	3,208 1 1	249 19 5	159 9 0	.....	3,617 9 6
1856-57, . . .	.....	667 1 9	.....	.....	667 1 9
1857-58, . . .	2,835 8 9	571 17 4	783 3 10	£364 16 8	4,555 6 7
1858-59, . . .	.....	302 3 5	808 16 7	203 3 2	1,314 3 2
1859-60, . . .	2,801 13 7	358 8 7	242 14 10	853 15 10	4,256 12 10
1860-61, . . .	19 9 4	302 6 7	343 13 1	102 14 4	768 3 4
1861-62, . . .	3,192 5 3	495 2 11	294 6 6	87 12 3	4,069 6 11
1862-63, . . .	6 14 5	368 13 6	48 16 2	197 19 5	622 3 6
1863-64, . . .	3,024 5 3	383 6 0	86 8 0	600 6 10	4,094 6 1
1864-65, . . .	20 4 0	1,033 11 11	914 4 5	1,227 10 10	3,195 11 2
1865-66, . . .	3,064 15 9	929 15 0	258 7 9	225 13 8	4,498 12 2
1866-67, . . .	19 14 3	982 17 11	299 17 7	97 9 2	1,399 18 11
1867-68, . . .	2,902 1 3	632 4 1	522 15 3	129 9 2	4,186 9 9
1868-69, . . .	361 17 7	888 13 6	89 5 7	115 6 10	1,455 3 6
1869-70, . . .	2,999 16 5	759 16 10	1,126 18 11	97 1 7	4,983 13 9
1870-71, . . .	19 1 7	1,521 1 4	990 19 7	97 1 0	2,628 3 6
1871-72, . . .	3,102 0 11	923 10 10	1,350 0 6	34 9 4	5,410 1 7
1872-73, . . .	38 6 8	884 10 7	965 13 9	1,418 11 4	3,307 2 4
1873-74, . . .	3,033 7 10	1,063 8 9	432 17 8	59 0 6	4,588 14 9
	43,895 13 10	32,550 6 3	10,269 12 0	5,912 1 11	92,627 14 0

TABLE VIII.—COLONIES.—Sums contributed yearly during the Thirty-one years from the Disruption to 1873-74 inclusive for COLONIAL SCHEME.

GENERAL FUND.										TOTAL.	Ladies' Colonial Association.	India: applied there.	TOTAL.		
Collections.		Donations, Associa- tions, Interest, etc.		Legacies.		TOTAL.		5.	6.				7.		
1.	2.	3.	4.												
1843-44,	£2,515 13 8	£359 5 3	£29 19 0	£2,904 17 11	....	£714 3 7½	£3,619 1 6½							
1844-45,	3,313 6 6	991 5 9	128 10 11	4,433 3 2	£3,500 0 0	457 10 3	8,390 13 5								
1845-46,	3,810 10 11	1,114 18 3	70 0 6	4,995 9 8	3,500 0 0	442 8 4	8,937 18 0								
1846-47,	3,754 15 9	1,604 16 10	254 18 2	5,614 10 9	3,500 0 0	225 8 9	9,839 19 6								
1847-48,	3,280 16 3	636 0 6	160 18 11	4,077 15 8	....	68 12 2	4,146 7 10							
1848-49,	2,992 4 9	896 0 2	123 6 7	4,011 11 6	....	66 4 1	4,077 15 7							
1849-50,	3,212 16 7	433 18 10	60 17 2	3,707 12 7	Australian Fund.	82 7 8	3,790 0 3								
1850-51,	3,456 0 4	728 14 1	518 8 6	4,703 2 11		197 8 9	4,900 11 8								
1851-52,	3,225 16 1	631 4 7	111 14 0	3,968 14 8		155 0 2	4,123 14 10								
1852-53,	3,126 17 1	515 14 10	87 7 3	3,729 19 2		1,869 19 8	8,103 0 3								
1853-54,	3,129 17 2	342 9 10	174 12 7	3,646 19 7		214 1 0	4,348 10 1								
1854-55,	3,174 14 4	989 15 3	276 3 5	4,440 13 0	1,443 9 0	58 6 10½	5,942 8 10½								
1855-56,	2,816 10 3	647 4 11	244 16 0	3,708 11 2	404 9 6	36 16 10	4,149 17 6								
1856-57,	2,981 4 9	985 16 4	111 10 0	4,078 11 1	....	25 5 11	4,103 17 0							
1857-58,	2,815 17 5	580 3 2	1,712 11 1	5,068 11 8	....	78 10 10	5,187 2 6							
1858-59,	2,725 12 2	579 4 10	1,182 18 9	4,487 15 9	....	....	4,487 15 9						
1859-60,	2,465 10 4	1,041 13 7	913 9 9	4,420 13 8	....	....	4,420 13 8						
1860-61,	2,808 7 6	610 17 6	493 9 7	3,912 14 7	....	....	3,912 14 7						
1861-62,	2,440 6 11	465 7 7	*1,421 6 11	4,327 1 5	....	....	4,327 1 5						
1862-63,	2,443 8 10	1,047 19 0	176 11 2	3,667 19 0	....	....	3,667 19 0						
1863-64,	2,463 19 6	500 5 5	253 3 9	3,227 8 8	....	....	3,227 8 8						
1864-65,	2,408 7 5	392 10 4	137 6 2	2,938 3 11	....	....	2,938 3 11						
1865-66,	2,377 2 5	645 4 0	426 13 6	3,448 19 11	....	....	3,448 19 11						
1866-67,	2,410 6 4	596 19 5	138 3 4	3,145 9 1	....	....	3,145 9 1						
1867-68,	2,439 9 0	457 4 6	274 17 3	3,171 10 9	....	....	3,171 10 9						
1868-69,	2,343 5 8	352 11 1	321 7 1	3,017 3 10	....	....	3,017 3 10						
1869-70,	2,392 13 8	526 6 9	402 11 2	3,321 11 2	....	....	3,321 11 2						
1870-71,	2,210 4 0	255 7 11	1,262 17 0	3,718 8 11	....	....	3,718 8 11						
1871-72,	2,331 11 5	256 16 1	500 16 4	3,088 3 10	....	....	3,088 3 10						
1872-73,	2,379 18 4	528 12 7	904 11 2	3,813 2 1	....	....	3,813 2 1						
1873-74,	2,318 13 11	541 2 9	400 7 7	3,260 4 3	....	....	3,260 4 3						
	86,570 13 10	30,204 11 11	13,271 4 7	130,046 15 4	15,388 9 5	4,692 4 11	140,077 9 8								

* Includes Legacy to send out Ministers to Victoria, £1055, 6s. 11d.

CONTINENTAL SCHEME.

GENERAL FUND.							LADIES' CONTINENTAL ASSOCIATION.	TOTAL.
Collections.	Donations, Interest, and Miscellaneous.	Legacies.	TOTAL.		5.	6.		
1.	2.	3.	4.					
1843-44,	
1844-45,	£1,518 10 6	{ £1,841 12 2 1,105 5 10½ }	....	£1,841 12 2	£861 12 4½	£1,841 12 2	
1845-46, . . . . .	.....	{ 432 5 2 828 9 2 }	....	3,056 1 6½	....	3,917 13 11
1846-47,	557 2 8	{ 675 6 4½ 818 17 1 }	....	2,060 17 9½	423 7 9	2,484 5 6½	
1847-48,	1,437 9 6	{ 242 9 8 58 12 10 }	....	2,256 6 7	400 0 0	2,656 6 7	
1848-49,	2,528 15 4	.....	....	2,829 17 10	522 16 4½	3,352 14 2½
1849-50, . . . . .	.....	32 9 4	....	32 9 4	....	....
1850-51, . . . . .	.....	31 6 9	....	31 6 9	340 18 9	373 8 1
1851-52, . . . . .	.....	24 1 9	....	24 1 9	288 9 0	319 15 9
1852-53, . . . . .	.....	14 7 10	....	14 7 10	....	24 1 9
1853-54, Recommended Collection,	1,870 17 6	305 11 8	£18 17 6	2,195 6 8	....	14 7 10	
1854-55, . . . . .	.....	335 19 9	....	335 19 9	....	2,195 6 8
1855-56, Recommended Collection,	1,536 18 11	317 5 7	64 15 11	1,919 0 5	....	335 19 9	
1856-57, . . . . .	.....	424 10 10	....	424 10 10	....	1,919 0 5
1857-58, Recommended Collection,	1,308 4 3	169 6 10	183 6 8	1,610 17 9	....	424 10 10	
1858-59,	2,330 8 6	108 11 2	18 0 0	2,456 19 8	....	1,610 17 9	
1859-60,	44 19 4	162 18 5	17 8 10	225 1 7	....	2,456 19 8	
1860-61,	2,913 3 1	146 18 0	....	3,060 1 1	....	225 1 7
1861-62,	12 5 3	473 2 5	22 9 3	507 16 11	....	3,060 1 1	
1862-63,	2,262 8 10	87 0 8	144 7 2	2,493 16 8	....	507 16 11	
1863-64,	13 3 1	297 13 7	....	810 16 8	....	2,493 16 8
1864-65,	2,272 17 3	167 19 3	1 0 0	2,441 16 6	....	810 16 8	
1865-66,	7 16 10	159 19 11	37 14 0	205 10 9	....	2,441 16 6	
1866-67,	2,238 16 0	269 14 0	54 18 9	2,563 8 9	*315 5 0	205 10 9		
1867-68,	11 2 6	139 16 6	....	150 19 0	*276 5 8	2,878 13 9	
1868-69,	2,106 12 3	278 11 4	136 6 9	2,521 10 4	*544 16 1	427 4 3		
1869-70,	1,927 8 0	330 6 3	....	2,257 14 3	*734 1 10	3,066 5 5	
1870-71,	2,226 15 2	1,131 2 10	116 13 9	3,474 11 9	....	2,991 16 1	
1871-72,	2,389 16 8	844 3 2	181 16 2	3,415 16 0	....	3,474 11 9	
1872-73,	2,098 14 5	664 4 7	104 15 3	2,867 14 8	....	3,415 16 0	
1873-74,	2,075 1 3	780 4 9	322 9 5	3,177 15 5	....	2,867 14 8	
85,689 6 8	18,700 0 6	1,374 19 5	50,764 6 7	4,707 11 5	55,471 18 0	3,177 15 5		

* For supply of Ordinances.

TABULAR ABSTRACTS.

GENERAL OR ORDINARY FUND.

	GENERAL OR ORDINARY FUND.					Sum of the Foregoing.	Raised and applied in India.	For Buildings.		Ladies' Association and Glasgow Missionary Society.	TOTAL.
	Collections.	Associations.	Donations, England and Abroad.	Legacies.	Interest, Dividends, and Sundries.			7.	8.		
	1.	2.	3.	4.	5.	6.	7.			9.	10.
1843-44.	£4,193 6 10	£180 16 7	£1,893 9 2½	£65 9 0	£69 15 5	£6,402 17 0½	£6,387 0 0	....	....	£643 1 8	£18,432 18 8½
1844-45.	4,128 10 4	252 19 8	2,362 18 10	247 5 9½	188 13 2	9,957 2 11½	4,418 0 0	£21,084 17 0	£21,084 17 0	3,556 4 10	19,011 4 9½
1845-46.	4,141 5 7	501 10 5	2,499 2 3	114 19 2½	263 11 2	7,460 8 8	4,413 0 0	....	....	979 2 1	12,852 10 9
1846-47.	4,028 17 5	280 13 5	2,577 8 0½	362 13 0½	84 6 9	7,393 18 8	4,000 0 0	1,540 0 10	1,540 0 10	942 16 0	18,816 15 6
1847-48.	4,000 8 8	216 0 11	2,519 7 3	426 0 7	77 18 3	15,463 17 2	25,000 0 0	....	....	1,491 1 1	21,964 18 3
1848-49.	*3,511 2 8	84 7 4	*2,099 3 11	350 12 2	101 13 3	10,766 15 10	24,213 0 0	632 5 2	632 5 2	1,368 4 0½	12,767 5 0½
1849-50.	7,318 18 5	82 14 6	3,666 6 9	154 2 3	125 9 8	11,847 11 7	....	980 19 6	980 19 6	1,801 4 4	14,129 15 5
1850-51.	5,345 7 7	555 7 5	2,410 12 7	1,181 16 7	161 13 9	9,654 17 11	....	5,863 6 9	5,863 6 9	1,745 18 0	17,264 2 8
1851-52.	4,560 14 3	2,103 19 4	3,582 12 10	566 1 6	98 4 8	10,911 12 7	....	1,680 2 1	1,680 2 1	1,602 15 4	14,194 10 0
1852-53.	2,468 2 9	6,283 18 2	2,969 16 0	615 0 5	167 11 2	12,504 8 6	....	3,644 10 9	3,644 10 9	1,560 9 8	17,709 8 11
1853-54.	17 13 7	8,066 4 11	2,302 8 11	95 9 0	171 13 3	10,668 9 8	....	837 4 3	837 4 3	1,019 4 5	12,009 18 4
1854-55.	1,567 6 1	7,951 3 2	1,834 16 5	1,087 3 11	160 14 9	12,551 4 4	Widows' Fund	11,508 8 11	11,508 8 11	1,385 9 4½	25,440 2 7½
1855-56.	1,483 7 8	7,701 3 10	4,111 17 6	776 18 0	146 1 9	14,219 8 9	1,781 10 5	1,938 6 2	1,938 6 2	1,882 2 4	19,821 7 8
1856-57.	1,658 18 8	7,820 3 2	2,401 13 8	245 17 8	146 3 1	12,272 16 3	651 12 2	833 7 5	833 7 5	2,658 12 10	15,916 8 8
1857-58.	*2,711 15 10	8,819 0 0	2,124 18 10	2,210 3 5	162 5 9	16,028 3 10	65 13 0	651 5 5	651 5 5	2,284 11 5	18,979 18 8
1858-59.	1,174 1 1	9,146 1 11	1,698 9 5	3,232 15 9	162 19 5	15,414 7 7	108 9 6	1,375 3 4	1,375 3 4	2,312 2 1	19,210 2 6
1859-60.	958 8 4	8,883 17 0	1,802 0 4	955 11 0	190 9 2	12,790 5 10	109 14 7	636 3 5	636 3 5	2,972 14 0	16,508 17 10
1860-61.	1,088 3 3	8,779 17 5	1,676 8 3	6,070 2 9	217 11 3	17,832 3 4	99 4 7	104 2 4	104 2 4	2,162 6 0	20,217 16 3
1861-62.	975 15 7	8,681 7 8	3,887 6 1	767 12 3	342 11 4	14,654 12 11	105 14 9	1,566 13 9	1,566 13 9	2,540 10 6	18,867 11 11
1862-63.	1,081 12 9	8,550 5 9	1,097 6 4	818 12 3	246 8 3	11,794 5 4	107 0 8	187 12 0	187 12 0	1,945 1 8	14,088 19 8
1863-64.	912 2 5	8,747 3 8	1,757 2 1	809 0 7	268 0 0	12,493 8 9	111 19 10	71 3 1	71 3 1	5,430 19 6	18,107 11 2
1864-65.	1,090 5 1	8,828 6 0	2,540 18 0	4,362 15 4	271 8 9	19,983 13 2	113 5 5	4,951 18 7	4,951 18 7	2,269 0 0	27,317 12 2
1865-66.	1,170 9 6	9,189 18 6	2,884 16 10	3,134 1 0	233 14 8	16,613 0 6	116 19 4	553 19 11	553 19 11	2,587 3 3	19,871 3 0
1866-67.	1,168 9 10	9,549 3 10	3,363 9 10	1,690 13 1	338 11 8	16,110 8 3	126 11 8	809 17 2	809 17 2	2,428 15 1	18,975 12 2
1867-68.	1,011 15 0	9,679 19 5	98,854 1 2	1,929 15 3	291 0 5	16,766 11 3	111 9 4	153 12 0	153 12 0	2,904 0 5	19,940 18 0
1868-69.	972 19 0	10,039 14 1	17,621 16 7	2,790 13 11	309 5 7	21,734 9 2	400 5 4	49,473 19 0	49,473 19 0	2,885 12 0	28,494 5 6
1869-70.	904 2 11	10,181 11 8	2,447 10 0	1,541 4 2	495 10 11	16,569 19 8	241 2 0	12,807 19 10	12,807 19 10	3,857 10 8	31,976 12 2
1870-71.	988 18 4	10,165 2 6	3,139 16 0	3,704 19 9	528 17 2	18,527 13 9	211 18 10	8,415 16 8	8,415 16 8	3,106 10 10	30,262 0 1
1871-72.	1,150 11 9	10,938 18 7	1,321 17 7	3,273 12 3	549 8 4	16,624 8 6	239 19 3	3,965 16 9	3,965 16 9	3,272 5 9	24,102 10 3
1872-73.	1,004 4 11	10,597 11 4	2,613 2 9	3,957 14 9	664 5 9	18,836 19 6	318 17 4	6,306 8 11	6,306 8 11	3,081 14 6	29,044 0 8
1873-74.	1,001 8 9	10,911 19 6	2,481 7 9	5,282 1 7	602 7 5	20,279 5 0	306 10 5	4,191 5 5	4,191 5 5	4,085 16 6	28,951 17 4
	74,309 4 4	203,160 1 3	95,885 16 11	52,770 18 2	7,838 5 2	483,554 6 3	30,129 13 5	79,266 1 5	79,266 1 5	72,233 0 2	615,183 6 3

a This sum of £2,776, 16s. 2d. is from India, and includes £2,674, 16s. 2d. from a friend in Nagpur, invested in Government stock.
b For Library and Museum in Calcutta (Thomson Fund).
c Includes £4,000 raised by Ladies' Association.
d Includes £2,500 for the purchase of books and stationery.

e Includes £4,067, 7s. 8d. Special Fund collected by Ladies for Debt.
f Includes £4,800, 16s. raised for Bengal Cyclone Fund.
g Includes £767, 10s. 8d. for the old fund, and £1,016, 9s. 7d. for the new fund.
h Includes £2,000 for the purchase of books and stationery.

TABLE XI.—JEWS.—Sums contributed during the Thirty-one Years from the Disruption to 1873-74 inclusive for the Mission to the Jews.

GENERAL FUND.										TOTAL	LADIES' ASSOCIATION FOR JEWISH FEMALES.	TOTAL
Collections.		Associations, Donations, from Abroad, Interest, and Miscellaneous.		Legacies.		TOTAL.						
1.	2.	3.	4.									
1843-44,	£2,851 6 6	£1,477 8 0	£48 19 0	£4,877 8 6	£171 10 0	£4,548 18 6						
1844-45,	4,269 7 8½	1,356 2 2	825 2 0½	5,950 11 11	361 0 4	6,311 12 3						
1845-46,	4,384 9 7½	1,680 6 10	91 19 2½	6,156 15 8	854 10 1	6,511 5 9						
1846-47,	4,229 8 2	1,718 19 9	856 18 0	6,805 0 11	292 11 4	6,597 12 3						
1847-48,	3,700 13 5	919 11 9	842 18 4	4,963 8 6	117 2 4	5,080 5 10						
1848-49,	....	819 17 0	129 5 7	949 2 7	325 12 1	1,274 14 8					
1849-50,	3,312 8 4	790 19 6	147 2 2	4,250 5 0	254 18 5	4,505 3 5						
1850-51,	4,139 1 10	913 17 4	618 13 7	5,671 12 9	....	5,671 12 9					
1851-52,	3,647 14 1	592 15 10	195 11 2	4,436 1 1	....	4,436 1 1					
1852-53,	3,472 12 7	1,292 8 1	167 1 3	4,932 1 11	....	4,932 1 11					
1853-54,	7,251 8 5	984 7 9	411 3 9	8,596 19 11	....	8,596 19 11					
1854-55,	3,371 14 9	722 15 8	760 12 4	4,855 2 9	....	4,855 2 9					
1855-56,	3,277 5 5	800 3 4	383 5 7	4,460 14 4	....	4,460 14 4					
1856-57,	3,356 7 6	1,096 16 10	145 3 0	4,598 7 4	....	4,598 7 4					
1857-58,	....	714 7 1	1,831 10 3	2,545 17 4	....	2,545 17 4				
1858-59,	5,922 0 7	611 1 5	1,140 11 3	7,673 13 3	....	7,673 13 3					
1859-60,	2,866 12 1	465 16 2	870 10 1	4,202 18 4	....	4,202 18 4					
1860-61,	2,829 10 4	449 0 6	1,302 1 8	4,580 12 6	....	4,580 12 6					
1861-62,	2,856 16 0	696 18 9	1,090 9 9	4,644 4 6	....	4,644 4 6					
1862-63,	2,705 16 4	565 10 1	690 16 10	3,962 3 3	....	3,962 3 3					
1863-64,	3,001 19 5	655 13 5	574 13 10	4,232 6 8	....	4,232 6 8					
1864-65,	2,873 9 3	396 8 3	1,539 10 2	4,809 7 8	....	4,809 7 8					
1865-66,	3,209 18 2	565 14 8	743 12 10	4,519 5 8	....	4,519 5 8					
1866-67,	3,072 2 0	706 9 0	618 14 5	4,397 5 5	....	4,397 5 5					
1867-68,	3,085 3 4	760 12 4	1,237 15 7	5,183 11 3	Mission Buildings	5,183 11 3						
1868-69,	3,015 19 10	653 2 5	851 9 7	4,520 11 10	2,302 4 8	6,822 16 1						
1869-70,	2,982 7 9	994 17 0	772 15 6	4,750 0 3	115 13 4	4,865 13 7						
1870-71,	2,857 4 6	863 2 10	2,042 19 4	5,763 6 8	1,117 17 4	6,881 4 0						
1871-72,	2,927 17 5	775 11 7	852 7 1	4,555 16 1	2,413 15 3	6,969 11 4						
1872-73,	2,906 17 1	1,121 3 1	2,256 3 2	6,283 3 4	1,265 18 4	7,549 1 8						
1873-74,	3,104 16 7	1,074 8 8	1,636 6 9	5,815 12 0	768 14 0	6,584 6 0						
	101,480 19 0	27,186 2 1	24,276 3 1	152,943 4 2	9,861 7 1	162,804 11 3						

TABLE XII.—GENERAL ABSTRACT OF MISSIONARY SCHEMES.—GENERAL ABSTRACT OF THE SIX PRECEDING TABLES (Nos. VI. to XI.), showing the whole sums raised yearly during the Thirty-one Years from the Disruption to 1873-74 inclusive for MISSIONS AT HOME AND ABROAD.

	HOME.		HIGHLANDS.	COLONIES.	CONTINENT.	FOREIGN.	JEWS.	TOTAL.
	Glasgow Evangelisation, Chalmers' Endowment.							
	1.	2.						
1843-44,	£2,987 2 7½	£2,259 12 7½	£3,619 1 6½	.....	£13,432 18 8½	£4,548 18 6	£20,847 14 0
1844-45,	4,693 1 6½	54 10 8	8,390 13 5	£1,841 12 2	19,011 4 9½	6,311 12 3	40,302 14 10	
1845-46,	5,288 2 11½	.....	8,987 18 0	3,917 13 11	12,852 10 9	6,511 5 9	37,507 11 4½
1846-47,	5,184 2 4½	15,769 8 1	9,339 19 6	2,484 5 6½	18,816 15 6	6,597 12 3	53,192 3 3	
1847-48,	6,175 9 8	90 0 0	4,146 7 9½	2,656 6 7	21,954 18 3	5,080 5 10	40,103 8 1½	
1848-49,	5,243 1 11	74 0 0	4,077 15 7	3,352 14 2½	12,767 5 0½	1,274 14 8	26,789 11 5	
1849-50,	406 7 2	5,188 13 8	3,790 0 3	373 8 0½	14,129 15 5	4,505 3 5	28,293 7 11½	
1850-51,	4,969 13 0	1,124 2 5	4,900 11 8	319 15 9	17,264 2 8	5,671 12 9	34,249 18 3	
1851-52,	4,493 8 10	3,833 8 3	4,123 14 10	24 1 9	14,194 10 0	4,436 1 1	31,105 4 9	
1852-53,	7,506 15 4	330 11 0	8,103 0 8	14 7 10	17,709 8 11	4,932 1 11	38,596 5 3	
1853-54,	4,000 17 3	4,067 2 0	4,348 10 1	2,195 6 8	12,009 18 4	8,596 19 11	35,218 14 3	
1854-55,	6,535 7 2	218 0 2	5,942 8 10½	335 19 9	25,440 2 7½	4,865 2 9	48,327 1 4	
1855-56,	2,049 11 10	3,617 9 6	4,149 17 6	1,919 0 5	19,821 7 8	4,460 14 4	36,018 1 3	
1856-57,	7,234 9 9	667 1 9	4,103 17 0	424 10 10	16,916 8 8	4,598 7 4	32,944 15 4	
1857-58,	6,407 11 2	4,565 6 7	5,137 2 6	1,610 17 9	18,979 13 8	2,545 17 4	39,336 9 0	
1858-59,	2,539 11 1	1,314 3 2	4,437 15 9	2,456 19 8	19,210 2 6	7,673 13 3	37,682 5 5	
1859-60,	8,017 13 3	4,266 12 10	4,420 13 8	225 1 7	16,508 17 10	4,202 18 4	37,631 17 6	
1860-61,	6,845 5 9	768 3 4	3,912 14 7	3,060 1 1	20,217 16 3	4,580 12 6	39,384 13 6	
1861-62,	8,261 4 3	4,069 6 11	4,327 1 5	507 16 11	18,867 11 11	4,644 4 6	40,667 5 11	
1862-63,	5,701 17 5	622 3 6	3,667 19 0	2,498 16 8	14,038 19 8	3,962 8 3	30,481 19 6	
1863-64,	7,796 2 5	4,094 6 1	3,227 8 8	310 16 8	18,107 11 2	4,232 6 8	37,768 11 8	
1864-65,	6,917 0 0	3,195 11 2	2,938 3 11	2,441 16 6	27,317 12 2	4,809 7 8	47,619 11 6	
1865-66,	7,938 18 0	4,498 12 2	3,448 19 11	206 10 9	19,871 3 0	4,519 5 8	40,482 9 6	
1866-67,	6,019 2 1	1,399 18 11	5,145 9 1	2,878 13 9	18,975 12 2	4,397 5 5	36,816 1 5	
1867-68,	8,516 18 5	4,186 9 9	3,171 10 9	427 4 3	19,940 13 0	5,183 11 3	41,420 7 5	
1868-69,	6,285 7 11	1,455 3 6	3,017 3 10	3,066 5 5	28,494 5 6	6,822 16 1	49,141 2 3	
1869-70,	8,459 11 7	4,983 13 9	3,321 11 2	2,991 16 1	31,976 12 2	4,865 13 7	56,598 18 4	
1870-71,	7,872 6 2	2,628 3 6	3,718 3 11	3,474 11 9	30,262 0 1	6,881 4 0	54,836 14 5	
1871-72,	9,600 0 2	5,410 1 7	3,088 3 10	3,415 6 0	24,102 10 3	6,969 11 4	52,685 13 2	
1872-73,	6,227 15 0	3,307 2 4	3,813 2 1	2,867 14 3	29,044 0 3	7,549 1 8	52,808 16 7	
1873-74,	9,442 0 4	4,583 14 9	3,260 4 3	3,177 15 5	23,951 17 4	6,584 6 0	56,004 18 1	
	189,605 10 5	92,627 14 0	140,077 9 8	55,471 16 0	616,183 0 3	162,304 11 3	1,355,770 5 7	

TABLE XIV.—GENERAL TRUSTEES AND MISCELLANEOUS.—Sums paid to the GENERAL TRUSTEES for behoof of various Schemes, and Sums contributed for MISCELLANEOUS OBJECTS during the Thirty-one Years from the Disruption to 1873-74 inclusive.

	GENERAL TRUSTEES.				Assembly Hall, and Accommodation.	Anta-Disruption Ministers.	Various Schemes.	TOTAL.	
	Donations and Legacies.		Interest.						TOTAL.
	1.	2.	3.	4.					
1843-44, . . . . .	....	....	....	....	....	....	(a) £1,190 5 7	£1,190 5 7
1844-45, . . . . .	....	....	....	....	....	....	(b) 2,178 4 4½	2,178 4 4½
1845-46, . . . . .	....	....	....	....	....	....	(c) 1,090 8 7	1,090 8 7
1846-47, . . . . .	....	....	....	....	....	....	26 15 4	26 15 4
1847-48, . . . . .	....	....	....	....	....	....	25 6 5	25 6 5
1848-49, . . . . .	....	....	....	....	....	....	1 7 8	1 7 8
1849-50,	£13,361 17 6	....	£13,361 17 6	....	....	....	(d) 2,000 0 0	15,361 17 6
1850-51,	55 5 0	....	55 5 0	....	....	....	....	55 5 0
1851-52,	699 5 4	£13 1 11	712 7 3	....	....	....	....	712 7 3
1852-53,	213 3 5	5 1 7	318 5 0	....	....	....	....	318 5 0
1853-54,	1,409 7 11	13 8 9	1,421 16 8	....	....	....	....	1,421 16 8
1854-55,	8,975 11 6	29 6 5	9,004 17 11	....	....	....	768 7 6	9,761 5 4
1855-56,	43 14 0	28 3 9	71 17 9	....	....	....	27 16 6	109 18 5
1856-57,	94 7 0	30 13 11	125 0 11	....	....	....	189 16 8	264 17 7
1857-58, . . . . .	....	27 0 9	27 0 9	....	....	....	77 16 1	104 16 10
1858-59,	43 16 4	39 13 6	83 9 10	(e) £26,908 8 5	....	....	....	6,991 18 3
1859-60, . . . . .	....	20 16 0	20 16 0	(f) 2,520 8 6	....	25,028 18 8	129 4 8	7,709 7 10
1860-61, . . . . .	....	28 11 3	28 11 3	2,269 13 6	....	2,498 19 3	482 2 11	6,974 6 11
1861-62, . . . . .	....	29 17 1	29 17 1	898 3 1	....	2,027 19 8	192 12 2	4,148 12 0
1862-63,	624 8 2	26 2 2	650 10 4	985 11 2	....	2,072 1 7	(g) 1,436 0 7	6,163 8 8
1863-64, . . . . .	....	25 7 7	25 7 7	681 17 5	....	2,984 8 4	19 2 6	3,670 10 10
1864-65, . . . . .	....	24 18 6	24 18 6	(h) 2,518 13 8	....	2,948 11 4	....	5,502 3 6
1865-66, . . . . .	....	23 10 11	23 10 11	839 2 0	....	2,801 12 10	....	5,074 5 9
1866-67, . . . . .	....	24 6 2	24 6 2	899 13 8	....	2,809 14 1	....	5,803 12 6
1867-68, . . . . .	....	26 2 1	26 2 1	774 19 2	....	2,985 8 7	....	5,746 9 10
1868-69, . . . . .	....	44 1 6	44 1 6	662 9 10	....	2,694 8 6	(i) 892 17 2	4,293 12 0
1869-70,	45 0 0	1 3 6	46 3 6	183 13 6	....	2,491 9 1	14,747 9 6	17,468 15 7
1870-71,	2 0 0	2 1 0	4 1 0	222 15 1	....	2,480 16 4	626 12 9	3,334 5 2
1871-72, . . . . .	....	....	....	226 1 4	....	2,499 17 11	1,314 2 11	3,840 2 2
1872-73, . . . . .	....	....	....	158 12 5	....	2,820 5 6	2,613 0 8	5,091 18 7
1873-74, . . . . .	....	....	....	263 15 11	....	2,438 10 2	(k) 28,822 1 10	31,014 7 11
	25,667 16 2	532 8 4	26,200 4 6	21,008 13 3	44,067 16 10	58,108 11 4		149,345 5 11	

(a) Anta-Disruption Law Expenses. (b) Arrangements of Widows' Fund Rates, £1848 19 4. (c) Debt of Church, £270 7 11. (d) Purchase of Premises for Church Office, £10 6 0. (e) Assembly Hall. (f) Inclusive subscription for Expenses of Anta-Disruption Cases, £1810 9 1. (g) Collection for Anta-Disruption, £1817 0 0. (h) Inclusive subscription for Expenses of Anta-Disruption Cases, £1817 0 0. (i) Inclusive subscription for Expenses of Anta-Disruption Cases, £1817 0 0. (j) Inclusive subscription for Expenses of Anta-Disruption Cases, £1817 0 0. (k) Inclusive subscription for Expenses of Anta-Disruption Cases, £1817 0 0.

for all purposes

TABLE XV.—GENERAL ABSTRACT OF THE WHOLE TABLES.—Showing the Aggregate Amount of Funds raised for all purposes from the Disruption to 1873-74 inclusive.

	BUILDING FUND.		Sustentation, Supplementary, Aged and Infirm Ministers.	Congregational.	Education.	Colleges.	Missions.	General Trustees and Miscellaneous.	TOTAL.
	General.	Local.							
	1.	2.	3.	4.	5.	6.	7.	8.	9.
1843-44,	£35,238 9 1	£142,598 10 9½	£61,513 6 10½	£41,540 11 10½	£3,722 2 9	£1,220 16 5	£26,847 14 0	£1,190 5 7	£363,871 17 4½
1844-45,	34,205 19 7	97,531 14 10½	76,180 6 7½	69,985 15 3½	4,003 12 4	9,220 15 3	40,302 14 10	2,173 4 4½	333,604 3 1½
1845-46,	23,773 15 8	66,065 19 0½	80,290 8 10½	70,675 0 2½	9,654 16 0½	7,201 1 11	37,507 11 4½	1,090 8 7	296,259 1 8½
1846-47,	38,920 9 5	46,446 10 8½	82,166 8 8	78,226 18 7	10,141 16 9	8,472 1 3	53,192 3 3	26 15 4	317,593 3 11½
1847-48,	23,269 2 6	34,566 3 0½	89,051 8 11	71,850 6 7	10,317 11 3	6,154 4 9	40,103 8 1½	35 6 5	275,347 11 7½
1848-49,	22,010 15 10	43,981 6 0½	88,328 5 0	71,379 6 9½	11,019 18 7	8,950 2 10	26,789 11 5	1 7 8	272,460 14 1½
1849-50,	24,708 4 3	52,608 11 11½	90,972 13 8	77,589 12 9½	11,196 15 5	5,608 6 1	28,293 7 11½	15,861 17 6	306,339 9 7½
1850-51,	18,002 19 5	51,947 12 2½	96,846 9 5	74,472 6 11½	13,006 13 10	15,000 1 6	34,249 18 3	55 5 0	303,581 6 6½
1851-52,	5,000 3 1	37,510 4 1½	93,426 8 2	80,334 2 3½	15,015 17 2	6,077 13 4	31,105 4 9	712 7 3	269,182 0 2½
1852-53,	5,215 8 1	37,100 2 8½	93,065 11 11	79,715 13 8½	13,135 18 8	10,389 1 11	38,596 5 3	318 5 0	277,536 7 2½
1853-54,	3,401 16 11	37,375 3 3½	109,253 2 0	83,504 14 1	12,672 2 3	6,822 13 11	35,218 14 3	1,421 16 8	289,670 8 4½
1854-55,	2,985 18 8	33,688 14 10½	107,347 4 11	85,870 19 10½	18,887 19 6	9,607 1 6	43,327 1 4	9,761 5 4	306,476 6 0
1855-56,	5,390 15 6	30,200 5 6½	111,318 17 9	86,749 12 3½	13,110 14 3	5,670 10 11	36,018 1 3	109 13 3	288,568 10 9
1856-57,	6,785 10 11	43,433 2 9	115,708 2 4	87,870 19 2½	14,133 3 7	7,084 0 4	32,944 15 4	264 17 7	308,224 12 0½
1857-58,	15,960 15 7	46,896 18 8½	114,412 8 0	92,556 12 2½	16,673 17 4	5,851 15 10	39,396 9 0	104 15 10	331,793 12 5½
1858-59,	9,340 14 0	41,179 2 0½	126,282 14 6	94,481 19 6	17,764 15 3	9,000 8 5	37,682 5 5	6,991 13 3	342,723 12 4½
1859-60,	6,716 4 1	35,855 9 0	111,682 5 9	97,363 2 11	16,556 12 4	6,302 17 3	37,631 17 6	7,709 7 10	319,817 16 8
1860-61,	6,011 6 11	36,539 8 11	118,692 0 3	100,134 6 1	16,723 11 4	7,232 7 2	39,384 13 6	6,274 6 11	330,992 1 1
1861-62,	3,839 3 11	38,518 4 1	115,815 17 2	105,341 13 10	15,430 18 1	13,685 8 7	40,667 5 11	4,148 12 0	337,437 8 9
1862-63,	4,097 16 5	43,892 15 8½	118,206 11 7	111,764 2 10½	16,275 6 6	7,209 1 1	30,481 19 6	6,153 3 8	343,080 17 4
1863-64,	981 16 1	49,314 7 4	121,760 2 1	107,396 18 0½	15,800 19 2	6,932 14 9	37,768 11 8	3,670 16 10	343,626 5 9½
1864-65,	2,247 0 9	41,831 13 6½	123,052 4 1	113,364 5 0½	19,308 12 10	6,094 8 4	47,619 11 5	5,502 3 6	359,009 19 6
1865-66,	149 17 5	55,038 8 7½	135,426 12 8	118,792 11 5½	19,664 14 0	10,661 7 5	40,482 9 6	8,674 5 9	383,890 6 10½
1866-67,	1,771 6 4	46,963 15 1	129,468 3 5	122,259 18 8½	20,358 18 2	7,672 7 11	36,816 1 5	3,803 13 6	369,114 4 6½
1867-68,	3,037 3 6	56,279 3 5½	139,236 12 7	126,427 19 6	19,123 9 5	6,498 10 5	41,426 7 5	3,746 9 10	395,775 16 1½
1868-69,	2,399 13 6	59,919 3 1	143,082 16 2	126,445 13 10½	19,245 5 8	17,268 18 3	49,141 2 3	4,293 12 0	421,796 4 9½
1869-70,	348 4 6	53,336 6 6	140,963 0 9	132,329 8 6	19,098 4 0	7,479 19 10	56,598 18 4	17,468 15 7	427,621 13 0
1870-71,	2,851 5 7	40,565 0 8	143,774 8 8	135,864 4 6	22,898 16 4	9,073 17 1	64,836 14 5	3,334 5 2	413,193 12 5
1871-72,	175 7 11	56,507 9 1	145,714 3 11	140,941 3 4	21,795 0 7	10,963 19 7	52,585 13 2	3,840 2 2	492,522 19 9
1872-73,	2,679 17 8	73,250 19 3	143,160 15 2	147,715 6 1	21,021 15 6	6,969 19 5	52,808 15 7	5,091 18 7	452,699 7 3
1873-74,	193 8 11	52,469 1 7	181,911 17 3	153,691 15 7	19,928 14 2	14,977 1 0	56,004 18 1	31,014 7 11	510,191 4 6
	361,700 13 0	1,588,401 8 7	3,548,110 14 1	3,086,637 7 6	472,683 13 0	261,353 14 3	1,255,770 5 7	149,845 5 11	10,723,102 15 11

TABLE XVI.—GENERAL SUSTENTATION FUND.

AID-GIVING CONGREGATIONS.

TABLE showing the NUMBER OF CONGREGATIONS contributing at and above £150, the AMOUNT OF THEIR CONTRIBUTIONS, and the EXCESS thereof over and above the AMOUNT OF EQUAL DIVIDEND drawn by them.

YEAR.	Number of Con- gregations.	Amount of Contri- butions to General Sustentation Fund.	Amount of Equal Dividend drawn out.	EXCESS.
1845-46, . .	92	£33,030 18 0	£11,224 0 0	£21,806 18 0
1846-47, . .	104	35,562 14 0	12,480 0 0	23,082 14 0
1847-48, . .	111	40,320 0 0	14,208 0 0	26,112 0 0
1848-49, . .	116	40,416 0 0	14,152 0 0	26,264 0 0
1849-50, . .	112	40,113 8 0	13,776 0 0	26,337 8 0
1850-51, . .	120	42,404 18 0	14,760 0 0	27,644 18 0
1851-52, . .	113	41,419 14 0	13,786 0 0	27,633 14 0
1852-53, . .	114	40,515 8 0	13,794 0 0	26,721 8 0
1853-54, . .	117	41,621 16 0	13,923 0 0	27,698 16 0
1854-55, . .	131	47,199 14 0	17,292 0 0	29,907 14 0
1855-56, . .	158	55,213 2 0	22,120 0 0	33,093 2 0
1856-57, . .	162	55,028 16 4	22,356 0 0	32,672 16 4
1857-58, . .	154	52,574 15 8	21,252 0 0	31,322 15 8
1858-59, . .	162	53,583 16 11	22,356 0 0	31,227 16 11
1859-60, . .	170	54,015 2 0	22,950 0 0	31,065 2 0
1860-61, . .	182	56,477 13 11	25,116 0 0	31,361 13 11
1861-62, . .	177	55,947 10 6	24,249 0 0	31,698 10 6
1862-63, . .	181	56,602 15 11	24,797 0 0	31,805 15 11
1863-64, . .	190	58,134 4 6	26,220 0 0	31,914 .4 6
1864-65, . .	190	57,489 15 7	27,360 0 0	30,129 15 7
1865-66, . .	203	60,619 3 8	29,029 0 0	31,590 3 8
1866-67, . .	209	61,434 13 11	30,096 0 0	31,338 13 11
1867-68, . .	249	71,134 18 3	37,350 0 0	33,784 18 3
1868-69, . .	253	72,461 17 7	37,950 0 0	34,511 17 7
1869-70, . .	258	73,942 10 1	38,700 0 0	35,242 10 1
1870-71, . .	261	74,469 16 9	39,150 0 0	35,319 16 9
1871-72, . .	266	75,208 6 4	39,900 0 0	35,308 6 4
1872-73, . .	268	76,311 8 3	40,200 0 0	36,111 8 3
1873-74, . .	303	91,205 9 9	45,450 0 0	45,755 9 9

REMARKS ON THE FOREGOING ABSTRACTS.

THESE Abstracts now embrace a period of thirty-one years, and afford materials for useful conclusions and lessons; they will repay attention. I beg to submit a few remarks that appear on the surface.

The first year (1843-44) comprehended only ten months, and this must be borne in mind in examining the Abstracts.

I.—BUILDING FUNDS. .

While the Local Building Funds (column 6) show the steady continuance of a large outlay on ecclesiastical buildings, in part for extensive repairs on existing churches and manses, and in part for new Church Extension churches and manses, the General Funds (column 5) show very small contributions over the Church generally for these objects. It is deserving of the serious attention of the Church whether more should not be done.

II. AND XVI.—SUSTENTATION FUND.

The General Sustentation Fund has continued to make steady progress, especially the portion raised through Associations—the amount raised by means of these in 1873-74 being more than double the amount raised in 1844-45, the first full year after the Disruption. On referring to columns Nos. 11 and 12 of Table III., it will be observed that in no year since 1867 has the Equal Dividend receded, and that in the last year it has been raised to £157, while in each year there has been a Surplus after providing for the Equal Dividend.

In the Supplementary Sustentation Fund (column 6), the amounts appearing in the earlier years, and a part of the receipts of 1871-72, have been capitalised and invested to the extent of £14,800; and the amounts in the last ten years consist almost wholly of the income arising from the investments, which is expended in aiding Church Extension Charges.

The Aged and Infirm Ministers' Fund (column 7) has also steadily increased. The column devoted to this Fund embraces the whole receipts, including interest. At 31st March 1874, £79,550 had been invested, and donations and legacies continue to be added to capital.

Abstract No. XVI. is less perfect than I would like it to be. The amounts of Surplus received by the Congregations embraced in the Table should have been given, but I found that the time allotted to preparing this more complete statement was not sufficient.

III.—CONGREGATIONAL FUND.

This Table shows that while our Congregations are doing well for the General Sustentation Fund, they are also attending to their own interests. It is to be specially noted that, comparing in this Table the years 1844-45 and 1873-74, the Total Congregational Funds (column 4) have been more than doubled, and the same remark applies to the Ministers' Supplements (column 5).

IV.—EDUCATION FUND.

Except as regards the Normal Schools, the position of this Fund is entirely changed by the passing of the Education Act; but as several obligations still require to be provided for, it is hoped that a sufficient amount will be for some time contributed to meet these.

V.—COLLEGE FUNDS.

This Abstract is not complete. No part of the Funds raised for the building and endowment of the College in Glasgow appears in it, so that it is confined to Funds raised for the Edinburgh and Aberdeen Colleges, in columns Nos. 5 and 9.

As regards the Endowment and Building Funds (columns 5 and 9) I have to observe that the interest included therein is only small sums that have accrued on the bank-account; the interest received on the investments for Endowment (column 5) appears under the General Fund (column 3). Of the whole amount raised, there was at 31st March 1874 £52,230 invested.

Of the Bursary Fund there was invested at 31st March 1874, £23,860 for Bursaries, and £7000 for the Cunningham Fellowship.

Of the Library Fund, a sum of £2000 was invested at 31st March 1874.

The Debt on the Edinburgh College Building Fund at 31st March 1869 has been paid off.

VI.—HOME MISSION.

I have again to remark that, while this Abstract indicates that the interest felt in the Home Mission operations of the Church is not abated, it cannot be said to show increasing interest.

The Funds embraced in this abstract consist only of those placed at the disposal of the Home Mission Committee. The portion of the Congregational Funds (Abstract III.) applied in carrying on local missionary work is not shown.

VII.—HIGHLANDS AND ISLANDS.

The same remarks apply to this branch of Home Mission work.

VIII.—COLONIES.

The extent and important position of the United Presbyterian Churches in the North American Dominion and New South Wales have rendered them to a great extent independent of pecuniary aid from this country, thus making the operations of the Colonial Committee more limited, and the means required not so large. What is intrusted to the Committee is now employed in the support of the ordinances of our Church at Madeira, Lisbon, Gibraltar, Malta, Odessa, New Zealand, and other stations in Europe and elsewhere.

IX.—CONTINENT.

While the Colonial field is becoming more limited, there is a large extension of the field of labour on the Continent, now so much more open than formerly, and the increased contributions are beneficially employed.

X.—FOREIGN MISSIONS.

This Abstract is a good deal complicated by the numerous special Funds embraced in it. On the whole, it indicates continued interest in the Foreign Missions of the Church; and the readiness with which special Funds have been raised is encouraging.

Portions of the funds raised for the Foreign Missions have been invested for behoof of different objects connected with them. At 31st March 1874 these investments amounted to £19,054, whereof £6000 was for the Gordon Memorial Mission; £3980 was for the Missionaries' Widows' Scheme, and the remainder for general purposes.

XI.—JEWS.

This Abstract indicates a revived interest in the scheme for the conversion of the Jews. A considerable, though not quite adequate, fund has also been raised for buildings at Pesth and Constantinople.

XII. AND XIII.—These Abstracts are almost entirely recapitulations of preceding Abstracts, and while they afford much useful information, it is unnecessary that I should make any additional remarks upon them. It is remarkable, however, that the annual collections of the Church, Abstract XIII., show almost no improvement during the thirty-one years.

XIV.—GENERAL TRUSTEES AND MISCELLANEOUS.

Reference is made to the footnotes appended to this Abstract as affording a good deal of information relative to the different objects for which the various amounts have been raised. The great bulk of the funds appearing in this Abstract (cols. 1, 2, and 3) were only temporarily in the hands of the Trustees, and have been applied or accounted for to different Schemes. At 31st March 1869, there still remained £9000 of investments in the hands of the Trustees, the interest whereon is accounted for to the proper Schemes.

XV.—GENERAL ABSTRACT.

This is a recapitulation in a short form of the preceding Abstracts.

I beg, in conclusion, to remark that the Abstracts now submitted embrace only the funds either passing through the hands of the General Treasurer of the Church, or through the Congregational Treasurers, and reported to him by regular returns, including amongst the latter contributions through our Missionaries.

As the Widows' and Orphans' Scheme of the Free Church is under separate management, the funds raised under it do not appear in the Abstracts.

This Fund is raised almost wholly by the ministers themselves. The annual rate is £7, with a small extra tax for age at entry and for marriage. At 31st March 1874 :—

The funds had accumulated, after paying all claims on it, to £194,732.

There were 934 members.

There were 105 widows.

The annuity payable to each widow was £42.

The annuities to the orphan children were £15, if the father only was dead, and £22, 10s. if both father and mother were dead.

There were 114 orphans drawing the smaller annuity, and 26 orphans drawing the larger annuity.

The annuities to orphans cease on their attaining the age of 18.

For some years there has been little increase in the number of orphans, owing to their passing as rapidly off by attaining the age of 18 as new orphans come on.

These short and superficial remarks are humbly submitted by

WILLIAM WOOD. *Convener.*

EDINBURGH, 24th May 1876.

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Free Church of Scotland.

REPORT OF PLATFORM COMMITTEE

ON

THE CASE OF FORTINGALL.

MAY 1876.

THE Committee having heard Mr. Connell, and considered the case, find that no material alteration has taken place since this charge was placed, by the Assembly of 1873, under the provisions of the Act VII. of 1872. They recommend that it be now placed under the provisions of Act VIII. of 1875, which has been substituted for that of 1872.

No. XL.

Free Church of Scotland.

REPORT OF COMMISSION

FOR

QUINQUENNIAL VISITATION OF THE
NEW COLLEGE.

MAY 1876.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1876.

QUINQUENNIAL VISITATION OF THE NEW COLLEGE.

M E M B E R S.

MINISTERS.

DR. J. J. WOOD.

DR. JOHN NELSON.

DR. ADAM.

DR. BEITH.

DR. KENNEDY.

DR. WILSON.

MR. RALPH SMITH.

MR. JOHN LAIRD.

MR. WALTER WOOD.

ELDERS.

MR. WILLIAM KIDSTON.

DR. GEORGE SMITH.

SHERIFF CAMPBELL.

MR. WILLIAM HENDERSON.

MR. P. D. SWAN.

MR. EDWARD CAIRD.

MR. JOHN WILSON.

MR. THOMAS M'MICKING.

REPORT.

As had been previously arranged with the Senatus, the Visitors met in the New College on the 29th day of February last. Certain heads of inquiry had been previously sent to the Principal and Professors, with a view to obtain detailed information on matters connected with the College Buildings, Funds, and Property, the Library, and the work of the Professors and Students. These will be found at the commencement of the Appendix.

After a brief conference as to the mode of procedure, the Visitors spent two hours in visiting the various Classes, and in inspecting the Library and Museum.

Thereafter they met with the whole body of the Students, and received from them a statement in answer to queries which had been sent regarding the means adopted by them for self-culture and preparation for the work of the ministry. The answers to these will be found in page 17, and they cannot fail to be gratifying to the Church, as indicating a spirit of healthful vitality and interest in their proposed life-work.

The Visitors also invited the Students to make any suggestions which might have occurred to them in regard to matters connected with their course of study, and in answer to this invitation a series of resolutions which had been agreed to at a meeting held by them was read by one of their number, which the Visitors agreed to consider, and to bring under the notice of the Senatus. The Students were thereafter addressed by some of the Visitors.

The Visitors, thereafter, met with the Senatus, when statements previously prepared by the several Professors were given in. These will be found in the Appendix ; and to them the Visitors refer for full information in regard to all the matters which were subjects of inquiry. The Visitors also laid before the Senatus the matters embraced in the resolutions by the Students which had been submitted to them.

The Visitors do not think it necessary to advert specially to all the matters embraced in the statements submitted to them. There are some of these, however, to which the attention of the General Assembly is especially invited.

1. *College Buildings.*—These are now happily free of debt: but it is very important to keep in view what the Senatus suggest, as to the providing of a more suitable Hall than is at present possessed for aggregate meetings of Students, and other purposes. This, although not immediately urgent, should not be lost sight of as a most desirable addition.

2. *Endowments.*—These, so far as Bursaries are concerned, are very ample ; but much remains to be done in providing adequate Endowments

for the Professors, and it greatly concerns the highest interests of the Church that this should be dilligently prosecuted.

3. *Library*.—Immediate attention is necessary to provide an Endowment for the salary of a Librarian. With the funds already obtained, a further sum of about £1500 would be sufficient to meet the present need, and it should not be difficult to raise this sum.

4. *Students*.—The Visitors have been much gratified by the establishment of a dining-hall for the Students, and by the whole arrangements connected with it. This is an establishment which in many ways is fitted to be beneficial. In order to make it all that can be desired, a further endowment of about £2000 is required. In regard to the resolutions agreed to by the Students, the Visitors think that they have exhausted the duty devolving upon them by having laid them before the Senatus, and by transmitting them to the College Committee, and to the Examination Board. They chiefly relate to the course of study, and to arrangements which they deem might prove more satisfactory than those at present in force. Unless such questions are raised in Presbyteries with a view to the consideration of the General Assembly, the Visitors are of opinion that the Senatus, the College Committee, and the Examination Board, are the proper parties to originate such proposals, and to recommend them. The Visitors were much pleased with the large attendance of Students, and with the general intelligence and interest in their work manifested by them.

5. *Professors*.—It will be observed that in the statements by the Professors, there are two proposals affecting the present curriculum: one by Dr. Davidson, that the study of Hebrew and Old Testament Exegesis should be extended over three years, and another by Dr. Duff, that the subject of Evangelistic Theology should form part of the exit examination, and that the teaching of this subject should be extended over the whole Session. The Visitors do not consider that they are the proper parties to make any recommendation on these matters, and content themselves with making them known in this way to the Church at large.

The Visitors, in conclusion, may say that they have had very great satisfaction in discharging the duty assigned them, and that they are of opinion, from what they have seen and heard, that the Church and the General Assembly have great reason for thankfulness that they have an Institution so vigorous, so well equipped, and yielding such satisfactory results as the New College.

WILLIAM WILSON, *Convener*.

APPENDIX.

SENATE HALL, NEW COLLEGE,
29th February 1876. Half-past Ten o'clock A.M.

I. THE Quinquennial Visitation Commission met as above, when there were present: Dr. Wilson, Dr. Beith, Dr. Adam, Dr. J. Nelson, Mr. John Laird, Mr. Ralph Smith, *Ministers*. Sheriff Campbell, Dr. George Smith, Mr. P. D. Swan, Mr. E. Caird, Mr. John Wilson, and Mr. T. M'Micking. All the members of Senatus were present except Professor Smeaton, who was absent from illness.

The meeting was opened with prayer.

The Convener stated that the following Heads of Inquiry had been sent to the members of the Commission, and to the Principal and Professors:—

I. *Buildings*.—Debt, if any? In whom vested? In what state of repair? Any additional building needed? Insured? and to what amount? Provision, if any, for maintaining buildings? Title-deeds, in whose custody?

II. *Funds administered by the Senatus*.—Amount? How invested? Account kept? Is it sent to Finance Committee, and published?

III. *Endowments*.—(1.) For Professors' salaries? Amount? How invested? How applied? (2.) For Students—bursaries or scholarships? Amount? How invested? How administered? (3.) For Library—amount? How invested? (4.) Other Endowments?

IV. *Library*.—Number of books? Number added during last five years? Cost of maintenance annually—for binding? For Librarian's salary? For new books? Printed catalogue? Access allowed to ministers and others?

V. *Professors*.—Course of instruction? How many hours in each class weekly given to lecturing? How many to oral examinations? To written examinations? To examination in text-books? To the reading of essays or discourses by students? Desiderata.

VI. *Students*.—Number each year since last visitation? What societies for mutual improvement? To what extent employed in missionary work? In preaching to congregations? Means in operation indicating and cherishing spiritual life? Desiderata.

VII. *Free Church Students at the University*.—Any superintendence exercised over them?

Arrangements were made for visiting the several classes, meeting with the Students, inspecting the Museum and Library, and conferring with the Senatus.

At Three o'clock the Commission again met with the Senatus, when the following Statements were received:—

Memorandum by Dr. Duns on the part of the Senatus.

Statement by Dr. Blaikie.

„ Professor Macgregor.
„ Dr. Davidson.
„ Dr. Rainy.
„ Dr. Smeaton.
„ Dr. Duff.
„ Dr. Duns.
„ Students.
„ Mr. John Macdonald.

After Conference, it was agreed to meet in the Senate Hall, New College, on Tuesday, the 21st March, at Three o'clock.

The meeting was closed with prayer.

NEW COLLEGE, SENATE HALL,
March 21, 1876.

The Quinquennial Visitation Commission met as above, when there were present : Dr. Wilson, Convener, in the Chair, Dr. Beith, Mr. Walter Wood, Mr. John Laird, Dr. Adam, and Mr. Ralph Smith, *Ministers*. Sheriff Campbell, Mr. P. D. Swan, Dr. G. Smith, and Mr. T. M'Micking, *Elders*.

The meeting was opened with prayer.

After deliberation, the Report to the General Assembly was approved of, and ordered to be printed.

II. MEMORANDUM BY DR. DUNS ON THE PART OF THE SENATUS FOR THE COMMISSION ON THE QUINQUENNIAL VISITATION OF THE NEW COLLEGE, 29th February 1871.

COLLEGE BUILDINGS.

No debt. Invested in the General Trustees. Good state of repair. Title-deeds in the hands of Mr. Macdonald. The College Buildings are insured for £12,200; the Library and Museum for £5000. The College Financial Board charges itself with the maintenance of the Buildings.

These sums were probably fixed at an early period of the history of the College. Considering the expense which would necessarily be incurred in replacing the buildings, if destroyed, and the very great and growing value of the library and museum, the Senatus think that these sums should be reconsidered with a view to their being increased, and have made a suggestion to that effect in the proper quarter.

In connection with the subject of College Buildings, the Senatus beg to notice that the Common Hall, besides being the place in which all important College meetings are held, is used daily both as a reading-room for the Students and as a dining-hall. Considerable inconvenience arises from these circumstances. The Senatus think it desirable to keep in view the object of, in due time, erecting a separate hall for some of the purposes referred to, which ought also to be more academic in style than the room in use at present, and better fitted for the display of valuable busts and pictures which the College is gradually acquiring. This is not an object which it would be reasonable to press upon the Church at large; but liberal friends of the College may possibly find a satisfaction in adding in this way to its equipment, and to the beauty and dignity of the buildings, which already invest it with attractive associations in the minds of all who have studied there.

FUNDS.

A correct state of the funds, with the details of income and expenditure, is given by the Treasurer (which see, p. 18).

Two branches of income and expenditure, viz., the dining-hall and the library, have never been sent to the Finance Committee. The accounts of the dining-hall are audited by the Committee in charge, those of the library by the Senatus. In the opinion of the Senatus, it would be well that both branches should be regularly brought under the view of the Finance Committee.

STUDENTS.

The following list shows the number of Students since last visitation :—

1871-72	.	.	.	.	.	119
1872-73	.	.	.	.	.	114
1873-74	.	.	.	.	.	112
1874-75	.	.	.	.	.	117
1875-76	.	.	.	.	.	126

SCHOLARSHIPS.

The following is the list of the Candidates for Scholarships since 1870-71, and the number of awards :—

I. YEAR.			III. YEAR.		MILLER.	
Candidates. Awards.			Candidates.	Awards.	Candidates.	Awards.
1871-72	10	6	10	7	10	2
1872-73	10	6	11	10	11	2
1873-74	10	5	9	7	6	2
1874-75	7	3	10	10	6	2
1875-76	4	4	7	7	6	2

DAVIDSON BURSARIES.

These Bursaries are ten in number, and are awarded without competition :—

		I. YEAR.	II. YEAR.	III. YEAR.	IV. YEAR.
1873-74	.	4	2	1	3
1874-75	.	...	2	4	4
1875-76	.	...	2	4	4

The Misses Davidson, 4 N. Manor Place, Edinburgh, in terms of a wish expressed by their brother, the late David Davidson of Strath, Caithness, executed a deed in 1873, conveying to trustees the sum of £5600 for Bursaries to Students of Divinity, of limited means, attending the New College; such Bursaries to be not less than ten, or more than fourteen; one-half for Students residing in, or connected with, Highland parishes, the other half for Students connected with the Lowlands. Students of the former class are nominated by Dr. John Kennedy of Dingwall, and those of the latter class by the Principal of the New College.

FORSYTH SCHOLARSHIP.

For Students of the Second Year in Theology.—The Forsyth Scholarship consists of the interest of £1000 (about £40 per annum), bequeathed by the late Miss Catherine Forsyth, Institution Road, Elgin, “for a Scholarship in the New College, in memory of the late Mr. Isaac Forsyth, her father, and Mr. Joseph Forsyth, her uncle.” This scholarship, tenable for three successive years, is open to Students who have completed their First Session at the New College. It was competed for at the beginning of the present Session by three students, to one of whom it was awarded.

The following Table supplies all the

No.	Year.	Founder.	Amount of Capital.	How Invested.	Average Yearly Return.	SCHOLARSHIPS.	
						Number.	For how many years to be enjoyed.
1	1846.	An Anonymous Friend.	£1200	Railw. Shares.	£18 0 0	Not specified.	Not specified.
2	1848.	Mrs. J. M'Culloch or Coutts, widow of Rev. Robert Coutts, Brechin.	600	Feu-Duties.	29 1 10	Two.	At discretion of Patrons.
3	..	Alex. M'Gill (Greenock).	200	Railw. Shares.	10 5 10	One.	Ditto.
4	1849.	William Macfie, Esq. of Langhouse.	500	Ditto.	14 8 0	One.	Two Years.
5	1850.	Mrs. Helen Armstrong or Wright, widow of Rev. Dr. G. Wright, Stirling.	500	Heritable Security.	20 0 0	At discretion of Patrons.	At discretion of Patrons.
6	..	A Friend (T. Chalmers, Teacher, St. Fergus).	200	Railw. Shares.	10 0 0	Ditto.	Ditto.
7	1852.	J. A. Rankin, Esq.	500	Ditto.	20 0 0	One.	Ditto.
8	1853.	Mrs. Mary Dinwiddie, relict of Laurence Dinwiddie, Glasgow.	200	Ditto.	10 0 0	Ditto.	Ditto.
9	..	The Congregation of Rev. Dr. Henry Grey (St. Mary's, Edinburgh).	500	Ditto.	20 0 0	At discretion of Patrons.	Ditto.
10	1855.	Mrs. J. Hog or Shield, relict of Mr. Shield of Govan, Renfrew, and her sister, Miss M. Hog.	500	Ditto.	20 0 0	One.	Four.
11	..	Robert Stirling, Esq. of Leek, in Stafford.	268	Ditto.	12 10 0	One or Two.	None specified.
12	1856.	George Buchan, Esq. of Kelso.	500	Ditto.	20 0 0	None specified.	None specified.
13	..	J. Ewing, Esq. (Strathleven).	2250	Heritable Security.	90 0 0†	Ditto.	Ditto.
14	1858.	W. Whyte, Esq. (Bookseller).	1500	8 per cent. Government Stock.	20 3 4	One or more, not less than £15, nor more than £18.	Four.
15	..	Sundries.	182	Railw. Shares.	7 0 0	At discretion of Senatus.	At discretion of Senatus.
16	1862.	W. Binny Webster, Esq.	5000	Debentures on Australian Railway.	300 0 0	Two or more, as the Fund allows, £100 each.	For Two Years and One Year.
17	1850.	Donald M'Laren, Esq. (Callander.)	5000 4500	{ Heritable Security.	200 0 0* 180 0 0	None specified.	None specified.
18	1851.	Henry Miller, Esq., London.	5000	Property near Biggar.	230 0 0	Four at £40 each.	Two.
19	1865.	James Hamilton, Esq., and Lady Mary Hamilton.	The balance of their estate.	..	150 0 0	Two, one at £50, and one at £100.	Not more than Two. For First and Third Year.
			£29,970		£1450 8 2		

* Of these sums a proportion is given by the Trustees to Normal School Students, and to Students from
† Divided proportionally among the three Colleges at Edinburgh, Glasgow, and Aberdeen.

information required regarding Scholarships ;—

Patrons.	Provisions, Conditions, Remarks, &c.
Not specified. Senatus.	None.
Ditto.	For Divinity Students of decided piety proposing to enter the Hall of the Free Church College, Edinburgh. Founded by Deed of Mortification, dated 16th August and recorded 6th December 1848.
Mr. Macfie, his Heirs and their Nominees.	For the benefit of existing, and the promotion of additional Bursaries, as stated in Letter to Treasurer, 21st November 1848.
The Senatus, as coming in place of the Bursary Committee.	For educating a Student, qualified according to the laws of the Church, at the New College, Edinburgh. To be called "THE MACFIE SCHOLARSHIP." Communicated by Mr. Macfie to the General Trustees of the Church, 13th May 1850. Vacancies are to be intimated to Patrons.
Ditto.	For education of pious young men for the ministry. Founded by Trust-Deed, dated 26th September 1849, and recorded 9th September 1850.
Ditto.	No specific conditions. The sum was paid to the Treasurer by Mr. Chalmers, to be invested for Scholarships, on 12th April 1850.
Ditto.	For a Student in the New College prosecuting his studies for the ministry. To be called "THE RANKIN BURSARY." Name of successful candidate to be communicated to Mr. Rankin. Founded by Letter to Treasurer, 3d August 1852.
Ditto.	For educating a poor pious young man for the ministry. Founded by Trust-Disposition, dated 28th December 1842, and recorded 13th August 1852. The money vested in the General Trustees, by Deed dated 31st March 1853.
Ditto.	To be called "THE GREY SCHOLARSHIP." Founded by Letter to Dr. Cunningham, 17th June 1853.
The Senatus, as coming in place of the Bursary Com. and the Renfrew Kirk-Sess.	For sustentation of some talented and pious young man for the ministry. One from Renfrew Free Church Congregation to be preferred. Founded by Mutual Disposition, dated 30th January 1846, and Codicil 12th October 1853.
None specified.	To assist young men studying for the ministry. Founded by Codicil to Will, dated 19th April 1851. Mr. Stirling died on 27th July 1855.
The General Assembly, now the Senatus.	To be appropriated for Bursaries in such portions as shall appear to the Assembly beneficial for the interests of the Church.
None specified.	For educating and training young men for the ministry of the Free Church. Founded by Deed of Settlement, dated 9th September 1844, and recorded 9th September 1853.
Mr. Whyte's Trustees, and when these are reduced to three, the Theological Faculty.	To educate and maintain one or more pious youths for the ministry, to be examined by the Presbytery, and preference to be given to names of Whyte, Whytt, or Davidson. Trust-deed, dated 10th May 1856, and registered 25th May 1858.
The Senatus.	For Students who have completed the four years' curriculum in Edinburgh, passed the Examination Board, and stood as the first Seven in comparative merit at the examination. To be called "THE CUNNINGHAM FELLOWSHIPS." In the event of a resignation by the holder of two years, there may be three. Founded by Trust-Deed, dated 7th, and recorded 24th December 1861.
Trustees of Mr. M'Laren.	The sum of £5000 for Students who mean to become schoolmasters, ministers, or missionaries of the Free Church, and attending any school or college of the Free Church; receiving education in Scotland for two years previous, but with a preference to those educated at Callander and Balquhlder. Founded by Letter dated 5th April 1849. The £4500 on all the above conditions, except as to the preference. Founded by Deed of Instructions, 18th April 1859.
Lord Provost of Edinburgh and Senatus.	For Students of limited means connected with the Free Church who have attended one Session only at College, and are entering the second year of an academical curriculum. To be called "THE MILLER SCHOLARSHIP." Founded by Deed of Instructions, dated 29th December 1851, recorded 9th January 1852, and Letter, making alterations, dated 23d June, and recorded 11th July 1853.
The Theological Faculty and three Ministers of Edin. Presbytery.	£50 for the best scholar in general literature and science, who has completed at any college the curriculum of science and literature required by the Free Church; and £100 for the most accomplished Student in theology and its kindred branches, who has attended two years at Divinity Hall in Edinburgh, and not receiving any Bursary or reward from any other quarter. HAMILTON SCHOLARSHIPS.

Callander and Balquhlder. The average proportion for the College, after deducting taxes, is about £200.

In addition to these there are—

I.—THE CHALMERS BOOK-BURSARIES.

The interest of £1000, the gift of an anonymous donor in 1855, to the College Building Fund, and hitherto charged to that Fund, was by request devoted for a time to these Bursaries. When last year this sum reverted to its original purpose, the Senatus made provisional arrangements for awarding three Book-Bursaries, value £5 each, and it hopes to continue this arrangement without burdening the ordinary College Fund.

II.—THE MACFIE PRIZE.

Towards the close of the Session, the "Macfie Prize," value £5, is competed for by First Year's Students, who have taken part in all the written examinations of the Natural Science Class during the Session. This Prize was founded by Robert, Claud, John, and David Johnstone Macfie, Esquires, in memory of the late Mrs. Macfie of Langhouse.

DISCOURSES.

The Senatus begs to submit to the Visitors a copy of the regulations anent the delivery of the two "Popular" Discourses, adopted unanimously by the Senate on 25th November 1870 :—

I. One-half of the Lectures and one-half of the Sermons shall be publicly delivered as parts of a devotional exercise, or diet of worship, conducted by the lecturer or preacher ; it being understood that the students of the third year who do not thus deliver their lectures shall deliver their sermons in this manner during the fourth Session.

II. To every Discourse, with its accompanying service of prayer and praise, there shall be devoted an hour, with the reservation of not more than ten minutes for the remarks of the Principal or Professor ; it being understood that these remarks shall be for the direction and encouragement of students generally, and that any requisite criticisms of a different nature shall be given to the lecturer or preacher in private.

III. The hour shall be a Class hour ; the Professors, with the exception of Dr. Duff, giving four hours each for this end. And the hour shall be One o'clock for sermons, and Twelve o'clock for lectures, on Fridays, and, if necessary, on Mondays.

IV. Besides the attendance of the Professors who may be able to be present, the attendance of Students shall be required according to the following arrangements :—

1. At Twelve o'clock :—

- (1.) (Dr. Davidson giving up his Senior Class.)—Second and Fourth Years' Students to attend.
- (2.) (Dr. Smeaton giving up his Senior Class.)—Third and Fourth Years' Students to attend.
- (3.) (Dr. Duns giving up his Class.)—First and Fourth Years' Students to attend.

2. At One o'clock :—

- (1.) (Dr. Blaikie giving up his Junior Class.)—First and Second Years' Students to attend.
- (2.) (Dr. Rainy giving up his Senior Class.)—Second and Fourth Years' Students to attend.
- (3.) (Professor Macgregor giving up his Senior Class.)—Second and Third Years' Students to attend.

V. The Principal, with one or more of the Professors, is appointed to meet the students of the four years in their respective classes, for the purpose of intimating and explaining the new plan, with a view to secure their hearty co-operation, by

representing to them the unanimous conviction of the Professors that such an introduction to the great work of their future lives would be signally advantageous to the students and the Church.

LIBRARY.

Since the report submitted to last Quinquennial Visitation, the number of works in the library has gradually been increasing, in consequence of the annual expenditure of the free revenue, and also in consequence of donations, not numerous, but highly valued. The annual increase since last visitation has been about four hundred and fifty volumes on the average. Binding has received special attention, and has had a considerable proportion of the funds allotted to it; so that the defects noticed in last report have, to a considerable extent, been remedied.

The time will by and by arrive when some method of increasing the accommodation for books will have to be thought of; but the matter is not yet urgent. Additions to the shelving will require to be made this summer.

In consequence of the amount of labour imposed on Mr. Laing, in connection not only with the administration of the library, but also with the preservation and arrangement of it, the Senatus judged it necessary to supply him with some efficient assistance. The Rev. James Kennedy, B.D., a distinguished student, and Cunningham Fellow of New College, was induced to undertake the amount of duty required, and has received up to this time a salary of £50. The Senatus would gladly be enabled, by friends of the Church and the College, to make the remuneration more adequate. They have great reason to be satisfied with the results of this arrangement. It has worked to Mr. Laing's satisfaction, and has rendered it possible to provide for the arrangement of the library, and for its business details generally, far more comfortably and efficiently than before.

Owing to an increase in the rate of interest, arising from improved investments, the annual income of the library from endowment is now £139. The payment of 10s. annually from each student forms a fund which, after payment of £30 to the librarian, is administered by curators elected by the students, under the superintendence of the Senatus.

The Senatus attach great importance to a more liberal provision being made for the library. The maintenance of its character and efficiency as the chief storehouse of theological literature connected with our Church, by proper supply of deficiencies, and by keeping pace with theological publications, would alone require a considerably increased annual income. But besides this, increased expenditure is becoming absolutely necessary in the way of salary. The Senatus cannot possibly feel satisfaction in the existing arrangements, and they foresee that a time will come, when they must at all hazards increase largely the amount expended in this direction. But with their present revenue, the effect will be to sweep away the balance hitherto expended on books and binding. They can only express their hope that the visitors may see some way of calling attention effectually to these necessities.

Ministers desiring to read regularly may do so at the same rate as the students, i.e. by payment of the yearly matriculation fee of 10s. Those who wish to consult works upon special subjects which interest them, are in practice allowed to do so without any payment. It is necessary, however, to decline issuing from the library rare and costly works, and such as could with difficulty be replaced if lost. But these can always be consulted in the library, where comfortable accommodation for that purpose is always available.

MUSEUM.

The foundation of the Museum is referred to in the Reports of the Visitors in 1858 and 1863. From the commencement it was designed for class purposes, and not for public exhibition. As, however, it contains some rare and valuable specimens, it is often visited by friends interested in scientific work. Since last visitation, the Senatus have received most acceptable gifts, both for the zoological and geological departments, from the late Lord Dalhousie, Charles Sidey, Esq., the

Representatives of the late Dr. Coldstream, Alexander Fraser, Esq., Java, Rev. Dr. Hugh Mitchell, Craig, Rev. Walter Wood, Elie, Rev. George Wilson, Glenluce, Rev. Robert Boog Watson, James Inglis, Esq., Lutchmeepore, Bengal, Dr. Burns Thomson, 1 Ramsay Gardens, James Dalgarno, Esq., Slains, Mr. James Scott, Natal, Student at the New College, the late Mrs. Stirling, 44 Melville Street, Mrs. Stewart and the Misses Macfarlane, Marchmont Terrace, and other friends. Professor Duns desires to make special mention of a number of very valuable specimens received from Dr. Robertson, medical missionary, Old Calabar.

NATURAL SCIENCE CLASS LIBRARY.

There is an excellent library of works in the literature of the various branches of Natural Science which is free to Students attending the Class, and has been found most useful.

GIFTS TO THE COLLEGE.

From the late Lord Dalhousie.—Picture, "Dr. Guthrie Preaching," by Sir George Harvey. Value, £800.

From the late Mrs. Sibbald.—Antique Cabinet in black oak, portrait of "George Gillespie," and picture, "Peter's Denial," once the property of Sir Robert Sibbald of Kipps.

From the late Dr. Guthrie.—"An Original Copy of the National Covenant."

Claud Macfie, Esq. of Gogarburn, recently presented 70 copies of Cruden's Concordance to the Students.

The College owes much to the kindness and consideration of friends who have from time to time bestowed upon it busts and portraits, which not only add to the beauty and interest of the building, but recall to the recollection of the students the character and services of those who have gone before them. The College possesses portraits of Dr. Chalmers, Dr. Cunningham, Dr. Duff, Dr. Duncan, Dr. Andrew Thomson, of William Binny Webster, a most liberal benefactor of the College, and also of older worthies, such as some of the Reformers (presented by the late Sheriff Jamieson), and of George Gillespie. Besides these, some interesting pictures, not yet presented to the College find room within its walls. There are also busts of Dr. Cunningham, Dr. Gordon, Dr. Welsh, Dr. Candlish, Dr. Henry Grey, Dr. Robert Buchanan, and Mr. Earle Monteith. The Senatus have a great desire to possess a complete series of portraits of the Professors who have heretofore taught in the College, or presided over it—Dr. Candlish, Dr. Welsh, Dr. Fleming, Dr. James Buchanan, Dr. Bannerman. They would also gladly have portraits of some distinguished benefactors of the College, and friends of the Free Church, among whom they would name the late Marquis of Breadalbane, Lord Dalhousie, Sir David Brewster, Mr. James Hog, Mr. Dunlop, Sheriff Jamieson, and Sheriff Cleghorn. The Senatus take the opportunity of making known their desiderata, and cherish the hope that they may soon be supplied.

DINING-HALL.

A public dinner for the Students has been established since the last Quinquennial Visitation of the New College. Printed Reports for the first and third years will be laid before the Visitors.

The dinner has now been in operation for four Sessions, and is acknowledged on all hands to have been very successful. During the first three Sessions it was on a temporary footing; during the present Session it has been on a more permanent basis.

In 1872 a kitchen and pantry were erected on ground outside the College, but adjacent to its west wall, and a door was opened between the kitchen and the Common Hall. The cost of these buildings, and of the kitchen-range, dining-tables, table-linen, stoneware, plate, cutlery, crystal, and other furnishings, amounted to nearly £500, and was defrayed from a special subscription.

In order that all classes of Students might enjoy the benefit of the dinner, it

was judged expedient to fix the price of tickets at £2 for the Session. For the first three years a supplementary subscription was given by a few friends, which, with the interest of a sum presented anonymously some time before, defrayed the whole cost of the dinners.

The sums received from Students, and the total cost of the dinners, have been as follows :—

		Received from Students.	Cost of Dinners.
Session 1872-73	.	£183 18 0	£442 16 2
„ 1873-74	.	198 10 0	483 5 6
„ 1874-75	.	200 10 0	493 16 5
„ 1875-76	.	Incomplete.	

It may be stated that during the present Session (1875-76) the increase of Students attending was so great as to require a new supply to be obtained of tables, cutlery, plate, napery, and other furnishings.

In order to place the dinner on a permanent footing, and make it as available as before even to Students of the most limited means, an Endowment Fund has been organised. This fund is intended to repay the balance of cost, the Students as before paying £2. The following is the state of the Endowment Fund :—

1. Donation of "A Friend," yielding annually at present	.	£88 10 0
2. Proportion of Legacy of Sir D. Baxter, assigned to this Scheme by authority of General Assembly, yielding		50 0 0
3. Donation of £1000 from G. F. Barbour, Esq.,	.	40 0 0
4. Other Contributions (amounting to about £1000),	.	40 0 0
5. Legacy, life-rented (£1000)	.	0 0 0
		<hr/>
		£218 10 0

It is hoped that, till the last-mentioned legacy falls due, annual payments will be made by a few friends, and also that further contributions will be made, in order to raise the Endowment Fund to the necessary point, and thus obviate the necessity of increasing the payments by the Students.

The Committee in charge of the Dining Hall have always endeavoured to furnish an ample supply of plain food *of the best quality*, well cooked and well served. The only beverage is water, and no desire has ever been expressed for any other. The dinner has been acknowledged on all hands to be a great boon, and the social feeling which it has developed, both among Free Church students and the many students from foreign countries and the colonies who resort to the New College, has been most marked and exceedingly pleasant. Many friends have joined the students at dinner, and can bear testimony to the benefits of the arrangement. The Professors of the College preside in turns each for a week at a time. The dinner is provided on five days of each week, or as often as there are Classes, and the hour is two o'clock, when the ordinary work of the Classes is over.

In presenting this Report to the Quinquennial Commission, the Senatus beg to record their deep sense of indebtedness to Dr. Blaikie, to whose unremitting and earnest endeavours the institution and subsequent success of the Dining Hall are mainly due.

III.—STATEMENT BY PROFESSOR BLAIKIE.

CLASS OF APOLOGETICAL THEOLOGY.

Three hours a week are devoted to lecturing. The course of instruction embraces :—I. Historical sketch of the Conflicts of Faith and Unbelief. II. Natural Theology and Natural Religion. III. Historical origin of Christianity. IV. Detailed evidences, Internal, External, and Collateral. V. Canon of Old and New Testaments. VI. Inspiration and authority of Scripture.

Oral Examinations.—Once a fortnight the class are examined on the Lectures, and supplementary information is given on the literature of the subjects.

Written Examinations.—Once a fortnight there are written examinations—first on “Butler’s Analogy;” next, on “Christlieb’s Christian Faith and Modern Unbelief.”

Written Essays.—Three Essays on subjects prescribed by the Professor are written during the session.

Discourses.—On Fridays, in January, the class attend elsewhere to hear a fourth year’s student deliver his discourse before one of the Professors. On Fridays, in February and March, each student delivers his *Homily*, or part of it, before the class, and is criticised by the Professor.

Homiletical Instruction.—A few lectures are given on the composition and delivery of discourses, with the view of turning attention to this important subject from the beginning.

In regard to Class Libraries, adverted to five years ago, some arrangements have been made, chiefly, however, of a private nature, for enabling the students to have the use of books used in the class.

FOURTH YEAR.

Three hours a week are devoted to lecturing; one to examination, and one to oral exercises in Homiletics.

1. DOCTRINE OF THE CHURCH.

This course embraces:—1. General characteristics of the Church. 2. Detailed examination of New Testament Church, its government, worship, and ordinances (including the sacraments), and of the principal discussions that have taken place in connection with these topics. 3. Relation of the Church to other Bodies.

The examinations in this department are partly on the Lectures (oral), and partly on Calvin’s Institutes, Book IV. (written).

2. PASTORAL THEOLOGY.

The Lectures in this department embrace:—1. Homiletics of the Bible, being Lectures on Old Testament Ministries, Ministries of our Lord and his Apostles, and on the Pastoral Epistles, and the Epistles to the seven Churches. 2. History of the early Christian pulpit, especially in the fourth and fifth centuries. 3. History of the modern Christian pulpit, especially the pulpit of Scotland. 4. Lectures on distinguished Ministries.

The examinations in this department are on the Professor’s Manual of Homiletical and Pastoral Theology. These are supplemented by extracts from other homiletical books and conversational remarks on the various departments of the work of the ministry.

One hour a week is occupied in this class with homiletical exercises, consisting of outlines of discourses, with one portion completed, which the students deliver. These exercises are first criticised by the class, and then by the professor. Every endeavour is made to turn attention to the essential elements of instructive and interesting discourse and effective delivery.

IV.—STATEMENT BY PROFESSOR MACGREGOR.

1. As a rule, I devote three days a week to lecturing, one day to oral examination on the lectures, and one either to written examinations, on the lectures and on Calvin’s *Institutio*, or to notes on books and study.

2. In the lectures I habitually call attention to “the rhetoric of inspiration,” or the place which this and that matter occupies in the manifested mind of God, and the way in which it is brought by the Spirit home to the mind and heart of man.

3. In the oral examinations I encourage students to put questions about the subject in hand, and have come to think that this exercise is decidedly profitable, though capable of great abuses—of which I have had no experience.

4. The written examinations on lectures occur only at wide intervals,—say,

once in five or six weeks. So of the written examination on Calvin. I desire to carry students over the first three of Calvin's four books, and think that I now see my way to that desired end. Every examination paper is so framed as to show what students have read Calvin in Latin. The proportion of students carefully reading this great divine in Latin appears to be steadily growing. I may say that now the class, as a whole, read the Latin.

5. The notes on books and study ought to come in, as nearly as possible, once a week. But in fact they come in less frequently, and not so systematically as I would wish.

6. I have charge of the Lectures, including twelve delivered publicly, and of a proportion of the sermons, public and private, fixed by the Principal. I also call for a number of class essays—not more than four in a session—from the students in my junior class (second year). Besides giving publicly my own view of all these essays, I am in the habit of requesting the authors of the best four to read their productions to the class, and criticise one another. This exercise withdraws from me some hours that would be otherwise available for ordinary class-work.

7. As to desiderata, I made some suggestions in 1871 which, so far as my class is concerned, have been attended to in satisfactory measure. More general suggestions, I now think, would be more appropriately made by me either in our Church courts or at the Examination Board.

V.—STATEMENT BY PROFESSOR DAVIDSON.

In the First Hebrew Class the teaching is chiefly confined to the language. A section of grammar is given out each day to be read, and a portion of the accompanying exercise for translation into Hebrew. The class enters upon the reading of the Bible as soon as the regular verb is known; and any syntactical principle that occurs in the verses read is noticed, and the general rule explained, and other passages involving the same law referred to.

On Mondays the prose reading is varied by reading a psalm, and an occasional lecture is given on Introduction to the Old Testament, and oral examinations are held on this subject from Bleek's Introduction, which is used as a text-book.

At the end of every two weeks the whole work is gathered together into a written examination.

In the Senior Class three hours a week are devoted to reading, and two hours to lecturing. The lectures and reading are made subservient to one another.

The lectures bear on some part of Old Testament theology. For example, one course is on Prophecy; the reading is in the Prophets, and lectures are given on the nature of Prophecy, and the place occupied by the Prophets, and on the kingdom of God in Israel. Another course is on the poetical books, such as the Psalms and Proverbs, in which these books are read, and lectures given bearing on the private life and hopes of the Hebrews, particularly their Wisdom or ethics, and the doctrine of immortality.

Occasionally written examinations are held, and written essays requested; but as the class has to prepare for reading three days a week, the work otherwise is not made heavy.

I may be permitted to say in general:—(1.) That in both Hebrew classes it would be very useful to have a few prizes. These, even though not valuable, serve to concentrate the activity of the student on a point, and do something to prevent him dissipating himself on promiscuous reading. At least enough, if not too much, money has already been bestowed upon the College for *general* scholarships. If the liberality of persons interested in the work of the College could be directed towards founding prizes for particular subjects, it would be greatly for the benefit of learning. (2.) That the time allotted in the curriculum to the Class of Hebrew and Old Testament Exegesis is too limited. The same amount of time (two years) is given to the Class of New Testament Exegesis, although there the language has already been studied throughout a school and college course. In the Old Testament Class, the language, the criticism, and the exegesis have all to be acquired in two years. Such an arrangement was always

unsatisfactory, and amidst the growing importance of Old Testament study, becomes more conspicuously so every day. Either the entrance examination ought to be made higher, or another year should be devoted to the Exegesis of the Old Testament.

The hope that students will come up to enter the colleges possessed of any perceptible knowledge of Hebrew, must remain entirely delusive so long as the curriculums continue different at the various seats of study. The periods devoted to the teaching of Hebrew in the three colleges *ought to be equalised*. At present the professors have not identical interests. A professor who himself teaches Hebrew four years, by the arrangements of his curriculum (as in Aberdeen), or even one who teaches three years (as in Glasgow), cannot have the same interest in an entrance test as a professor whose curriculum allows him to teach only two years (as in Edinburgh). I believe that two years' attendance on any professor is enough both for students and teacher, and am therefore in favour of a higher entrance examination. But, if this cannot be secured, such a change should be made in the Edinburgh curriculum as would enable the professor to teach for three years, and such a change could be effected by pushing some other class forward into the fourth year, which at present is less occupied than any of the other years.

VI.—STATEMENT BY PRINCIPAL RAINY.

CHURCH HISTORY.

No important addition requires to be made to the statement submitted to last quinquennial examination. Examinations are conducted weekly. Examinations in writing take place, as a rule, once a month. Discussions are heard partly in the class, partly at extra hours; the former arrangement being carried out only so far as it seems likely to form a valuable part of class work. It falls to the Professor of Church History to prescribe special essays to the fourth year's class. The amount of work prescribed to them in this form is curtailed to some extent, in consideration of the pressure experienced by students of the fourth year in connection with the approach of their exit examination.

VII.—STATEMENT BY PROFESSOR SMEATON.

I have nothing to add to the report given in at the visitation in 1863, except that the Professor finds it best adapted to the work of his class to have his examinations daily; that is, to examine some Student on the lecture of the previous day.

VIII.—STATEMENT BY PROFESSOR DUFF.

In looking over the statement which was presented to the Quinquennial Visitation Commission in 1871, I think it may suffice to say that the course pursued by me continues substantially the same as that which is therein described.

The only change in the periods of attendance is, that, for the last two sessions, I have had three days weekly with the fourth year's class in Edinburgh, instead of two, as before.

I humbly beg to renew, with an emphasis intensified by enlarged experience, what was advanced in my previous statement, relative to the necessity of having "one entire session, of five months, and five days each week, with one class—and that for various reasons, the first year's class,"—as the only arrangement which "can ever be expected to issue in really satisfactory results."

The original design of founding a Missionary Institute, sketched in my inaugural address as "a fitting complement to the Evangelistic Chair," though hitherto, from various causes, not carried out, has by no means been abandoned.

Since the statement in 1871 was made, I am happy to say that effective measures have been adopted in connection with the Students' Missionary Association,

for the annexation of a Home and Foreign Mission Library to the class-room of the Evangelistic Chair.

The only other topic to which I desire specifically to advert, is the manifest propriety of the subject of the Evangelistic Chair having a suitable place assigned to it in the exit examination.

This matter I brought fully before the Glasgow Quinquennial Visitation Commission in 1874. The late lamented Principal Fairbairn spoke strongly in favour of it. All the other professors present cordially assented. The Visitation Commission, in their report to the General Assembly, recommended it in these terms :—"They" (i.e. the Commission) "also indorse the opinion expressed by Dr. Duff, that there should be an examination paper in connection with the Chair of Evangelistic Theology, as well as the other Chairs in our Halls."

As yet, however, no action has been taken to give practical effect to this deliverance. May I therefore earnestly crave the kind and considerate attention of the Commission to this subject—a subject to which, on various grounds, I cannot help attaching considerable importance.

IX.—STATEMENT BY PROFESSOR DUNS.

The work of my Class is mainly twofold :—I. Interpretive. II. Apologetic.

1. In the systematic exposition of the leading branches of Natural Science, Zoology and Geology chiefly occupy the time of the Class. In the zoological part of the course, I find that, by fixing attention on representative and typical forms, a fair survey of the whole field can be made in the time devoted to Zoology. While the kind and method of instruction are similar to those of related university classes, in all cases the facts of science are regarded as illustrative of creative thought and forethought. Towards the close of the Session, from eight to ten lectures are occasionally delivered, from the point of view of natural theology, on the classification of plants, and on structural and physiological Botany.

In this connection prominence is given to such subjects as—The Creatorship of Christ, Scripture Illustration, the Doctrine of Final Causes, The Law of Correlation of Animal Structure and Form. Opportunities very frequently occur to direct attention to the growing increase of new materials for the literature of Natural Theology.

2. Under the second head, and at different parts in the systematic course both of Zoology and Geology, such questions are dealt with as—Atomism, The Theory of the Physical Basis of Life, Organic Evolution, Species, the Succession of Life in the Earth, Genesis and Science, The Unity of the Human Race, and the Antiquity of Man.

Lectures are delivered daily. A few minutes are devoted at the beginning of the hour to oral, and one hour fortnightly to written, examinations. The influence of the recent great increase of public interest in the topics embraced in my course is well seen in the earnest attention of the students to class work, and in the thoroughness of the great majority of their Examination Papers.

The care of the Museum, which is extensive and valuable, falls wholly on me. Three to four hours daily are devoted to it during the Session, and a good deal of time in the course of the summer.

X.—STATEMENT BY STUDENTS.

Question I.—There is only one Society in the College which has mutual improvement for its object, viz., the Theological Society, it having gradually absorbed the various other societies which had previously existed.

Perhaps the Reading Room may be considered as having here a place.

Question II.—The Missionary Society, with its various operations; home-mission work, prayer-meetings, and addresses, has exercised great influence in developing and calling out spiritual earnestness, and also in affording an outlet for what already existed. Each year has its own prayer-meeting for half-an-hour

each week, over which the Professor in whose class-room the meeting is held presides, and the students in turn take part.

Question III.—Out of 100 regular students, 49 have at some time or other preached to Congregations.

Question IV.—Out of 100 students, 86 are engaged in Mission work of some sort, many of these being employed regularly as Missionaries.

The last two answers may be represented in tabular form, thus—

Fourth year,	. . . .	24 in the class.
" "	. . . .	24 engaged in Mission work.
" "	. . . .	23 have preached.
Third year,	. . . .	21 in the class.
" "	. . . .	14 engaged in Mission work.
" "	. . . .	16 have preached.
Second year,	. . . .	24 in the class.
" "	. . . .	24 engaged in Mission work.
" "	. . . .	8 have preached.
First year,	. . . .	31 in the class.
" "	. . . .	24 engaged in Mission work.
" "	. . . .	2 have preached.

XI.—STATEMENT BY MR. JOHN MACDONALD, GENERAL TREASURER.

1. ORDINARY COLLEGE FUND.

The Revenue from Congregational Collections, Donations, and Fees from Students, each year ending 31st March, from 1870 (date of last return), is as follows :—

1871—Congregational Collections,	. . . .	£2215 19 8
Donations, . . . .	. . . .	541 16 9
Fees, . . . .	. . . .	490 10 0
1872—Congregational Collections,	. . . .	2284 1 3
Donations, . . . .	. . . .	42 10 2
Fees, . . . .	. . . .	490 10 0
1873—Congregational Collections,	. . . .	2371 14 11
Donations, . . . .	. . . .	44 8 2
Fees, . . . .	. . . .	427 10 0
1874—Congregational Collections,	. . . .	2316 3 2
Donations, . . . .	. . . .	48 8 10
Fees, . . . .	. . . .	432 0 0
1875—Congregational Collections,	. . . .	2500 16 7
Donations, . . . .	. . . .	34 19 9
Fees, . . . .	. . . .	427 10 0

Average of the Congregational Collections for the above five years, £2337, 15s. 1d.

In 1873 the College was painted, and alterations and improvements made, the cost of which was,	. . . .	£788 8 9
Which was met by subscriptions from friends,	£419 0 0	
And from Mr. White's Bequest, by resolution of		
Assembly 1874,	369 8 9	
	<u> </u>	<u>£788 8 9</u>

2. ENDOWMENT FUND.

The amount invested for the New College at 31st March 1870, as

stated in last Report, was,	. . . .	£25,930 0 0
Deduct for Aberdeen College, and transferred to it,	. . . .	1650 0 0
		<u> </u>
Carry forward,		£24,280 0 0

	Brought forward,	£24,280	0	0
1. Balance in hand at 31st December 1870,	£1308 4 7			
2. Donations,	2630 2 1			
3. Legacies,	4509 18 2			
	<hr/>			
	£8448 4 10			

Of this sum there has been invested,		8290	0	0
		<hr/>		
		£32,570	0	0

Of which, £1450 is for the Natural Science Chair.

Special Endowments—

1. For Principalship,		1400	0	0
2. For Evangelistic Chair,		10,000	0	0

Total Investments for New College,	£43,970	0	0
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Invested as follows :—

On estate in Banffshire, held by General Trustees,	£6800	0	0
Do. in Fifeshire, do.	1000	0	0
Do. in Perthshire, do.	1000	0	0
Do. in Ayrshire, do.	3000	0	0
Do. in Caithness, do.	2500	0	0
Do. in Fifeshire (held by Private Trustees)	2520	0	0
Do. in Fifeshire,	1000	0	0
Do. in Perthshire,	2600	0	0
Property in Renfrew Street, Glasgow,	1000	0	0
Property in Mound Place, cost	2100	0	0
Preference Railway Stock conveyed by Donor,	1000	0	0
Mortgage by Railway Company, etc.,	8700	0	0
Do. by Kirkcaldy Harbour Trustees,	1000	0	0
On estate in Roxburghshire, for Principalship,	1400	0	0
On Railway Mortgages for Evangelistic Chair,	10,000	0	0

	£45,620	0	0
Deduct part thereof for Aberdeen College,	1650	0	0
	<hr/>		
	£43,970	0	0

LIBRARY ENDOWMENT FUND.

No addition has been made to the investments for behoof of the Library since last Report. But at the instance of the Annuitants, the Government Stock therein mentioned has been sold, with concurrence of the Senatus, and the proceeds invested on Securities which yield a better return—so that the sum received for the Library is increased from £29 to about £60. The annual sum available for the Library from investments is about £139.

Humbly Reported by

JOHN MACDONALD.

